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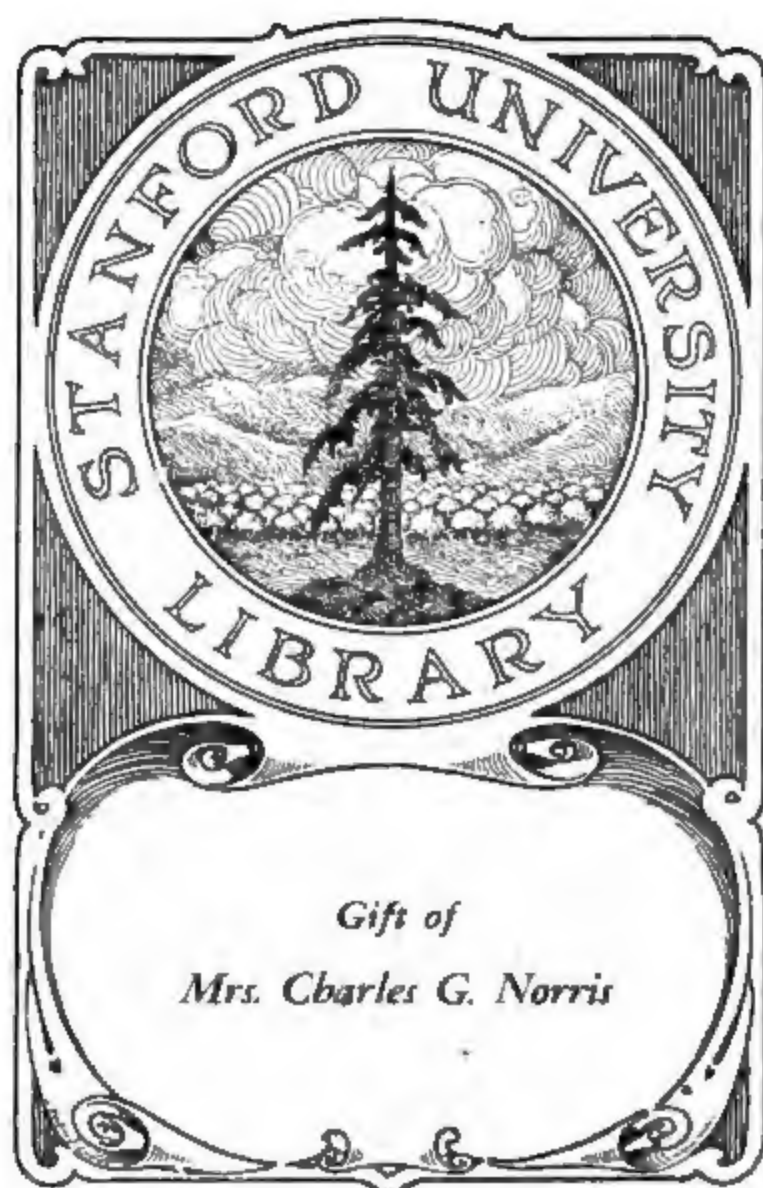
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AIR MOSES MONTEFIORE.

Manuscript, m 4.

DIARIES OF

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SIR MOSES MONTEFIORE.

Montefiore, Sir M. H.

DIARIES OF SIR MOSES AND LADY MONTEFIORE

COMPRISING THEIR LIFE AND WORK AS RECORDED
IN THEIR DIARIES FROM 1812 TO 1883.

WITH THE ADDRESSES AND SPEECHES OF SIR MOSES; HIS CORRESPONDENCE WITH
MINISTERS, AMBASSADORS, AND REPRESENTATIVES OF PUBLIC BODIES;
PERSONAL NARRATIVES OF HIS MISSIONS IN THE CAUSE OF HUMANITY;
FIRMANS AND EDICTS OF EASTERN MONARCHS; HIS OPINIONS ON
FINANCIAL, POLITICAL, AND RELIGIOUS SUBJECTS, AND
ANECDOTES AND INCIDENTS REFERRING TO MEN
OF HIS TIME, AS RELATED BY HIMSELF.

EDITED BY

DR L. LOEWE,

MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND; OF THE SOCIÉTÉ
ASIATIQUE DE PARIS; OF THE NUMISMATIC SOCIETY OF LONDON, ETC. (ONE OF THE
MEMBERS OF THE MISSION TO DAMASCUS AND CONSTANTINOPLE UNDER
THE LATE SIR MOSES MONTEFIORE, BART., IN THE YEAR 1840).

ASSISTED BY HIS SON.

In Two Volumes

WITH ILLUSTRATIONS

VOL. I.

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1890.

עזריאל בן-נחמיה יצחק בן-נחמיה יצחק בן-נחמיה



מנחם בן-נחמיה יצחק בן-נחמיה יצחק בן-נחמיה

אשר ענין ל' ההרים בואין יבוא עזרי
עזרי מעם ה'

ANCIENT COAT OF ARMS OF THE MONTEFIORE FAMILY,
explained on page 6.

י"ס. ב"ר
מנחם

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P R E F A C E.

IN submitting to the public the Memoirs, including the Diaries, of Sir Moses and Lady Montefiore, I deem it desirable to explain the motives by which I have been actuated, as well as the sources from which most of my information has been drawn.

The late Sir Moses Montefiore, from a desire to show his high appreciation of the services rendered to the cause of humanity by Judith, Lady Montefiore, his affectionate partner in life, directed the executors of his last will "to permit me to take into my custody and care all the notes, memoranda, journals, and manuscripts in his possession written by his deeply lamented wife, to assist me in writing a Memoir of her useful and blessed life."

The executors having promptly complied with these instructions, I soon found myself in possession of five journals by Lady Montefiore, besides many valuable letters and papers, including documents of great importance, as well as of no less than eighty-five diaries of Sir Moses Montefiore, dating from 1814 to 1883, all in his own handwriting.

In addition to such facilities for producing a Memoir, I had the special advantage of personally knowing both Sir Moses and Lady Montefiore for many years. There is an entry in the diaries referring to a dinner at the house of one of their relatives on the 27th of November 1835 (where I met them for the first time), and to a visit I subsequently paid them at East Cliff Lodge, Ramsgate, by special invitation, from the 3rd to the 13th of December of the same year.

I also had the privilege of accompanying them on thirteen philanthropic missions to foreign lands, some of which were undertaken by both Sir Moses and Lady Montefiore, and others by Sir Moses alone after Lady Montefiore's death. The first

of these missions took place in the year 1839, and the last in 1874.

A no less important circumstance, which I may perhaps be allowed to mention, is, that I was with Sir Moses on the last day of his life, until he breathed his last, and had the satisfaction of hearing from his own lips, immediately before his death, the expression of his approval of my humble endeavours to assist him, as far as lay in my power, in attaining the various objects he had in view.

However desirous I might have been to adhere strictly to his wishes, I found it impossible to write a Memoir of Lady Montefiore without making it, at the same time, a Memoir of Sir Moses himself, both of them having been so closely united in all their benevolent works and projects. It appeared to me most desirable, therefore, in order to convey to the reader a correct idea of the contents of the book, to entitle it "The Diaries of Sir Moses and Lady Montefiore."

In order, however, to comply with the instructions of the will, I shall, in giving the particulars of their family descent, first introduce the parentage of Lady Montefiore.

To assist the reader in finding the exact month and year referring to Hebrew Communal affairs, I have always given the Hebrew date conjointly with that of the Christian era, more especially as all the entries in the diaries invariably have these double dates.

L. LOEWE.

I OSCAR VILLAS, BROADSTAIRS, KENT,
21st June 1887 (5647 A.M.).



DR. L. LOEW.

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DIARIES OF SIR MOSES AND LADY MONTEFIORE

CHAPTER I.

BIRTH OF SIR MOSES MONTEFIORE AT LEGHORN—HIS FAMILY —EARLY YEARS.

THE neighbourhood of the Tower of London was, a hundred years ago, the centre of attraction for thousands of persons engaged in financial pursuits, not so much on account of the protection which the presence of the garrison might afford in case of tumult, as of the convenience offered by the locality from its vicinity to the wharves, the Custom House, the Mint, the Bank, the Royal Exchange, and many important counting-houses and places of business. For those who took an interest in Hebrew Communal Institutions, it possessed the additional advantage of being within ten minutes or a quarter of an hour's walk of the Spanish and Portuguese Synagogue and the Great German Synagogue, together with their Colleges and Schools, and several minor places of worship.

Tower Hill, the Minories, and the four streets enclosing the Tenter Ground were then favourite places of residence for the merchant ; and in one of these, Great Prescott Street, lived Levi Barent Cohen, the father of Judith, afterwards Lady Montefiore.

He was a wealthy merchant from Amsterdam, who settled in England, where fortune favoured his commercial undertakings.

In his own country his name is to this day held in great respect. He not only during his lifetime kept up a cordial correspondence with his friends and relatives—who were indebted to him for many acts of kindness—but, wishing to have

his name commemorated in the House of Prayer by some act of charity, he bequeathed a certain sum of money to be given annually to the poor, in consideration of which, he desired to have some of the Daily Prayers offered up from the very place which he used to occupy in the Synagogue of his native city.

He was a man, upright in all his transactions, and a strict adherent to the tenets of his religion. He was of a very kind and sociable disposition, which prompted him to keep open house for his friends and visitors, whom he always received with the most generous hospitality. He was first married to Fanny, a daughter of Joseph Diamantschleifer of Amsterdam, by whom he had three children: two sons, Solomon and Joseph, and one daughter, Fanny.

Solomon became the father-in-law of the late Sir David Salomons, and Joseph the father of the late Mr Louis Cohen. Fanny married Salomon Hyman Cohen Wessels, of Amsterdam, a gentleman who was well known at that time for his philanthropy, and whose family, at the period of Napoleon I., was held in great esteem among the aristocracy of Holland.

Mrs Levi Barent Cohen unfortunately died at an early age, and Mr Cohen married her sister Lydia, by whom he had seven children: five daughters—Hannah, Judith, Jessy, Adelaide, and Esther; and two sons—Isaac and Benjamin.

Hannah became the wife of Mr N. M. Rothschild; Judith was married to Mr Moses Montefiore; Jessy to Mr Davidson; Adelaide to Mr John Hebbert; and Esther to Mr S. M. Samuel, the father of Mr George Samuel, and grandfather of Baron Henry de Worms, M.P. Isaac became the father-in-law of Baron Meyer de Rothschild, and Benjamin the father of Mr Arthur Cohen, Q.C., and Mr Nath. B. Cohen.

Judith, one of the subjects of these Memoirs, was born, according to the entry in one of Sir Moses' Diaries, on the 20th February 1784; her birthday, however, was generally celebrated at East Cliff Lodge in the month of October, in conjunction with another festivity held there on the first Saturday after the Tabernacle Holidays.

With regard to most persons noted for their character or ability, there exists a tradition of some unusual occurrence happening during their early life. In the case of Lady Montefiore, there is an event which she once related to me herself.

"When I was a little girl," she said, "about three or four years old, I fell over the railing of a staircase, quite two storeys high, into the hall below. Everybody in the house thought I must be killed, but when they came to pick me up they found me quietly seated as if nothing in the world had happened to me."

It was a characteristic of hers which was subsequently much noticed by those around her, that, no matter in what circumstances she was placed, when others were excited or depressed by some painful event or the fear of approaching peril, she would remain calm, and retain her presence of mind. She would endeavour to cheer and strengthen others by words of hope, and where it was possible to avoid any threatened danger, she would quietly give her opinion as to the best course to be pursued.

She received from her earliest childhood an excellent English education, and her studies in foreign languages were most successful. She spoke French, German, and Italian fluently, and read and translated correctly the Hebrew language of her prayers, as well as portions of the Pentateuch, generally read in the Synagogues on Sabbaths and Festivals.

Nor were the accomplishments of music and drawing neglected; but that which characterised and enhanced the value of her education most was "the fear of God," which, she had been taught, constituted "the beginning of knowledge."

By the example set in her parents' house, this lesson took an especially deep root in her heart. One day at Park Lane the conversation happened to turn on the practice of religious observances, and Lady Montefiore related what had occurred when she was still under the parental roof.

"Once," she said, "on the fast-day for the destruction of Jerusalem, we were sitting, as is customary, in mourning attire, on low stools, reciting the Lamentations of Jeremiah. Suddenly the servant entered the room, closely followed by Admiral Sir Sidney Smith, and several other gentlemen. My sisters became somewhat embarrassed, not liking to be thus surprised in our peculiar position, but I quietly kept my seat, and when Sir Sidney asked the reason of our being seated so low, I replied, 'This is the anniversary of the destruction of Jerusalem, which is kept by conforming Jews as a day of mourning and humilia-

tion. The valour exhibited by our ancestors on this sad occasion is no doubt well known to you, Sir Sidney, and to the other gentlemen present, and I feel sure that you will understand our grief that it was unavailing to save the Holy City and the Temple. But we treasure the memory of it as a bright example to ourselves and to all following generations, how to fight and to sacrifice our lives for the land in which we were born and which gives us shelter and protection."

"Sir Sidney and the other gentlemen," she said, "appeared to be much pleased with the explanation I gave them; they observed that it was a most noble feeling which prompts the true patriot to mourn for the brave who have fallen on the field of battle for their country; and that the memory of the struggles of the Jews in Palestine to remain the rightful masters of the land which God had apportioned to them as an inheritance, would ever remain, not only in the heart of every brave man in the British realm, but also in that of every right-thinking man in all other parts of the world as a glorious monument of their dauntless valour and fervent devotion to a good and holy cause."

Lady Montefiore not only appreciated the education she received, but also remembered with deep gratitude all those who had imparted instruction to her. Her friends have often been the bearers of generous pensions to gentlemen who had been her teachers when she was young, and they never heard her mention their names without expressions of gratitude.

In addition to her other good qualities, there was one which is not always to be met with among those who happen to be in possession of great wealth, and with whom a few shillings are not generally an object worth entering in an account-book. With her, when her turn came among her sisters to superintend the management of the house, the smallest item of expense was entered with scrupulous accuracy, and whilst ever generous towards the deserving and needy who applied to her for assistance, she would never sanction the slightest waste.

I shall presently, as I proceed in my description of her character, have an opportunity of showing how, in her future position as a wife and philanthropist, all the excellences of her character were turned to the best account for the benefit of those to whom she and her husband rendered assistance in times of distress.

The reader being now in full possession of all that is necessary for him to know of the parentage and education of Miss Judith Cohen, I propose to leave her for the present under her parental roof, in Angel Court, Throgmorton Street, with a loving father and a tenderly affectionate mother, and surrounded by excellent brothers and sisters; some of them employed in commercial pursuits, others in study, but all united in the contemplation and practice of works of brotherly love and charity towards their fellow-beings. To proceed with the lineage of Sir Moses.

Sir Moses Montefiore was born at Leghorn, whither his parents happened to repair, either on business or on a visit to their relations, a few weeks before that event took place.

According to an entry in the archives of the Hebrew Community of that city, he first saw the light on the 9th of Héshván 5545 A.M., corresponding to the 24th of October 1784.

During his visit to Leghorn in the year 1841, an opportunity was offered to him, when visiting the schools of the community, to inspect the archives in my presence, and he expressed his satisfaction at their accuracy.

Some doubt having been entertained by several of his biographers of the correctness of the date of his birth, and Sir Moses having generally received and accepted the congratulations of his friends on the the 8th of Héshván, it will not be out of place to give here an exact copy of the original entry in the archives in the Italian language, just as it has recently been forwarded to me by the Cavaliere Costa of Leghorn.

It reads as follows:—

“ Nei registri di Nascite che esistone nell' archivio delle Università Israelitica a C. 8, si trova la seguente nascita :—

“ 9 Héshván, 5545—24 Ottobre 1784.

“ Domenica.

“ A Joseph di Moise Haim e Raquel Montefiore un figlio, che chiamarone Moise Haim.”

(Translation.)

“ In the registers of births, which are preserved in the archives of the Hebrew community, there is to be found on p. 8 the following entry of birth :—

6 *Diaries of Sir Moses and Lady Montefiore.*

" 9th Heshván 5545 A.M., 24th October 1784.

" Sunday.

" Unto Joseph, son of Moses Haim, and Rachel Montefiore, a son was born, whom they call Moses Haim."

Sir Moses never signed his name "Haim," nor did his mother in her letters to him ever call him so. His father Joseph, after recovering from a dangerous illness, adopted the name of Eliyahoo (the Eternal is my God) in addition to that of Joseph.

Various opinions have been expressed respecting the early history of Sir Moses Montefiore's ancestors, and the place whence they originally came, to Modena, Ancona, Fano, Rome, and Leghorn.

A manuscript in the library of "Judith Lady Montefiore's Theological College" at Ramsgate—containing a design of the original armorial bearings of the Montefiore family, surrounded by suitable mottoes, and a biographical account of the author of the work to which the manuscript refers—will greatly help us in elucidating the subject.

The manuscript is divided into two parts: one bears the name of "Kán Tsippor" (קן צפור), "The bird's nest," and treats of the Massorah of the Psalms, *i.e.*, their divisions, accents, vowels, grammatical forms, and letters necessary for the preservation of the text; and the other, the name of "Gán Perákhim" (גן פרחים), 'The garden of flowers,' containing poems, special prayers, family records, and descriptions of important events.

The hereditary marks of honour which served to denote the descent and alliances of the Montefiore family consisted of "a lion rampant," "a cedar tree," and "a number of little hills one above the other," each of these emblems being accompanied by a Hebrew inscription. Thus the lion rampant has the motto—

הוי גבור כארי לעשות רצון אביך שבשמים

"Be strong as a lion to perform the will of thy Father in Heaven."

The hills bear the motto—

אשא עיני אל ההרים מאין יבוא עזרי

"(When) I lift up mine eyes unto the hills (I ask) whence cometh my help? [Answer] My help cometh from the Eternal."

And the cedar tree—

צדיק כחמר יפרח כארז בלבנון ישנה

"The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon."

These emblems are precisely the same as those which Sir Moses had in his coat-of-arms, with the exception of the inscriptions. Probably he thought they were too long to be engraved on a signet, and he substituted for them the words "Jerusalem" and "Think and Thank."

The author of the manuscript bears the name of Joseph, and designates himself, on the title-page, as the son of the aged and learned Jacob Montefiore of Pesaro, adding the information that he is a resident of Ancona, and a son-in-law of the Rev. Isaac Elcostantin, the spiritual head of the Hebrew congregation in that place. The manuscript bears the date of 5501 A.M.—1740.

In his biography, the author, after rendering thanks to Heaven for numerous mercies which had been bestowed on him, gives the following account of himself and family:—

"I was eleven years old when I was called upon to assist, conjointly with my three brothers, Moses, Raphael, and Mazliakh, and five sisters, in providing for the maintenance of the family." Moses, the eldest of his brothers, died at the age of thirty-two, and Joseph (the biographer) entered the business of Sabbati Zevi Morini of Pesaro. Being prosperous in his commercial pursuits, he provided for his sisters, probably by giving to each of them a suitable dowry. One of them, Flaminia by name, became the wife of a celebrated preacher, Nathaniel Levi, the minister of the congregation of Pesaro.

The father, Jacob Montefiore, died at the age of eighty-three, and his sons went into business with a certain Cartoni of Lisina. They appear at first to have met with success, but the sudden death of the head of the firm caused the collapse of the business.

Joseph Montefiore subsequently married Justa or Justina, the granddaughter of the Rev. Abraham Elcostantin of Ancona. With a view of carrying on their business to greater advantage the brothers separated and removed to different parts of Italy, and Joseph himself, guided by the counsel of his wife, left Pesaro for Ancona for a similar purpose.

His brother-in-law died at that time in Modena, and Joseph was in a sufficiently prosperous position to be able to assist the widow and her children.

The latter grew up and married. One of them, a daughter,

went with her husband, Samuel Nachman, to Jerusalem, where, from religious motives, they settled.

One of his nephews, Nathaniel Montefiore, became a distinguished poet, and the manuscript in question contains a very beautiful composition of his in praise of the book (*Kán Tsippor*) and its author.

Joseph Montefiore resided for some time in Rome, also in Fano. There are prayers in the book which he composed during his stay in each of those places.

From these statements it would appear that the family of Montefiore, from which Sir Moses descended, first came to Pesaro.

Signor P. M. Arcantoni, the Syndic of the Municipality of Montefiore dell'aso, in the province of Ascoli-Picerno, expressed his strong belief, on the occasion of his offering to Sir Moses the congratulations of the commune on his completing the hundredth year of his life, that the ancestors of Sir Moses had settled in that place.

From Ancona, as has been stated, several members of the Montefiore family came to Leghorn, from which city at a very early period they emigrated to England.

The grandfather of Sir Moses, Moses Haim (or Vita) Montefiore, and his grandmother, Esther Racah, a daughter of Mássá'ood Racah of Leghorn, also left Italy and settled in London, where their son Joseph (born 15th October 1759, died 11th January 1804) married Rachel, the daughter of Abraham Lumbroso de Mattos Mocatta, who became the mother of Sir Moses.

They resided after their marriage at No. 3 Kennington Terrace, Vauxhall, and were blessed with eight children, three sons, Moses (the subject of these memoirs), Abraham, and Horatio, and five daughters, Sarah, Esther, Abigail, Rebecca, and Justina.

Abraham first married a daughter of Mr George Hall, of the London Stock Exchange; on her death, he married Henrietta Rothschild, a sister of the late N. M. Rothschild, by whom he had two sons, Joseph Meyer of Worth Park, and Nathaniel Meyer of Coldeast, and two daughters, Charlotte and Louise. The latter became the wife of Sir Antony de Rothschild.

Horatio married Sarah, a daughter of David Mocatta, by



House at Leghorn in which Sir Moses was born.

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whom he had six sons, one of whom Mr. Emanuel Montefiore is now a Lieutenant-Colonel in the British Army and six daughters. After her death he married a daughter of Abraham Montefiore.

Sarah, the eldest daughter of Joseph and Rachel Montefiore, became the wife of Mr. Solomon Sebag, and was the mother of Mr. Joseph Sebag (now J. Sebag-Montefiore) and of Mrs. Emma Guadalla, who is married to Mr. Haim Guadalla. After the death of her husband, Mrs. Sebag married Mr. Moses Adler Goldsmid, the brother of Sir Isaac Goldsmid.

Esther, the second daughter, unfortunately lost her life at the age of fifteen through an accident she met with during a fire that broke out in the house.

Abigail, the third, married Mr. Benjamin Gompertz, a distinguished mathematician.

Rebecca, the fourth, married Mr. Joseph Salomons, a son of Levi Salomons, of Crosby Square, father of the late Sir David Salomons, Bart.

Justina, the fifth, became the wife of Mr. Benjamin Cohen, the brother of Lady Montefiore, and mother of Mr. Arthur Cohen, Q.C., M.P., and Mr. Nathaniel R. Cohen.

The reader is now invited to retrace his steps, for it is to Moses, the first-born son of Joseph and Rachel Montefiore, that I have to direct his attention. He must leave No. 3 Kensington Terrace and follow me in imagination to Leghorn.

Mr. Joseph Montefiore having some business in that city, informed his wife of his intention to proceed to Italy, and Mrs. Montefiore prevailed upon him to take her with him.

After they arrived at Leghorn, we find them in the house of Signor Moses Haim Racah, celebrating the happy event of the birth of a son, destined to become the champion of Israel.

The festivity on the day of naming (the eighth day after the birth of a son) is generally an occasion which brings together relatives, friends, heads of the congregation, and officers of the Synagogue. Offerings are made by all present for charitable institutions, and prayers recited for the life and prosperity of the child. It is therefore not a matter of surprise that there was a large assembly of the Hebrew community of Leghorn on that occasion.

Signor Racah, being his great-uncle, performed the duties of

godfather, and ever from that day, and up to the year of his death, he evinced the liveliest interest in the welfare of his godson ; when the latter was grown up the affection proved mutual.

Sir Moses when speaking of him used to say that he had greatly endeared himself to the people in Leghorn by his abilities and high character. He cherished the most benevolent feelings towards all good and honest men, and often, in times of grief and calamity, rendered help and consolation to all classes of the community. Sir Moses held him in great veneration, and during his stay in Italy gave special orders to have a copy of his likeness procured for him. A facsimile of the portrait is here given, with an inscription in Sir Moses' own handwriting.

In his will, Sir Moses, referring to him and to the Synagogue at Leghorn, thus expresses himself—

“To the trustees of the Synagogue at Leghorn in Italy, of which my honoured godfather (deceased) was a member, in augmentation of the fund for repairing that building, I bequeath £500 ; and to the same trustees, as a fund for keeping in repair the tomb of my said godfather and my godmother, Esther Racah, his wife, £200.”

Two or three years before his death, Sir Moses ordered a coloured drawing of these tombs, with a complete copy of the epitaphs, to be sent to him, and it is now preserved in the library of the College at Ramsgate.

After a stay of several months at Leghorn, Mr and Mrs Montefiore returned to England. I have often heard descriptions of that homeward journey from Mrs Montefiore, when she used to visit her son at Park Lane.

“Moses,” she said, “was a beautiful, strong, and very tall child, but yet on our return journey to England, during a severe winter, I was unwilling to entrust him to a stranger ; I myself acted as his nurse, and many and many a time I felt the greatest discomfort through not having more than a cup of coffee, bread and butter, and a few eggs for my diet.” “No meat of any description,” she added, “passed my lips ; my husband and myself being strict observers of the Scriptural injunctions as to diet.” “But I am now,” she said, with a pleasant smile, “amply repaid for the inconvenience I then had to endure.” “What I thought a great privation, in no way affected the state of my health, nor that of the child ; and I feel at present the greatest satisfaction



Moses Racah of Leghorn, Godfather and Great Uncle of Sir Moses.

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on account of my having strictly adhered to that which I thought was right."

In the course of time several more children were born to them, all of whom they reared most tenderly, and over whose education they watched with the greatest care. They had the happiness of seeing them grow up in health and strength, endowed with excellent qualities, Moses, the eldest, and the subject of these memoirs, being already conspicuous for his strength of understanding and kindness of disposition. They continued for many years to reside at Kennington Terrace, Vauxhall, in the same house in which they took up their residence immediately after their marriage. After their death it was occupied by members of their family till a few years ago, when it passed into the hands of strangers.

It was there that Mr Benjamin Gompertz (the author of the "Principles and Application of Imaginary Quantities") resided and the mother of Sir Moses breathed her last.

Joseph Eliahu, his father, was a well educated and God-fearing man, upright in all his dealings. He was extremely fond of botany and gardening. There is still in the library of Lady Montefiore's Theological College at Ramsgate, a book which formerly belonged to him, and in which remarks on the cultivation of plants are written in his own handwriting.

Sir Moses, when speaking of him, used to say, "He was at one time of a most cheerful disposition, but after he had the misfortune to lose one of his daughters at a fire which occurred in his house, he was never seen to smile."

CHAPTER II.

EARLY EDUCATION—BECOMES A STOCKBROKER—HIS MARRIAGE.

AT an early age, we find young Moses Montefiore attending school in the neighbourhood of Kennington. After he had completed his elementary studies, he was removed to a more advanced class in another school, where he began to evince a great desire to cultivate his mind, independently of his class lessons. He was observed to copy short moral sentences from books falling into his hands, or interesting accounts of important events, which he endeavoured to commit to memory.

Afterwards, as he grew up in life, this became a habit with him, which he did not relinquish even when he had attained the age of ninety years. His diaries all contain either at the beginning or the end of the record of his day's work, some beautiful lines of poetry referring to moral or literary subjects: mostly quotations or extracts from standard works. Young Montefiore showed on all occasions the greatest respect for his teachers, bowing submissively to their authority in all cases of dispute between his fellow-students and himself.

He was acknowledged to be most frank and loyal in all his intercourse with his superiors. The respect due to constituted authorities he always used to consider, when he had become a man in active life, as a sacred duty. He was in the habit of saying, in the words of the royal philosopher, "Fear thou the Lord and the King, and meddle not with them that are given to change." Whatever might be his private opinion on any subject, he would in all his public and private transactions be guided only by the decision of an acknowledged authority.

Montefiore did not remain many years at school. There was at that time no prospect for him to enter life as a professor at a university, or as a member of the bar. There was no

immaterial, defer it to the anniversary of his wedding. This was not, as some might suppose, from mere superstition, for in all his doings he was anxious to trust to the will of God alone ; it was with the idea of uniting every important act in his life with one which made his existence on earth, as he affirmed, a heavenly paradise.

His own words, taken from the diary of 1844, will best express his feelings on the subject.

“ On this happy day, the 10th of June,” he writes, “ thirty-two years have passed since the Almighty God of Israel, in His great goodness, blessed me with my dear Judith, and for ever shall I be most truly grateful for this blessing, the great cause of my happiness through life. From the first day of our happy union to this hour I have had every reason for increased love and esteem, and truly may I say, each succeeding year has brought with it greater proofs of her admirable character. A better and kinder wife never existed, one whose whole study has been to render her husband good and happy. May the God of our fathers bestow upon her His blessing, with life, health, and every other felicity. Amen.”

As a lasting remembrance of the day he treasured the prayer-shawl which, according to the custom (in Spanish and Portuguese Hebrew communities), had been held over his head and that of his bride during the marriage ceremony and the offering up of the prayers.

In compliance with his wish the same shawl was again put over his head when his brethren performed the melancholy duty of depositing his mortal remains in their last resting-place.

But I will not further digress, and I resume my narrative of his happy life after his union with his beloved wife.

Henceforth the reader may consider them as one person, and every act of benevolence recorded further on in these Memoirs must be regarded as an emanation of the generous and kindly impulses which so abundantly filled the hearts of both.

In order to indicate the places to which the young couple would resort after the duties of the day, I need only remind the reader of the residences of their numerous relatives, with whom they were always on affectionate terms. At Highgate, Clapham, Lavender Hill, and Hastings, in all of these places they were most heartily welcomed, and, they often went there to dine, take tea,

or spend a few days in the family circle. But the place to which they repaired for the enjoyment of a complete rest, or for considering and maturing a plan for some very great and important object, was an insignificant little spot of the name of "Smithem-bottom" in Surrey.

They used to go there on Sunday and remain until the next day, sometimes until the middle of the week, occasionally inviting a friend to join them. They greatly enjoyed the walk over hills, while forming pleasing anticipations of the future; and they always found on their return to the little inn, an excellent dinner, which their servants had brought with them from London—never forgetting, by the order of their master, a few bottles of his choice wine. "Wine, good and pure wine," Mr Montefiore used to say, "God has given to man to cheer him up when borne down by grief and sorrow; it gladdens his heart, and causes him to render thanks to heaven for mercies conferred upon him." In holy writ we find "give wine unto those that be of heavy heart;" also, "wine maketh glad the heart of man." No sanctification of our Sabbaths and festivals, and no union between two loving hearts, can be solemnised, without partaking of wine over which the blessing has been pronounced.

It was his desire to be happy, and make others around him happy, for such he said was the will of God (Deut. xxvi. 11). When certain friends of his, who intended taking the total abstinence pledge, ventured to raise an argument on the desirability of his substituting water for wine, he would reply in the words which the vine said to the trees when they came to anoint him as king over them, "Should I leave my wine which cheereth God and man" (Judges ix. 13)? His friends smiled at this reasoning, and on their next visit to him drank to each other's health in the choice wine of his cellar.

I invariably heard him pronounce the blessing before he touched the exhilarating beverage, in such a tone as to leave no doubt in the minds of those present that he fully appreciated this gift of God.

He never gave up the habit of taking wine himself, and it was his greatest pleasure to see his friends enjoy it with him. To the sick and the poor he would frequently send large quantities.

The year 1812 passed very happily. Every member of the family was delighted with the young couple. They said, "such a

suitable union of two young people had not been seen for many years." In No. 4 New Court, where they took up their abode, they had Mr N. M. Rothschild their brother-in-law (in whose financial operations Montefiore was greatly interested), for a neighbour and friend. Young Mrs Montefiore had but a short distance to walk to see her parents, at Angel Court, Throgmorton Street, where Mrs Barent Levi Cohen now lived. The Stock Exchange and the Bank being in their immediate neighbourhood, where all their relatives had business transactions every day in the week except Sabbath and festivals, they often had the opportunity of seeing the whole family circle in their house.

CHAPTER III.

1813-1820.

FINANCIAL TRANSACTIONS — PUBLIC EVENTS BEFORE AND AFTER WATERLOO—ELECTED PRESIDENT OF THE SPANISH AND PORTUGUESE HEBREW COMMUNITY.

I AM now at the starting point of my narrative of the public life and work of Sir Moses and Lady Montefiore in connection more especially with the communities of their own race, and this I propose to give in the form of extracts from their diaries. These extracts contain the most material references to important events, accompanied by explanatory remarks of my own. With a view of making the reader acquainted with the passing opinions and feelings of Sir Moses and Lady Montefiore and their earnestness of purpose and energy in every good cause, as well as with a desire to draw attention to the variety and multiplicity of the work they would accomplish in a single day, I shall frequently give these entries as I find them, in brief and at times abrupt sentences.

1813 (5573 A.M.).—Owing to the eventful vicissitudes of European wars, the greatest activity prevails on the Stock Exchange. Mr Montefiore is in constant intercourse with Mr N. M. Rothschild, through whose prudence and judicious recommendations with regard to the Bullion Market and Foreign Exchanges, he is enabled not only to avoid hazardous monetary transactions, but also to make successful ventures in these difficult times.

1814 (5574 A.M.).—The first peace in Paris is signed. The allied sovereigns visit England, and are received by the Prince Regent. Great festivities in the city, while considerable excitement prevails in all financial circles. Commerce is stagnant; taxation excessive, in consequence of the great debt the country had incurred during the war; the labouring classes cry out; food is scarce; there is no demand for labour, and wages are low. Nevertheless, Mr Montefiore and his wife entertain the

hope of a continuance of peace, which, they say, will soon remedy all evils. They frequently visit Highgate, where Mr N. M. Rothschild has his country house ; go to Hastings, where their brother-in-law, Mr S. M. Samuel, has taken a summer residence, and visit their mother, Mrs Montefiore, at Kennington Terrace. They contrive to devote a portion of the day or evening to the study of the French language and literature. Mr Montefiore, as captain of the local militia, continues taking lessons on the bugle.

1815 (5575 A.M.).—Mr Montefiore agrees with Lord Mayor Birch (grandfather of Dr Samuel Birch of the British Museum) to pay £600, for the transfer to himself, of Medina's Broker's medal (at that time the few Jewish brokers admitted had to pay an extraordinarily high fee for the privilege) ; he is engaged in his financial transactions with Mr N. M. Rothschild, and goes, in the interest of the latter and in his own, to Dunkirk and Yarmouth. On his return he frequently attends the meetings of the representatives of the Spanish and Portuguese synagogues ; checks and signs the synagogue books, as treasurer, and is present at the meetings of a committee, representing four Hebrew congregations in London, for devising proper regulations to ensure the provision of meat prepared in accordance with Scriptural injunctions.

1816 (5576 A.M.).—He frequently attends the meetings of the Velhos (Elders) of the Spanish and Portuguese community, and the society for granting marriage portions to orphans. His work in connection with finance daily increases.

Great agitation prevails throughout the country ; the Government having, in the previous year, passed a Corn Act to favour the English farmer, forbidding the importation of foreign grain, the price of wheat had reached 80s. per quarter ; political societies, under the name of "Hampden Clubs," are formed all over the country. There is a cry for reform in the House of Commons ; the Ministry, influenced by Lord Castlereagh, refuses all change ; the price of wheat continues to rise daily after the peace.

Financiers feel very anxious about the result, but Mr and Mrs Montefiore, less apprehensive of serious disturbances, and desirous of change of scene and climate, purpose setting out to visit France and Italy.

1816 (5576 A.M.).—They travel in France and Italy, visit public institutions, and make it a rule to see every object of interest. They take notice and make memoranda of the explanations given them by their *Ciceroni*, independently of the information derived from guide-books; they frequent theatres and operas as well as hospitals and schools. A beautiful and comfortable travelling chariot, procured in Paris from Beaupré, a famous coach builder, at the price of 4072 francs, and abundant provisions for themselves and friends, making them independent of inferior hotels for food, make their travels most agreeable to themselves and to all who accompany them.

Mr Montefiore and his wife were not only diligent observers of whatever they saw, but also possessed the good quality of never objecting to any difficulties to be overcome in order to add to their stock of knowledge or experiences.

During their travels in France and Italy, their pleasure was greatly enhanced by the kind attention they received at the hands of their friends, especially in Paris, where Mr Solomon de Rothschild and all the members of the family vied with each other in their efforts to make their stay as agreeable as possible.

At Lausanne, Mr Montefiore was very ill for three days with rheumatism in the face and ear, but he soon recovered, and was able to continue his journey. On August the 30th, after an absence of three months from England, they returned and arrived safely at Dover.

On September 20th he is appointed treasurer to the "Beth Holim" hospital of the Spanish and Portuguese Hebrew community.

November 26th.—A private account is opened with Jones, Lloyd & Co. and the Bank of England; on the 29th of the same month he dissolves partnership with his brother Abraham, "God grant," he says, "it may prove fortunate for us both."

1817 (5577 A.M.).—This was a year of riot in England; in spite of the Royal proclamation against unlawful assemblages the riots increased; the Habeas Corpus Act was suspended, but the seditious meetings continued. A motion in the House of Commons for reform had only seventy-seven supporters, two hundred and sixty-six voting for its rejection. Mr Montefiore,

like most financiers in London, was in constant anxiety, his state of health suffered, and it was desirable for him to leave England again for change of climate.

He completes the purchase of Tinley Lodge farm on July 30th. On October 7th he signs his will ; and on the 13th of the same month, accompanied by his wife and several of their relatives, sets out on his second journey to France and Italy. On the road, he and Mrs Montefiore resume their Hebrew studies. They visit Paris, Lyons, Turin, Milan, and Carrara ; the latter place being of special interest to them on account of their meeting with persons who had been connected in business transactions with Mr Montefiore's father.

1818 (5578 A.M.).—They arrive on the 1st of January at Leghorn, and meet several members of their family. They visit the house where Mr Montefiore was born, and are welcomed there by Mr Isaac Piccioto, who occupied the house at that time ; they proceed thence to the burial ground to see the tomb of their uncle Racah, and on the following day leave for Pisa.

There they visit the house and garden of the said uncle Racah, Mr Montefiore observing, that it is a good garden, but a small house ; thence they continue their journey to Sienna.

" I had a dispute," he says, " with the postmaster at a place called Bobzena, and was compelled to go to the Governor, who sent with me two gendarmes to settle the affair." " The road to Viterbo," he observes, " I found very dangerous ; the country terribly dreary, wild and mountainous, with terrific caverns and great forests."

" On the 15th of January," he continues, " we became greatly alarmed by the vicinity of robbers on the road, and I had to walk upwards of seven miles behind the carriage until we arrived at Rome, whither we had been escorted by two gendarmes."

" In Rome," he says, " we saw this time in the Church of St John, the gate of bronze said to be that of the temple of Jerusalem ; we also revisited the workshop of Canova, his studio, and saw all that a traveller could possibly see when under the guidance of a clever cicerone.

" We left Rome on the 11th of February, and passed a man lying dead on the road ; he had been murdered in the night. This incident damped our spirits and rendered the journey, which would otherwise have been delightful, rather triste."

everywhere, and Parliament passed six Acts restricting public liberty. In the midst of these troubles, on the 24th of May, the Princess Victoria, daughter of the Duke of Kent, the fourth son of the king, was born at Kensington Palace.

1820 (5580 A.M.). The Diary opens this year with observations on the life of man, and with a view of affording the reader an opportunity of reflecting on Mr Montefiore's character, I append a record of his pursuits such as we seldom meet with in a man in the prime of life, at the age of 30.

In full enjoyment of health, wealth, and every pleasure a man could possibly desire, he thus writes on the first page:—

“ He who builds his hopes in the air of men's fair looks,
Lives like a drunken sailor on the mast,
Ready with every nod to tumble down
Into the fatal bowels of the deep.

“ With moderate blessings be content,
Nor idly grasp at every shade,
Peace, competence, a life well spent,
Are blessings that can never fade ;
And he that weakly sighs for more
Augments his misery, not his store.”

Subsequently Mr Montefiore had some very important business in connection with a loan, and experienced much uneasiness, owing to a riot among the soldiers of the third regiment of the Guards, which, no doubt, affected the financial world.

He frequently went to the House of Commons and the House of Lords to ascertain the state of politics, and the progress of the Jews Emancipation Bill in particular; for the Roman Catholic Emancipation Bill, which, side-by-side with Parliamentary reform, and the demand for free trade, was at that time agitating the public mind, naturally prompted the Jews to bring before the House their own grievances. Mr Montefiore also visited the Female Freemasons' Charity, and generously supported the craft which, as has been said, has had a being "ever since symmetry began and harmony displayed her charms."

October 30.—An important event in his financial career takes place: he gives up his counting-house.

1821 (5581 A.M.)—The first day of this year corresponding with the Hebrew date, Tebet 28, on which his father, he writes, entered into eternal glory, 11th of January 1804 (5564 A.M.), he repairs morning and evening to the house of prayer, offering up the customary prayer in memory of the dead.

"I visited his tomb, distributing gifts to the poor and needy, and on my return passed the whole of the day in fasting and religious meditation."

The next entries refer to his frequent visits to the hospital, "Beth Holim," going to see King George IV. at Drury Lane, dining with the Directors of the Atlas Fire Assurance Company at the Albion, going afterwards with the Lord Mayor of Dublin to Covent Garden Theatre to see His Majesty again, his excursions to the country, together with his wife, and their visits to Finchley Lodge Farm, where they sometimes pass the day together. On his return to London, he attends, as in the preceding year, the meetings of the elders of his community and those of the communal institutions.

On 8th May they set out for Scotland. Of this tour Mrs Montefiore kept an interesting journal, which not only describes the state of the country and the mode of travelling sixty-six years ago, but shows her good temper under difficulties, her

fiore makes an entry to the effect that a statement had been made in high quarters by the Duke of Wellington, that peace would be maintained, in consequence of which, says Mr Montefiore, all the public funds rose.

1823 (5583 A.M.).—Opens with a joyous event in the family. His brother Horatio, on the first of January, marries a daughter of David Mocatta, thus allying more closely the two most prominent families in the Hebrew community.

August 20th.—Mr and Mrs Montefiore leave England for the third time for France, Germany, and Italy.

The entry this day refers to something which happened to him seventeen years previously (1806), (for obvious reasons I do not give the name, which is written in full in the diary):—"N.N. robbed me of all and more than I had. Blessed be the Almighty, that He has not suffered my enemies to triumph over me."

On their arrival at Rome they find Mr Abraham Montefiore very ill; much worse, Mr Montefiore says, than they had expected. His critical state induces them to remain with him to the end of the year.

About the same time, his brother Horatio was elected an elder in his synagogue: "affording him many opportunities," Mr Montefiore observes, "to make himself useful to the congregation."

1824 (5584 A.M.).—His brother Abraham continues very ill, but Montefiore can remain with him no longer, his presence being much required in London.

February 13th.—Mr and Mrs Montefiore arrive in London, and on the 17th he again goes to the Stock Exchange, this being the first time for more than a year that he has done so.

July 28th.—The deed of settlement of the Alliance Life Assurance Company is read to the general court. On August 4th he has the gratification of affixing his name to it. "On the same day," he says, evidently with much pleasure, "I have received many applications for shares of the Imperial Continental Gas Association."

The diary introduces the subject of Insurance Companies by quoting the words of Suetonius.

"Suetonius conjectures," Mr Montefiore writes on the first page of the book, "that the Emperor Claudius was the original projector of insurances on ships and merchandise."

"The first instances of the practice recorded in modern history," he observes, "occur in 1560, in consequence of the extensive wool trade between England and the Netherlands; though it was probably in use before that period, and seems to have been introduced by the Jews in 1182."

"It is treated of in the laws of Oleron, relating to sea affairs, as early as the year 1194."

"About the period of the great fire in London, 1666, an office was established for insuring houses from fire."

This information is probably no novelty to the reader, but my object in quoting it is to show how attentively Mr Montefiore studied every subject connected with his financial and other pursuits. We have in the College library a great variety of books bearing on insurance offices, all of which, it appears, he had at some time consulted for information.

Of both the above companies he was elected president, offices which he held to the last moment of his life. They are now numbered among the most prosperous companies in England.

His presence at the board was always a cause of the highest satisfaction, not only to the directors and shareholders, all of whom appreciated his sound judgment, cautious disposition and energy in the promotion and welfare of the company, but also to all the officers and employées of the respective offices.

In conversing with his friends on this subject, he used to say, "When our companies prosper, I wish to see everyone employed by us, from the highest to the lowest, derive some benefit from them in proportion to the position he occupies in the office." He also strongly advocated the promotion of harmony and friendliness among the officers of the companies, for which purpose, he used annually to give them an excellent dinner in one of the large hotels, inviting several of his personal friends to join them.

When travelling on the Continent, he invariably made a point of visiting every one of the branches of the Imperial Gas Association, making strict enquiries on every subject connected with the operations, and inviting all the officers to his table.

I have frequently (after the year 1839) accompanied him on such occasions, and often wondered at his minute knowledge of every item entered in the books of the respective offices.

He often gave proof, in the last years of his life, of his special interest in the prosperity of these companies by the exertions he would make in signing every document sent down to him at Ramsgate for that purpose, even when he appeared to experience a difficulty in holding a pen.

He strongly objected to a system of giving high dividends to the shareholders. "Let us be satisfied," he used to say, "with five per cent., so that we may always rest in the full enjoyment of undisturbed life on the firm rock of security,"—the emblem represented on the office seal of the Alliance.

On August the 15th of that year he received a letter from Genoa stating that his brother Abraham was getting worse, and on Saturday, the 28th, he received the sad news of his death, which took place at Lyons whilst on his way back from Cannes.

"It was only in the month of January last," Mr Montefiore says of his brother, "that when his medical attendant recommended him to take a sea voyage, he agreed to go with me to Jerusalem, if I would hire a ship to take us there." "Seize, mortal," Mr Montefiore continues, quoting the words of the poet :

"Seize the transient hour,
Improve each moment as it flies ;
Life a short summer—man a flower ;
He dies, alas ! how soon he dies."

1825 (5855 A.M.).—The lessons he sets for himself this year are given in quotations from authors, the selections showing the reflex of the impressions made on his mind by current events.

The first is an Italian proverb : "Chi parla semina, chi tace racolta," corresponding to the English, "The talker sows, the silent reaps."

Those which follow are from our own moralists :—

"A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentedly."

"He that loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, or an effective comforter."

"The studies afford nourishment to our youth, delight to our old age, adorn prosperity, supply a refuge in adversity, and are a constant source of pleasure at home ; they are no impediment while abroad, and attend us in the night season, in our travels, and in our retirement."

“He may be well content that need not borrow nor flatter.”

He attends this year regularly all the meetings of eight companies or associations: the Alliance British and Foreign Life and Fire Assurance, the Alliance Marine Assurance, the Imperial Continental Gas Association, the Provincial Bank of Ireland, the Imperial Brazilian Mining, the Chilian and Peruvian Mining, the Irish Manufactory, and the British Colonial Silk Company.

With all this, no doubt often very exciting work, he still finds time for attending all the meetings of charitable institutions of which he is a member, more especially those of his own community; while he is often met in the house of mourning performing duties sometimes most painful and distressing to a sympathising heart.

February 11th.—He attends for the first time the General Board of the Provincial Bank of Ireland.

Being now considered an authority of high standing in the financial world, various offers were made to him by promoters to join their companies or become one of their directors. Among these undertakings is one which I will name on account of the interest every man of business now takes in it. I allude to a company which had for its object the cutting of a ship canal for uniting the Atlantic and Pacific Oceans.

He refused the directorship of that gigantic undertaking, which, after having been abandoned for nearly sixty years, was again taken up, under the name of the Panama Canal, by M. de Lesseps.

Thirty years later Mr Montefiore also refused to take a leading part or directorship in the Suez Canal Company, which M. de Lesseps had offered him when in Egypt. I happened to be present at the time when M. de Lesseps called on him with that object. It was in the year 1855, when Mr Montefiore had become Sir Moses Montefiore, and was enjoying the hospitality of his late Highness Said Pasha, who gave him one of his palaces to reside in during his stay at Alexandria.

M. de Lesseps spoke to him for several hours on the subject, but he could not be persuaded that so great an undertaking was destined to be a pecuniary success.

May 8th.—Mr and Mrs Montefiore leave for Paris. On their return they proceed in July to Oxford; and, at the end of

the same month, we see them in Ireland, whither Mr Montefiore went as a member of the deputation sent by the Provincial Bank. In recognition of the services rendered to the Board by himself and the other members of the deputation, a resolution was passed, a copy of which is here subjoined.

“PROVINCIAL BANK OF IRELAND,
“*Friday, September 9th, 1825.*”

“At a meeting of the Court—Present:—John Morris, Esq., in the chair; M. Attwood, Esq., M.P.; H. A. Douglas, Esq.; S. A. Madgan, Esq.; J. T. Thorp, Esq.; Jas. Brogdon, Esq., M.P.; J. R. Macqueen, Esq., M.P.; C. E. Prescott, Esq.; S. N. Ward, Esq.

“Resolved unanimously, That the cordial thanks of the Court are due to Messrs Medley, Montefiore, and Blount for the zeal and ability they have evinced in the management of the business committed to their care, the result of which has fully realised the expectations of the Court, and will conduce most essentially to the prosperity of the Company.

“The Chairman is requested to communicate the resolution to the gentlemen of the deputation on their return from Ireland.”

1826 (5586 A.M.).—The diary begins with the prayer, “Renew in me, O Lord, the right spirit.”

For the information of the general reader I quote a short statement from some historical records of the state of financial transactions in this and the previous year which will explain the importance of the entries Mr Montefiore made in these years, referring to monetary transactions.

On the 12th of January there is an entry stating “the Government will lend the merchants five millions of Exchequer Bills, and the Bank directors have agreed to advance the money. They will not fund till June or July, and then only five or six millions.” “This,” Mr Montefiore thinks, “is much in favour of stocks.”

One of his acquaintance died suddenly at this time, an unfortunate event which he considered was the fatal result of large speculations.

“These two years,” the historian says, “were characterised by an extraordinary activity in all departments of trade and

commerce. Mr Huskisson, a minister who was a high authority on commercial matters, originated several important measures, especially those relating to the repeal of all duties on goods passing between Great Britain and Ireland, an alteration in the duties affecting the silk manufacture, and the repeal of the combination laws and of the law against the emigration of artisans; while the Executive formed commercial treaties, on the reciprocity system, with various countries in Europe, and, acknowledging the independence of the revolted Spanish colonies in America, drew them as additional customers into the British market.

Capital now so far exceeded the ordinary means of its employment, that many joint-stock companies were formed as a means of giving it a wider scope. Some of these associations professed objects which were by long established usage the proper business of individuals alone, and others involved hazardous and visionary projects to be carried into effect in remote countries. The depressed state of trade in 1821 and 1822 had led to a diminished importation and production of goods, and was succeeded by an advance of prices in 1823. The consequence was a sudden and unusually large demand and a powerful reaction of supply, which did not cease till production had far exceeded the bounds of moderation.

Through the facilities afforded by a large issue of paper money, the delusion was kept up longer than it would otherwise have been. The first symptom of something wrong was the turning of the exchange against England. A diminution of issues at the bank followed. Merchants began to experience difficulties in meeting pecuniary obligations. Then took place a run upon the banks, some of which, both in London and the country, were obliged to stop payment. Between October 1825 and February 1826, fifty-nine commissions of bankruptcy were issued against English country banks, and four times the number of private compositions were calculated to have taken place during the same period. While merchants and manufacturers were without credit, their inferiors were without employment, and distress reached almost every class of the community. Some liberal pecuniary measures on the part of the Bank of England helped in a short time, rather by inspiring confidence

than by actual disbursement of money, to retrieve in some measure the embarrassed circumstances of the country.

"On the same day," Mr Montefiore says, "when the death of an unfortunate speculator caused a general gloom to prevail in the financial world, I was asked by a gentleman if I had the courage to join him in a speculation, my reply was I would see to-morrow." "I fear," Mr Montefiore observes, "this day's awful lesson is quite lost upon him."

The entries I am now giving are very brief, sometimes abrupt, showing (probably) the excited state of affairs in the political and financial world, which appear to have induced him to form a resolution to withdraw entirely from all the turmoil of London.

March 5th.—Heard there will be no war. The ministers' plan of funding and repaying six millions of the bank has lowered the funds.

March 17th.—Attended the meeting of the schools; meeting of the society for granting marriage portions to orphans (Spanish and Portuguese Hebrew community).

March 20th.—The King of Portugal died; The Emperor of Austria dangerously ill; our good king much better.

April 9th.—Dined with Mr N. M. Rothschild; met there Prince Esterhazy, Duke of St Albans, his brother and two sisters, Lady Augusta Cotton, a son of Lord Coventry, and the Earl of Lauderdale.

April 13th.—The Emperor Nicholas insists upon the Turks evacuating Moldavia.

April 16th.—Attended meeting of the elders (Sp. and Port. Synagogue); signed 1171 cheques, dividends of the Alliance, sixteen shillings per share.

June 20th.—War commences again in India, after Bhurt-pore had been stormed by Lord Combermere and peace made with the Burmese, when they had to pay £100,000 sterling, and cede a great extent of the territory.

During the following three months he again devotes much time to communal affairs, attending committees of schools and charitable institutions.

October 15th.—Political events of great importance attract his attention. He calls with Mr N. M. Rothschild on Prince

Esterhazy, who says that Canning and Villele are trying every means to settle a representative constitution for Spain.

October 22nd.—The entry states, "Received an express that the differences between the Russians and Turks are amicably settled."

October 29th.—He frequently attends meetings of the elders in this and the following month, also orders blankets for distribution among the poor.

December 12th.—The king sends a message to the House to the effect that five hundred troops would be sent to Portugal.

December 14th.—The King of France's speech is considered very warlike.

The diary concludes with the following memorandum :—

"By the blessings of God, prepare for a trip to Jerusalem. Get letters of introduction from Lord Auckland for Malta, and from J. Alexander for Constantinople. Study Italian, French, and Hebrew."

CHAPTER V.

1827.

FIRST JOURNEY TO JERUSALEM.

THE reader having accompanied Mr and Mrs Montefiore through the first period of their life and work, and seen them deservedly raised to a position enabling them, if so disposed, to take a prominent part in important public movements, I shall now describe all the incidents of note in connection with their pursuits in the second period of their lives.

In the year 1827 they decided to visit Jerusalem. Their sole reason for this determination was a wish to visit the Holy Land, a land with which their race is connected by so many associations, and of which the name is kept in loving remembrance in the prayers recited daily by every true Israelite.

Mrs Montefiore has given a most interesting account of that journey in her private journal, printed, but not published, and the following narrative is based upon the entries made therein, and in the diaries of Mr Montefiore. For the better understanding of those extracts which bear upon politics, it may not be out of place to briefly recapitulate the circumstances of the one important event that occurred in the administration of Viscount Goderich (Mr Robinson), who succeeded Canning as Premier under George IV. This event was the battle of Navarino, which was followed by the establishment of Greek independence. The cause of Greece was supported, from different motives (see Brewer's "Hume"), by Russia, France, and England. These Powers had their squadrons in the Levant, the English being under the command of Sir Edward Codrington. War had not yet been declared; the Turkish and Egyptian fleet, under Ibrahim Pasha, lay in the Bay of Navarino, and there was an understanding that it should remain till the affairs of Greece were arranged. As the Turks attempted to violate this agreement a general engagement ensued, and the Turkish and

Egyptian fleets were completely destroyed in the course of a few hours. By this impolitic act England and France played into the hands of Russia, who was anxious to weaken the power of Turkey, and thus they gave some help towards the long-cherished object of her ambition—the possession of Constantinople.

On May 1st, 1827 (5587-8 A.M.), Mr and Mrs Montefiore repaired to Synagogue as was their custom early in the morning before undertaking any important work, for the purpose of invoking the blessing of Divine Providence on this their first and long-projected journey to Jerusalem. Fortified with letters of introduction, in the first instance, to Admiral Codrington, then commanding on the Mediterranean Station, and taking with them their own carriages, they travelled *viâ* Dover, Calais, Turin, Milan, Florence, and Rome to Naples. Here a nephew of Mr Amschel Rothschild assisted them in obtaining a vessel to take them to Malta, where they visited the plantations of the Silk Company on the ditch of Porto Reale. There were about 5000 mulberry trees at this place, as well as about 400 at Sal Marson, "all looking healthy. We were present," says Mrs Montefiore, "at a dinner given by us in the Palace to the men, women, and children, who were and had been employed by the Silk Company, to the number of 140. The hall was beautifully decorated with shrubs and flowers, and 'Welcome' was written in large letters at the top of the room. There were many joints of beef, a sheep roasted whole, macaroni, rice, bread, cheese, water melons, and good wine. Everyone had as much as he could eat and drink. The broken victuals and wine were afterwards distributed among the poor to the number of thirty. A band of music then entered the hall, and all present danced, as happy as people could be."

At the Palace Mr Montefiore delivered Lord Auckland's and Lord Strangford's letters to the Governor, the Hon. F. C. Ponsonby, who advised him to go to the East in a ship of war, on account of the Greek pirates.

Amidst numerous kind and flattering attentions from the residents, amongst whom were Sir John Stoddart, Mr and Mrs St John, Captain Roberts, Colonel Bathurst, and Miss Hamilton, amidst amusements and excursions to Gozo and Marfa, Mr and Mrs Montefiore did not forget on Thursday, the 2nd of

August, the fast which was kept on the day of the anniversary of the destruction of the Temple in Jerusalem. "Thank God," he says in his diary, "we are quite well after breaking our fast, which we did at 9.35, several stars being then visible. The day has been dreadfully hot and fatiguing. My poor wife suffered so much that I endeavoured to persuade her to break her fast about four o'clock, but she would not. I felt extremely weak, but was free from headache."

The next day, Captain Anderson of the *Leonidas* called and agreed to take Mr and Mrs Montefiore and two servants to Alexandria, for a consideration of £400, and to wait there twenty days, and then take them to Jaffa. At this stage Mrs Montefiore was taken ill, but owing to the kind attention of Lady Stoddart, and the assistance of Mr Milan, the Governor's medical adviser, she soon recovered.

Mr and Mrs Montefiore now embarked on board the *Leonidas*, and sailed under convoy of the *Garnet*, with four other vessels to Alexandria. From here they proceeded to Cairo and the Pyramids, where, by the courtesy of Mr Salt, the British Consul General, Mr Montefiore had the honour of being presented to Mohhammad 'Ali Pasha in full divan. Mr Maltass, the Vice Consul, acted as interpreter, the Pacha speaking Turkish and his visitor French. "We were graciously received," Mr Montefiore says, "and remained in conversation three quarters of an hour. We had coffee with him. He spoke much of his wishes to improve his people, enquired where I was going, if I was pleased with Egypt, and paid me some compliments. After the interview I rode to the Obelisk. On my return I called on Mr Salt. I found him much alarmed at the non-arrival of a despatch which had been sent by an English sloop of war. The Porte had refused the mediation, and the English Admiral had orders to act. Mr Salt was to see the Pasha in the morning, and would then set off for Alexandria. The Pasha wrote to him saying that Mr Canning had died on the 22nd."

The party now returned to Alexandria, where they heard conflicting news with regard to the possibility of war. Meanwhile they visited all places of interest, especially the Synagogues, where the services appeared somewhat strange to them. Special mention is made of the Synagogue of Signor Fua, which they visited on New Year's Day, many of the tunes sung there

being the same as those used in the London Synagogues. The portion of the Sacred Scriptures was admirably read there by a young boy, "more in the German manner than in the Portuguese." The Scroll of the Pentateuch was in a wooden case, over which was the cloak, and the President called up as many as twenty to hear the Law read to them. The day of Atonement and the Tabernacle Holidays had to be spent here in consequence of the impossibility of obtaining means of proceeding further. "I have still every desire," says Mr Montefiore, "to proceed to Jerusalem, but cannot find any person willing to go with me. Although the plague was at Acre, the whole of Syria in revolt, the Christians fleeing to the mountains for safety, the question of peace or war still undecided, he himself ill, and Mrs Montefiore by no means recovered from her recent attack, he nevertheless determined at all risks to proceed to Jaffa and Jerusalem." "I find," he observed to his anxious wife, "my health and strength failing me so fast in this city, that I deem it now prudent to flee from it, even at the chance of encountering the 'Greek pirates.'" He engaged for this purpose the *Henry Williams*, a brig of 167 tons, under Captain Jones, to take them to Jaffa and bring them back for £50.

"I think," he says, "I more ardently desire to leave Egypt than ever our forefathers did. No one will ever recite the pass-over service" (which gives an account of the exodus from Egypt) "with more true devotion than I shall do, when it pleases Providence to restore me to my own country, and redeem me and my dear wife from this horrible land of misery and plague, the hand of God being still upon it."

These are expressions to which most persons in Egypt might frequently give utterance, when in a state of great pain and irritation, tormented by thousands of mosquitoes, and more especially when living in small confined apartments like those of the casino then occupied by Mr Montefiore. Only those who have been in Egypt fifty or sixty years ago can form an idea of the discomfort a traveller then had to put up with, and this was naturally keenly felt by those who, like Mr Montefiore, had been used to every comfort and attention in an English home.

Tuesday, October 16th.—They arrive at Jaffa. The Governor at first refused to allow any Franks to land, and ordered Captain Jones off, but the British Consul having procured permission for

them, they landed at mid-day. They found the road level and very sandy, lined with prickly pear, pomegranate, fig, orange, and lemon trees, the finest they had ever seen. On reaching Ramlah, Mr Montefiore was so fatigued he could scarcely dismount; almost too weak to walk.

Wednesday, October 17th.—They left Ramlah at 7 A.M., and entered the gate of David at Jerusalem at 5 P.M.

On approaching the holy city they dismount, manifesting their grief at the sight of Jerusalem in ruins, as mourners do when bewailing the loss of some dear relative. Mr and Mrs Montefiore then offered up a fervent prayer, giving thanks to God for having brought them safely to Jerusalem, the great and long desired object of their journey, and praying for His blessing on all they loved.

They then repaired to the house of Mr Joseph Amzalak, while the gentlemen who accompanied them took up their quarters in the Greek convent.

Thursday, October 18th.—They attend Synagogue at break of day in the house of their host. "Thanks to Providence," Mr Montefiore says, "I feel better, though still very weak." They receive visits from the head and representatives of the Spanish Hebrew community, also from the head and representatives of the German Hebrew community, all making the kindest offers of their services. Great complaints were made of poverty in Jerusalem, and oppression by the Governors, who were for ever calling for more money. "There are," they said, "fifty Portuguese families, consisting of about 200 individuals; forty German families, or 160 persons; and near 200 elderly widows in great distress."

Mr and Mrs Montefiore subsequently went to see the foundation stones of the ancient Temple, generally called the "Western Wall"; also to a house, from the roof of which they had a fine view of the Mosque of Omar, which is built on the site of Solomon's Temple. On their return they called on the Rev. Hahám Moses Soozin (the spiritual head of the Portuguese community), but as he happened to be out, they went to take coffee with the Rev. Rabbi Mendel, who occupied a like position in the German community. "He had prepared an excellent room for us," writes Mr Montefiore, "but our kind host would not allow us to leave him." During their absence from home the Governor

sent to say, that he expected Mr Montefiore to come and take coffee, and that he regretted that Mr Montefiore should have gone to the Jews: if he did not like going to the convent, he would have given him a house in the city. Mr Montefiore, on hearing the message, said, "I hope I shall ever live and die in the society of my brethren of Israel."

Friday, 19th. — This being the Mohammedan Sabbath, the Governor was at the Mosque, and Mr Montefiore could not call on him. Mrs Montefiore, accompanied by some ladies and travelling companions, went to see the tomb of Rachel. Mr Montefiore and his host, Mr Amzalak, proceeded to a college bearing the name of "Etz-Khayim" (tree of life), for the cultivation of theological studies. It belongs to the Portuguese community, and was established 148 years ago by an English gentleman of the name of "Franco."

Mr Montefiore then went to the ancient burial ground, where he obtained some terra santa to take home with him. On his return to the house of his host, he found every member of the family prepared to welcome the Sabbath. The apartments were beautifully clean and ready one hour before the time fixed for the commencement of prayers. After having attended Synagogue, they had an excellent dinner, their host and hostess being most kind and chatty.

"I was in better spirits," said Mr Montefiore, "than I had been for months."

Saturday, October 20th. — They again attended the house of God. Mr Montefiore took the opportunity to offer a special prayer in grateful recognition of the great mercy it had pleased heaven to bestow upon him and his wife, in permitting them to behold the Land of Promise.

The President of the congregation requested Mr Montefiore not to make any offering of a large amount, otherwise the local authorities might hear of it, and would still further raise their taxes.

At 12 o'clock they called on the Rev. Hahám Moses Soozin, after which they went to dine with the Rev. Rabbi Mendel. Here Mr Montefiore expressed his hope that both the German and Portuguese communities would always remain united in the blessed bonds of harmony. In the afternoon he paid his respects to the Governor at the Palace. The Governor offered

him coffee and other refreshments, and was extremely civil and friendly. On Mr Montefiore's expressing a wish to see Jerusalem again, his Excellency said he would be happy to let him have his guard. Mr Montefiore sent him a valuable telescope as a souvenir of the pleasant interviews, while hoping that the Governor might behave better to the Jews in future. His Excellency, in return, as a token of his appreciation of Mr Montefiore's visit, affixed the Visa to his passport in most flattering terms. As these were very peculiar, I append a translation.

"We declare that to-day arrived at Jerusalem our friend the English gentleman, Mr Montefiore. He has visited all the holy places, and all the grandees of the town, as well as several of lesser note, who have been highly gratified by making his acquaintance, he being a person of the greatest merit, and unequalled among the nation for propriety and amiability of manners; and having ourselves experienced the highest pleasure in his society we have written this to testify our sense of his politeness.

"Given in the last day of Rubic-el-owal, 1243.

"EL HHA'JJ HÁFIZ MOHAMMAD RÁSHID
SATHASHOUR (OR SELHHOOR) HASSA,
Governor of Jerusalem."

"No city in the world," Mr Montefiore observes in his diary, "can have a finer situation than this; nor is there a better climate;" and he concludes his record of his day's proceedings by wishing "Many happy returns of the day to his dear Judith."

The 20th of October being his wife's birthday, which was generally signalised, whether at home or abroad, by the distribution of numerous gifts to the poor and to the charitable institutions, it was, as a matter of course, thus observed in the Holy City, and in an unusually liberal spirit.

Sunday, October 21st.—Their short sojourn in Jerusalem was now concluded. Mr Montefiore rose at half-past two in the morning, and joined a number of persons who had been sitting up all night in the house of his host praying for his safe return, and for the welfare of all friends and lovers of Zion. Both the Rev. Moses Soozin and the Rev. Rabbi Mendel, accompanied

by more than one hundred of the principal inhabitants, came to see them off. At 7.38 they took leave of their kind host and hostess, who had most liberally housed and fed them without asking for the smallest remuneration, and had loaded them with cakes, wine, &c., for their journey. After a charming ride of over five hours between the mountains they came to the first well at the commencement of the plains, and arrived at the Greek convent of Ramlah. The road was very stony, rough, and steep, but no precipices; on the sides of the mountains were olives and fruit trees; the valleys well cultivated, the plain sandy.

They saw nothing of Aboo-Goosh, who was then the terror of the land, but they went rather in fear of him.

Tuesday, 23rd.—They started from Ramlah at 7 A.M., and reached Jaffa at 10.30, where they stayed a day, and then embarked on board the *Henry Williams*. The next day, being the anniversary of Mr Montefiore's birthday, he makes an entry of the event in his diary in the following words:—

“This day I begin a new era. I fully intend to dedicate much more time to the welfare of the poor, and to attend Synagogue as regularly as possible on Monday, Thursday, and Saturday.”

Thursday, October 25th.—They were hailed about 1.30 P.M. by seven large boats, Turkish men-of-war, full of soldiers, who mistook them for Greeks. These boats came alongside and continued very close, appearing to entertain great suspicions of them, as several Greek vessels had been cruising off the port during the day. At dawn, however, they were convinced of their mistake. The following day, when close to the harbour of Alexandria, the travellers saw a Turkish corvette blown up. It had been used as a training ship for the Pasha's midshipmen, and it was supposed that two hundred persons perished. This awful occurrence greatly terrified them. They offered up additional thanks to heaven for having hitherto held them under its merciful protection.

At 9.52 A.M. they returned to the harbour of Alexandria, went on shore, and paid a visit to Mr and Mrs Barker, where they met the Austrian Consul. They also called on other friends, who were pleasantly surprised to see them return so speedily, having been uneasy about them on account of the many Greek vessels which had been off the harbour for some

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news. The battle was fought on the 20th October, the Turks being said to have been the aggressors. The Turco-Egyptian fleet was annihilated, with a loss of 5000 men. "We are extremely uneasy," Mr Montefiore says, "at the prospect of not being allowed to sail next Tuesday with the French convoy, the French captain having refused to give instructions to, or to take charge of, any but French ships. He said we might sail at the same time, and if we could keep up with him, he would defend us, but he could not stop one moment, or shorten sail for us to keep company. Mr Barker has promised to go on board the *Commodore* and solicit the captain, as a personal favour, to direct the schooner to give us instructions.

Sunday, November 4th.—Mr Barker has been with the Pasha, who spoke lightly of the loss of his fleet, and said he would soon have another. His sentiments continued unchanged with regard to the Franks, and he pledged himself for their security; he said it was contrary to the Mooslim religion to destroy Christians, and in the event of the Sultan permitting such violence, he could not be called a good Mooslim afterwards. "A poor satisfaction for those he murdered," writes Mr Montefiore.

Monday, November 5th.—They went on shore to take leave of all their friends. Mr Barker gave Mr Montefiore a letter to Lord Dudley, soliciting the post of consul-general. He advised Capt. Anderson, as a friend, not to start, and the person who had chartered the captain's vessel also insisted on her waiting for a proper convoy, as the French schooner had refused to be delayed at sea for any but French ships. Mr Barker advised Mr Montefiore to go by one of the French vessels. "They had the conscience," Mr Montefiore says, "to ask 10,000 francs. Capt. Anderson, however, has resolved to go, and we shall go with him."

CHAPTER VI.

1827-1828.

MR AND MRS MONTEFIORE LEAVE ALEXANDRIA—A SEA VOYAGE SIXTY YEARS AGO.

WEDNESDAY, November 7th, 1827.—Mr and Mrs Montefiore left Egypt. At 11 A.M. they were out of the harbour, sailing under the protection of the French schooner *La Dauphinoise*, Capt. Auvray, the convoy consisting of four French, one Austrian, three English, and one Russian vessel.

Tuesday, Wednesday, and Thursday.—They proceeded with some difficulty, but on Friday, November 30, all on board thought they would be able to enter the harbour of Malta, as the weather was favourable, and Captain Anderson had resolved to make the attempt, although the sun had already set. In about two hours they were so near the shore that they could see the lights distinctly, and they could not have been more than a mile from the mouth of the port. All were extremely happy, expecting to anchor within an hour. "How frail are human joys," exclaims Mr Montefiore; "most suddenly the wind had changed again to the west, and commenced blowing in a terrific manner. Thus, in an instant, were our hopes gone, and we were blown off the land, a tremendous sea obliging us to take to our beds. God only knows when we shall reach Malta."

Saturday, December 1.—"The last was a dreadful night," he writes, "it blew almost a hurricane: a frightful sea: the ship rolled and pitched so as to occasion serious alarm to all on board. Poor Judith suffered severely. The captain had never in his life experienced a worse night, and to prevent our being blown further off Malta, he carried a press of sail. I shall never forget the night, but on each Sabbath eve shall recollect with gratitude God's mercy in saving us from destruction. This morning, at daybreak, we were five miles off Malta, having retained this situation by tacking backwards and forwards

during the night. The weather continued rough and stormy, but thanks be to the Almighty God, we anchored safely in the quarantine harbour at half-past seven, after a long and boisterous voyage of twenty-four days."

In commemoration of this merciful event, it became a custom of Mr Montefiore, from the year in which it took place, to the last year of his life, to read on the first night of the Passover Festival, the entry he then made in his journal, consisting of several appropriate verses from the Psalms of David.

"Sir John Stoddart wrote me a very friendly note, and came to the waterside to see us. After dinner we left the *Leonidas*, having spent more than three months in Captain Anderson's company, and slept sixty-eight nights on board his ship. He was most attentive and obliging, and we left him with regret."

At five minutes past five they entered the Lazaretto.

Sunday, December 2nd.—The Governor sent his private secretary to thank them for a turtle which they had brought him as a present, and to enquire after their health, requesting particularly to be informed how the news of the battle of Navarino had been received at Alexandria. Mr Montefiore replied by a special letter. Sir John Stoddart, the chief judge, with his daughter and Mr Maxwell, came to pay them a visit, but they were not allowed to approach within two yards of them. Captains Anderson and Jones called and brought the news that the *Martha*, Captain Smart, had come into harbour; they had been plundered and dreadfully ill-treated by the Greeks.

In the course of their stay at Malta, Mr and Mrs Montefiore had the pleasure of receiving a visit from Captain Lewis Davies of the *Rose*, the hero of Navarino; they had met him before at the houses of Mr Barker and the late Mr Salt in Alexandria. He remained with them a full hour, giving a most interesting description of the battle.

After so long an absence abroad, Mr Montefiore, one might have thought, would have been longing to be back in England to take a rest, but he has no such idea; on the contrary, he is already planning another tour in connection with business. On Sunday, December 9th, he writes, "I much wish it may be in my power, after our return to England, to see Vienna, and visit our Gas Establishments at Berlin, Hanover, Rotterdam, and Ghent. I shall strive to do so, provided I succeed in reaching

London by the end of February. As soon as we get pratique, we shall endeavour to procure a vessel for Palermo, remain there a couple of days, thence to Naples, where I hope to get letters from our dear mother and friends."

In the course of this narrative we shall have frequent opportunities of witnessing a peculiar characteristic of his. When he had achieved some great work, and was yet engaged in affixing his signature to a report on the same, whilst all his fellow-workers were exhausted with fatigue, his restless activity would impel him to begin a fresh scheme for the alleviation of distress or for the cause of humanity, notwithstanding his own exertions, and in spite of many nights of anxiety which may have attended his former enterprise.

Thursday, December 13th.—This being the 1966th anniversary of the victory of the Maccabees, Mr and Mrs Montefiore celebrated it by special prayers and thanksgivings, an additional number of lights being burnt in honour of the occasion. A Russian officer, who happened to be their neighbour in the Lazaretto, spoke in glowing terms of the bravery of Jewish soldiers in Russia, and of their wonderful endurance in the days of want and distress so often experienced during the war.

When Mr (then Sir Moses) Montefiore appeared before the Emperor Nicholas in the year 1846 to plead the cause of his brethren, he had the satisfaction of hearing similar remarks from His Majesty's lips.

Friday, 14th December.—Lady Stoddart and her son paid them a visit; Captain and Mrs Copeland also came to see them. The Captain said there was great probability of war, adding that the Franks had escaped from Constantinople, and that the Ambassadors were expected to leave immediately.

Monday, December 17th.—They visited every part of the Lazaretto, and found the hospital clean, and in excellent order, but untenanted. They also went to see the English cemetery, where those who die whilst in quarantine or on board ship in the harbour are buried. About a dozen graves are always kept ready for immediate use. Describing the process of fumigating letters and papers, which they saw that day, Mr Montefiore says: "The letters are opened and placed in an iron closet, or on an iron grid; a saucepan containing burning bran and sulphur is then placed on the ground beneath them, and the closet is shut

for fifteen minutes. They are then taken out again, and the process is complete."

Tuesday, December 18th.—Several vessels came into the quarantine harbour, and Mr Montefiore had an interesting conversation with Mr de Wimmer, a "Lieutenant au Corps de Chasseurs d'Ordonnance de S.M. l'Empereur de toutes les Russies," who had been with the Emperor Alexander at the time of his death. They also received a letter from Monsieur Peynado Correa, informing them that the Governor had confirmed the constitution given to the Jews by Sir Thomas Maitland.

Wednesday, December 19th.—A ship arrived from Constantinople, having performed the journey in twelve days. It brought the news that the Ambassadors had left the same day, and that all ships of the Allied Powers were put under embargo. While at dinner Mr Montefiore received a polite note from Mr Greig, containing the welcome intelligence that they should have pratique on the next day. "This indulgence," Mr Montefiore observes, "is extremely kind on the part of the Governor, although we have been very comfortable, and had not one irksome hour during the whole time we have been confined in the Lazaretto."

Thursday, December 20th.—They left the Lazaretto.

Saturday, December 22nd.—Mr Montefiore, accompanied by Sir John Stoddart, called on Admiral Codrington. He had a very polite reception both from the Admiral and Lady Codrington. The Admiral said he had been very much interested in the account which Mr Montefiore sent him of the manner in which the Pasha received the news of the battle of Navarino, and took much pains to explain his motives for commencing hostilities. He said the ministers did not seem aware of all the instructions he had received from Stratford Canning. In reply to Mr Montefiore's enquiry, the Admiral said that if the Turks would not listen to his speaking-trumpet, he would have to make use of the cannon. He had on several occasions made signal for battle before the 20th of October, but his good star had attended him, and he had been prevented; the first time by adverse winds, and on the second occasion the French fleet came up in time to over-awe the Turks, and they returned. The Pasha had expressed his intention of throwing off his allegiance to the Porte, and professed great friendship for the

French Admiral, commanding his son, Ibrahim Pasha, to follow his directions; he also wished to write to the English himself afterwards. Admiral Codrington did not give the Pasha credit for much sincerity. He then spoke about the Greek pirates and Greek Government, and promised Mr Montefiore a passage to Naples, after which the latter took his leave.

Sunday, December 23rd.—They took a walk over the Silk Company's estate, which they had visited early in the autumn. Since that time about 3000 young trees had been transplanted, new walls had been erected, ditches cut, and ground prepared for the reception of French and Neapolitan shrubs. They were disappointed to learn that the sale of the garden produce scarcely brought enough to cover the expense of sending it to market, fruit and vegetables being so plentiful and cheap. The orange trees were almost breaking down under their load of fruit, which scarcely paid for the gathering. The "nopal" or prickly pears have been rooted up, as well as most of the vines and figs. A few young nopals have been planted, and some preparation made for experiments in cochineal. Mr Montefiore writes: "The ditches discovered on the south side of the valley have evidently been ancient tombs. Those on the hill, round and near the palace, were no doubt planted with trees, and there is every reason to believe that they may be found running in every direction on the estate."

Sir Edward Codrington offered them a convoy for the next day, but Mr Montefiore requested him to permit the *Mastiff*, Captain Copeland, to take them to Naples, which request was kindly granted.

Sunday, December 30th.—In the evening the Admiral sent his Secretary to Mr Montefiore with the letters, requesting that he would deliver them personally—one to Lord Burghersh at Florence, and another to the Duke of Clarence.

Monday, December 31st.—"A very tempestuous day," he writes; "the wind is so high that it is impossible for any vessel to get out of the harbour. We must have patience, and wait a little longer. I feel rather better," he adds, "but my neck still continues troublesome." This being the last day of the civil year, a feeling of deep thankfulness prompts him to end his diary with a prayer similar to the one he uttered on the conclusion of the Jewish year.

The homeward journey was not marked by any incidents which call for special description. Wherever the travellers halted they followed the daily itinerary, which, once settled, was never departed from, and it was as follows:—First they repaired to Synagogue, then they went to the principal Jewish communal schools and institutions, and in the course of the afternoon exchanged visits with friends or with those to whom they had letters of introduction, whilst the local sights were by no means forgotten.

Friday, January 11th, 1828.—The *Mastiff*, having left Malta on the 2nd of January, was towed into the harbour of Naples, where they anchored. Mr and Mrs Montefiore proceeded at once to the hotel, where they met Baron and Baroness Amschel Rothschild, their handsome son, Baron Charles Rothschild, and Baroness Charlotte Rothschild.

A few days later they visited Herculaneum and Pompeii.

Wednesday, January 16th.—Mrs Montefiore dined at Baron Charles', but Mr Montefiore was not well enough to accompany her. It was a large dinner party, and the guests included the Austrian Ambassador with his wife, the Duke and Duchess D'Ascoli, the Duke and Duchess Theodore, Sir Henry and Lady Lushington, and others.

Thursday, January 17th.—Mr Montefiore was still obliged to keep his room the whole day. Captain Copeland gave an entertainment on board the *Mastiff* to Baroness Charlotte Rothschild, Mrs Montefiore, and Barons Charles and Anselm Rothschild, who afterwards dined with Mr Montefiore. In the evening Mrs Montefiore accompanied Baroness Charlotte to a ball at the Sardinian Embassy, to which both she and Mr Montefiore had been invited by the Marquis and Marchioness di S. Satrius. Mrs Montefiore said there were about five hundred of the nobility present, who had been invited in honour of the Princess Salerno, a daughter of the Emperor of Austria, whom she saw there enjoying a waltz.

Friday, January 18th.—The Duke and Duchess D'Ascoli paid Mrs Montefiore a long visit. The Duchess appeared to take great interest in the Holy Land, making many enquiries on subjects connected with Sacred Scripture. When she had obtained all the information Mrs Montefiore could give her, she asked to see the curiosities which the latter had brought with

her. Mrs Montefiore produced the whole of her collection. The Duchess seemed especially pleased with a shell engraved with historical subjects by a Bethlehem artist. Mrs Montefiore requested her acceptance of it, and the Duchess appeared much gratified.

Sunday, January 20th.—Mr Montefiore called on the Secretary of the British Legation, with whom he left the Admiral's letter for Lord Burghersh.

Thursday, January 24th.—We find them at Rome, visiting some of the principal studios of the sculptors, Albertus Thorwaldsen, Canová, his successor Cincinnato Baruzzi, and others. At the studio of Guiseppe Pacetti in the Via Sisterno they saw an ancient statue of a negress with flowers, for which Mr Montefiore intended to make an offer.

Friday, January 25th.—They visited the Vatican, and all the museums, galleries, and places of interest.

Sunday, January 27th.—In the course of the day they received a deputation from the community, who informed them that there were in Rome 3500 of their brethren, of whom the majority were poor, and Mr Montefiore requested their acceptance of his and Mrs Montefiore's offerings to alleviate the distress. He purchased the female figure, in black marble, representing Abundance, which he had seen on the previous Thursday in the Via Sisterno, with the intention of placing it in the hall of his house at Park Lane. The next day they left Rome.

Friday, February 1st.—They reached Leghorn safely, where Mr Montefiore at once offered up the following prayer:—

“Praise and most humble and sincere thanks to the Giver of all Good, the Creator of heaven and earth, for all His manifold mercies towards me, for having preserved me from so many perils and brought me safe to the city of my birth, and in the enjoyment of one of the greatest blessings Providence has bestowed on me, the company of my dear Judith, the companion and sharer of all my danger.”

Saturday, February 2nd.—They visited the Synagogue. It was crowded. The state of Mr Montefiore's health not being as satisfactory as he could have wished, he sent for a physician.

Sunday, February 3rd.—They remained in the hotel, Mr Montefiore not feeling well. “Were it not,” he writes, “for the

extreme anxiety I feel to see my dear mother, I should, without the slightest hesitation, resolve upon remaining in Italy for six months at the Baths of Casciana, about twenty miles from here. I find my complaint gets worse every day. God help me!"

Monday, February 4th.—They visit the schools. A deputation from the Institution "Or Tora," consisting of Messrs Joseph Uzielli, Abram Pardo, Michael Buznah, and Salomoni Mortara, received them. "I was much delighted," says Mr Montefiore, "with the appearance and behaviour of the boys, who have made great progress in their studies. Most of the seniors, although not more than fourteen, are perfect masters of the Hebrew language, and can write in the same on any subject of their studies that may be given them. They receive a most liberal education, even music and drawing. There are about sixty boys; some few pay six francs a month. After the portion of the Pentateuch is read on Sabbath in the Synagogue, the boys draw lots which one should read the portion from the Prophets. All must therefore be well prepared." Mr Montefiore next went to a school open to all children of poor Jews who are in Leghorn. There were about 150 boys present. They are taught reading, writing, and arithmetic on the Lancastrian principle. They then proceeded to the girls' schools, where, in addition to the above subjects, children are taught needlework and straw-plaiting for bonnets. Some of the girls, not more than eight or nine years old, translated the Hebrew prayers. Mr and Mrs Montefiore, in token of the satisfaction they had felt at the inspection of the schools, left generous presents for the pupils.

They then journeyed through La Spezia, Chiavari, Genoa, Novi, Turin, Suza, Lanslebourg, Maltaveme, Sava, Les Echelles, Lyons, La Palisse, and Neuville, in their own carriage, then on to Paris and Calais, where they arrived on Wednesday.

"I am still," Mr Montefiore says, "very unwell indeed. I feel that some disorder is making daily and rapid strides; am most anxious to reach home for the benefit of rest and quiet. The newspapers appear very warlike, and I think there can be but little doubt as to the truth of their reports. I hope I shall not be induced to enter into any large speculation; never having been endowed with courage in my younger days, it would now be nothing less than downright folly. May heaven guard me from my friends as well as from my enemies."

CHAPTER VII.

1828-1829.

ARRIVAL IN ENGLAND—ILLNESS OF MR MONTEFIORE—THE STRUGGLE FOR JEWISH EMANCIPATION.

THURSDAY, *February 28th.*—They arrived safely in Dover harbour, and had the pleasure of seeing some of their near relatives who had come down to welcome them.

They proceeded next day to their home in London, where they immediately paid a visit to Mr Montefiore's mother.

Having discharged this pleasing duty, they repaired to the Admiralty, to leave the letters which had been entrusted by Admiral Codrington to Mr Montefiore for delivery. They reached their home at five o'clock, again to enjoy their Sabbath, a day of hallowed peace and rest, at Park Lane.

The following morning they attended Synagogue to offer up prayers for their safe return, and were received by the ecclesiastical authorities and representatives of the community with manifestations of pleasure at their reappearance among them. Later in the day Mr Montefiore waited on the Duke of Clarence to deliver into his hands the letter from the Admiral. Mr Montefiore returned much pleased with the audience he had had with His Royal Highness.

The great object which Mr and Mrs Montefiore had in view, when setting out for the Holy Land, had so far been accomplished, that they had made a sojourn of three days in the City of Jerusalem, a gratification, however, which they had been permitted to enjoy only in return for unusually great sacrifices.

Mr Montefiore now placed himself under the care of an eminent physician, who for a long time visited him almost daily. As his doctor did not, however, forbid Mr Montefiore's leaving the house or following his usual pursuits, he went regularly, except on the Sabbath and Festivals, to the city, attending the Boards of the Alliance Marine and Alliance Life and Fire

Offices, the Imperial Continental Gas Association, the Silk Company, and those of all his various communal and charitable institutions. His physician would often accompany him on his way to the city.

In accordance with the injunction in Deut. xxiii. 23, "That which has gone out of thy lips thou shalt keep and perform," he endeavoured to fulfil the promises he had made in Egypt, Jaffa, and Malta. He spoke to Sir Robert Farquhar in favour of Mr Barker's appointment as Consul General in Egypt in place of the late Mr Salt. He gave Signor Damiani's letter to Mr George Canning, first Lord of the Treasury and Chancellor of the Exchequer, soliciting him to appoint young Damiana British Consul at Jaffa, in succession to his father. Finally, he called on Dr Lee of Doctors' Commons, leaving the manuscript, "The Story of Gaiffa," which the author had requested him, when at Malta, to take there.

He had the satisfaction of hearing afterwards that his friendly intercession on behalf of the applicants had been partially successful.

He was now called upon to fulfil a promise of a mournful nature, which, previously to his setting out for the Holy Land, he had made at the request of the Ecclesiastical Chief of his community.

19th Sivan 5588 A.M.—"It was Sunday morning, the 1st of June 1828, when the Rev. Hazan de Sola informed me that it had pleased heaven to call to eternal glory our most worthy Haham Meldola, this morning suddenly, and that he had appointed me his executor conjointly with two other gentlemen.

"Tuesday has been a very fatiguing day. At half-past eight I was at Mansell Street attending as Lavador. I took care to see that all the Rev. Haham's requests were strictly complied with. At twelve the funeral cortège proceeded to Bevis Marks. The Rev. Dr Hirschel preached an excellent discourse over the coffin at the old burial ground. The body was carried by all the representatives of the congregation. I assisted in lowering it into the grave. I subsequently returned to the house of the mourners, there joining the assembly at vesper prayers. It was seven o'clock when I left."

Mr Montefiore frequently called at the house of the bereaved

relatives, conveying to them his sympathy and making friendly offers of his services.

Always feeling an interest in objects connected with the Holy Land, he went to look at the drawings and sketches made by Mr Thomas Wyse, jun. (son-in-law of Lucien Bonaparte), during his stay in that part of the world. Some of them he found beautiful and faithful representations of views in and about Jerusalem. But what engages his mind most now is the desirability of procuring the necessary means for the support of educational institutions in the Holy Land.

The spread of education and the establishment of schools and colleges have justly been regarded by all enlightened nations as a barometer of civilisation, a sign of the pulsation of life in the heart of a people, and the gladdening light and comforting joy for both rich and poor. But all who are acquainted with the history of the Jews, both ancient and modern, will readily admit that no other nation or class of people have ever shown their appreciation of it under more unfavourable circumstances and at a greater sacrifice. They never relaxed their exertions to benefit by education, notwithstanding the numerous and painful checks from which their progress has often suffered. As the grain of seed under the rough and stony surface, trodden down by the heavy steps of the wanderer, only after turning and twisting in many directions, finally sends forth its tender blade into the pure atmosphere and reviving light of the sun, so the seed of intellect in the brain of the Jew had to pass through many trials and troubles before its first shoot was permitted to show itself and to thrive in the beneficent rays of liberty.

An opportunity presented itself to Mr Montefiore to assist the good cause of education by the arrival of a special messenger from Jerusalem, sent to draw his attention to an important case referring to a legacy bequeathed to a theological college in the Holy City.

This messenger, the Rev. A. J., who was a member of the college in question belonging to the Spanish and Portuguese community in Jerusalem, said that he was sent by the representatives of that institution to make their case known to the head of the Spanish and Portuguese community in London, and to receive £2600 consols from a certain person. The interest of that stock having been bequeathed to the said college by two

friends of Zion residing in England, the representatives should have received the same in regular remittances. The person mentioned, however, being the only surviving trustee, had sold the stock, and had for some years discontinued the remittance of dividends. Mr Montefiore gave the messenger a most polite and friendly reception, and called on two gentlemen who, he knew, would take an interest in the case, asking them to associate themselves with him in furtherance of the above object.

A few days later he gave an entertainment at Park Lane, inviting most of the leading and influential members of the community to meet the messenger from Jerusalem, who, it was here suggested, should be asked to deliver a discourse in the Portuguese Synagogue. The Rev. A. J. consented to do so, and gave an interesting address to the community in pure Biblical Hebrew.

Mr Montefiore went with his friends to the solicitor to hear the trustee's answer to the Bill filed in Chancery, and he promised to give them his opinion on the subject in a few days.

Whilst awaiting the solicitor's opinion, the Rev. A. J. was taken seriously ill, and was received into the hospital of the Spanish and Portuguese community, where at Mr Montefiore's expense he was visited by the most eminent physicians. Eventually he recovered.

Ten days later the Rev. A. J. sent for J. M. B., a particular friend of the trustee, to whom he made the following proposition:—"That the trustee should pay him (the Rev. A. J.) his expenses and all law charges, and also £500 down, the balance to be invested in the names of trustees, and the present trustee to enjoy the interest during his lifetime, the capital at his decease reverting to Jerusalem." J. M. B. promised to communicate the offer to his friend. The solicitor informed Mr Montefiore that this gentleman's attorney had returned to England, and would lose no time in giving an answer to the messenger's Amendment Bill in the Court of Chancery. Some time afterwards Mr Montefiore met by appointment with two other friends at the house of the messenger, leaving him the power of attorney, to act for the recovery of the funds.

Three months later, however, he and two friends had to undertake the very unpleasant task of informing the rev. gentle-

man that, in their opinion, he would not be able to obtain any money from the trustee, and a sum of money had to be given him to enable him to return to Jerusalem.

With a sorrowful heart at the result of his mission he left England. "But never," he writes in a letter addressed to Mr Montefiore from Jerusalem, "will the recollection of the great kindness, sympathy, and attention which I have met from yourself and my many friends be effaced from my memory."

This misappropriation of trust funds intended for poor students in the Holy City roused the utmost indignation in the community. It was deemed a sacrilege, and the strongest terms of reprobation were expressed against the individual who had thus outraged the feelings of humanity.

"There can be no doubt," said Mr Montefiore many years later, speaking on the same subject, "that trusts connected with charitable or strictly religious institutions are more liable than others to be, if not strictly speaking misappropriated, at least misdirected, though it may probably be unintentional, more especially when the religious views of the trustees differ from those of the testator. The trust in this particular instance being connected with the study of a language held in esteem by all religious denominations, the act becomes much aggravated, nay, unpardonable."

The fervent attachment which Mr Montefiore evinced to the Holy Land did not in any way interfere with his devotion to England.

I have already pointed out to the reader the great zeal which he manifested for the defence of his country when serving as a volunteer, and on all occasions he continued to declare that he was ever ready to fulfil his duties by going on active service.

In common with his brethren in all parts of the world, he felt it most painfully that, in a country like England, where so many well-meaning citizens evinced their sympathy with the sufferers from oppression, he as a Jew should still be debarred from many of those rights and privileges to which every loyal subject is fully entitled.

The sacrifices which the Jews all over Europe had made during the war of 1815, by shedding their blood in defence of the country in which they lived, and by their liberal contributions to the funds for the relief of the wounded, and the support of

the soldiers' widows and orphans, had been acknowledged and appreciated.

In Holland and France the Jews were fully emancipated, filling high municipal offices in their respective districts, whereas in England the Jews who, since the year 1753, when the Ministry was compelled to withdraw the Naturalisation Act, after it had passed the House of Lords, had been in vain endeavouring to secure their civil rights, thought that the time had now arrived when they might hope to be more successful in the just demands they made upon an enlightened assembly of legislators in both Houses of Parliament.

On June 26th Mr Montefiore went with Mr I. L. Goldsmid to the Duke of Norfolk to meet various committees of Dissenters and Catholics, for the purpose of consulting as to the best mode of obtaining privileges for the Jews. They there met Messrs Blount, C. Butler (Catholics), Foa, Bowany, and Aspenhill (Dissenters), and interchanged views on the subject of obtaining relief from all religious disabilities. Similar meetings were held in other localities which were attended by several members of the community, the result being, as is well known, the repeal of the Test and Corporation Act.

Greatly encouraged by the result of these meetings, Mr Montefiore, conjointly with Mr N. M. Rothschild, Mr I. L. Goldsmid, and others, pursued with great energy the object in view.

In the month of August, Mr and Mrs Montefiore set out for a little excursion to Exeter, Bath, and other places, for the purpose of giving Mr Montefiore a short respite from the fatigue entailed upon him by his onerous duties.

We find them again at Park Lane about the end of that month.

The diary of 1829 continues to record the great exertions made by Mr Montefiore and other members of his community to attain their civil rights. He attends besides to all his various duties, and has headed the volume by the three following lessons for his own guidance :—

“Be content with what God has allotted you, and you are rich.” “To learn, listen. To be safe, be silent.” “No man can be happy who does not devote at least five or six hours daily to some useful employment.”

On Sunday, 22nd February, he writes: “Mr Isaac L. Goldsmid

paid me a long visit, consulting as to the best mode of procuring general toleration for the Jews. Judith and self took a ride to see Hannah Rothschild and her husband. We had a long conversation on the subject of liberty for the Jews. He said he would shortly go to the Lord Chancellor and consult him on the matter. Hannah said if he did not, she would.

“The spirit manifested here by Mrs Rothschild, and the brief but impressive language she used, reminded me most strikingly of her sister, Mrs Montefiore.”

Mr Montefiore called the next day on Mr I. L. Goldsmid and Mr Moses Mocatta, and conversed with them on the present state of the Jews.

Subsequently he went with Mr N. M. Rothschild to Sir James Mackintosh, to request him to bring a Bill into Parliament to allow aliens (Jews) to hold freehold land and to vote for members of Parliament.

In the cause of emancipation friendly dinners and entertainments were occasionally given for the purpose of affording friends of religious and civil liberty an opportunity of exchanging their views on the subject. To many of these, given by N. M. Rothschild at Piccadilly, Mr and Mrs Montefiore were invited. At one of them they met the Duke and Duchess of St Albans, Lady Louisa Beauclerk, the Hon. Shaw Stewart, Lord and Lady Kinnwell, Sir William and Lady Rowly, the Spanish Ambassador and his wife, the Brazilian Ambassador, Sir Charles Beresford, Sir William Abdy, Mr George Harrison, Mr Kelly Addenston. “Twenty-three,” says Mr Montefiore, “sat down to table. Moschelles came in the evening, played on the piano, and accompanied Miss Rothschild. It was near twelve before the party broke up.” Mr Montefiore was highly gratified with the result of the conversations he had with several influential noblemen on the subject he had so much at heart.

On a similar occasion at the house of Mr John Pearce, St Swithin's Lane, he met a number of gentlemen interested in the emancipation of the Jews. He there spoke to Daniel O'Connell and his son, to the O'Gorman Mahon, I. L. Goldsmid, young Attwood, Samuel Gurney and his son, Fowell Buxton, Charles Pearce, Pearce Mahony, and Dr Hume. O'Connell and the O'Gorman were very chatty.

On the 17th of March, Mr and Mrs Montefiore called on Mr

N. M. Rothschild. They read there the petition of the Jews to both Houses of Parliament prepared by Mr Tooke, and "both Hannah and Rothschild," he observes, "approve of it."

On the evening of the same day he attended a meeting of deputies from the several London Synagogues held at the Mocattas', in Russell Square. Mr Mocatta was elected Chairman, and Joseph Cohen Honorary Secretary. There were also present Dr Joshua Van Oven, Lyon Samuel, Levy Solòmon, Hart Micholls, David Brandon, Moses Montefiore, jun. Mr Isaac Lyon Goldsmid, who had written a letter to the Chairman, was sent for. He came in shortly afterwards, and laid before the meeting a statement of the favourable prospect of obtaining the removal of the Jewish disabilities. "It was half-past ten," says Mr Montefiore, "before we separated, first passing a vote of thanks to Mr I. L. Goldsmid and to our Chairman."

A few days later Mr I. L. Goldsmid informed him of what had passed between Mr N. M. Rothschild and the Lord Chancellor on Tuesday, 17th March. He went to the House of Lords with Mr Rothschild. The Chancellor was very polite, and regretted that he had not time that day to go into the business, but requested him to come the following Wednesday at half-past four.

CHAPTER VIII.

1829.

LADY HESTER STANHOPE—HER ECCENTRICITIES—PARLIAMENT AND THE JEWS.

ON his return to Park Lane from the House of Lords he found that Mr Pope (Upper Marylebone) had brought letters from the Holy City for him and Lord Stanhope, the purport of which was to endeavour to recover a debt against Lady Hester Stanhope, of Djouni, or "The Tower of Lebanon," as it is generally called, near Zidon in the Holy Land.

I had the privilege of spending several very pleasant days with Lady Hester Stanhope in that Tower. My visit to her has been mentioned in a book entitled "The Memoirs of Lady Hester Stanhope, as related by herself in conversation with her Physician, &c.," pp. 233 and 238.

I may therefore be justified in expressing an opinion on the merits of her case.

Lady Hester Stanhope, the niece of Mr Pitt, Chancellor of the Exchequer in 1782, undertook the self-imposed and benevolent task of educating the Maronite, Druze, and Mahomedan children. It was her pleasing endeavour to help, according to her means, every distressed person requiring relief, to disseminate feelings of humanity among husbands, who in the East treated their wives like slaves, and even to expostulate with Emirs and Pachas if they happened to disregard the laws of justice in the performance of their duties. She reprimanded Abdallah Pasha for his cruel treatment of his household, and particularly for having caused one of his wives to be brutally disfigured for some wrong which he thought she had done him.

For these her good qualities she was held in high regard by all classes of society, not only in Syria, but also among all the nomadic tribes of the desert. Any traveller wishing to proceed to Palmyra unmolested by the marauding Bedouins of the desert,

had only to provide himself with a tezkeree (kind of passport) from Lady Hester Stanhope, and he was not only at liberty to move about safely in any direction he pleased, but was welcomed with the utmost cordiality by every chief on the road.

Lady Hester was very fond of Biblical studies, and of entering into discussions on these matters, although very few of those who visited her were competent to guide her in these studies. In consequence of this she imbibed some strange notions, among others, the belief that there existed only three correct Bible manuscripts in the world ; unfortunately of the three she believed in, one is of doubtful authenticity, and one contains only the New Testament. She was greatly astonished when I told her that many correct Bible manuscripts exist, and on hearing my description of the celebrated Farkhi Bible manuscript at Damascus, which has been valued at £1000, she became quite excited, and declared her intention of going as soon as possible to Damascus to inspect this treasure. When conversing with her on religious subjects, her ideas at first appeared peculiar, but on hearing the reasons she gave for them, one could not but appreciate her noble intentions. She abhorred the idea of cruelty to any dumb creature. Having convinced herself that the Jewish mode of slaughtering animals for consumption is less cruel than any other, and that the examination of the meat prescribed by the Jewish law is most beneficial from a sanitary point of view, she adopted both, and kept for the purpose a person at Djouni, competent to perform these duties in her household.

One day she invited me to accompany her to her stables ; here two beautiful horses, one grey, and the other chestnut, came towards her, and laid their heads on her shoulder. She called my attention to the peculiar formation of their backs, which showed a tendency to rise in two places at a slight distance from each other, leaving room for the rider to sit between them as in a Turkish saddle. According to the certificate she held from the person who sold them, they were descended from a famous sire in a stud belonging to one of the Kaleefahs. "One of these," she said, "might well be suitable for such a man (referring to the much hoped for emissary of peace) when entering the city known by the name of the 'City of Peace,' on his mission of humanity, and the other for myself, when co-operating

with him in the work of establishing tranquillity and happiness among the inhabitants of Syria."

She complained of her words being often misinterpreted by strangers who came to visit her, hence her great reluctance to admit travellers into her presence.

Mr Montefiore, Mr Hope, and Lord Stanhope would have done all in their power to satisfy the party who sent the letters to England, as well as to co-operate with Lady Hester Stanhope in all her benevolent exertions, but it had been suggested to them to communicate first with the Consul at Beyrout, before taking any decisive steps in the matter, and the letters from the Holy Land had to be laid aside for a time.

Returning again to Mr Montefiore's exertions for emancipation, it should be mentioned that he went to a dinner given by Mr I. L. Goldsmid to meet Lords Lansdowne, Suffield, and Auckland, the Dutch Minister, the American Minister, Daniel O'Connell and his son, P. Mahony, the O'Gorman Mahon, Thos. Wyse, Tooke, Fowell Buxton, &c. He spoke to all of them on the subject he had so much at heart. The O'Gorman was very sociable; he wished to see the Portuguese Synagogue, also to have the opportunity of presenting the Jews' petition to Parliament.

On the 1st of April, Mr Montefiore accompanied Mr N. M. Rothschild to the House of Lords. On their entry they were informed that the Lord Chancellor had just sent word that he would not come down to the House that day. Lowdham however promised them to make an appointment for the following Monday. On his return from the House Mr Montefiore repaired to the city, to attend the anniversary dinner of the Jews' Hospital at the City of London Tavern. Mr Bing, the Member for Middlesex, took the chair. J. Alexander, T. A. Curtis, and J. M. Pearce were present, and made excellent speeches in favour of civil and religious liberty.

A few days later he went again with Mr N. M. Rothschild to the House of Lords to see Lord Lyndhurst, but it being five o'clock, his Lordship was obliged to go into the House immediately, promising however, to see them on the following Wednesday.

They saw the Duke of Wellington, who said he wished to see Mr Rothschild on Wednesday, on his own private affairs.

On the appointed day they again went to the House of Lords to see the Lord Chancellor. He said they were at the time so occupied with the Catholic business, they could attend to nothing else. He advised them to remain quiet till this was settled, but if they thought it more to their own interest to bring the matter forward immediately, to set Lord Holland to do so, and he would support him, as he considered it right that the Jews should be relieved from their present disabilities; at the same time they must be guided by public opinion. They assured the Lord Chancellor they would be entirely guided by his advice, and would do nothing for the present. He said he would consult the Duke of Wellington, and would write to Mr Rothschild what had best be done.

On leaving the House, Mr Montefiore called on Mr I. L. Goldsmid to tell him what had passed.

The 13th of April was one of those days which he spent in attending to his Companies and Associations. He then called on Messrs Garry & Curtis to solicit a presentation to Christ's Hospital for Captain Anderson's boy. Attended the Irish Bank, and in the evening was present, together with Mrs Montefiore, at a dinner given by Mr Fairlie of York Terrace. They found there "a most splendid party and elegant entertainment." They met Lord Fife, Sir Herbert and Lady Taylor, Sir Thomas Clark, Sir John Ogleby, Mr Towncan, Mr P. and his wife, Mr J. Pearce, bank director, Colonel Blackburn and his wife, Sir James Shaw, and Sir Thomas, an Indian General, who had been confined in irons for three years and four months at Seringapatam. They had the opportunity of hearing the opinion of most of the party on the subject of civil and religious liberty, and it proved in every case highly satisfactory.

What occupied Mr Montefiore's mind this day more than other subjects was his intended presentation to the King at the approaching levee.

Mr Edward Blount said he believed it would be sufficient if the Duke of Norfolk merely sent his card with Mr Montefiore's to the Lord Chancellor's office, but he would enquire further of the Duke. Mr Montefiore, however, differed from him, and did not wish to be introduced at the levee in that way, unless Mr Blount was so convinced of its propriety as to be introduced in the same way with him.

The next day Mr Blount showed him a note he had received from Sir George Naylor of the Herald's office, who said that any gentleman introduced at the levee by a peer who has the privilege of the *entrée*, has his name announced by the Lord-in-Waiting in the usual manner, the peer standing at the same time near the King. In this way Mr Blount was to be introduced, and Mr Montefiore was to accompany him. The Duke of Norfolk, Mr Blount said, would send Mr Montefiore's card with his own to the Lord Chamberlain's office.

There is an incident of a touching nature recorded in his diary about this time. "On the 15th April I called on Mrs Zaccaria Laurence at Bury Court, and gave her the receipt for the further share of the residue of the estate of my much respected grandmother, Esther Hannah Montefiore. 'With gratitude I recall to my mind her words to me on her deathbed. She lamented not having left me more in her will, and added, 'God bless you, and God will bless you.' Peace be to her memory. O that I may follow her excellent and most exemplary conduct, and may my deathbed be as happy as it pleased Providence to make hers. Amen."

On April 16th, accompanied by Mr N. M. Rothschild, he attended a meeting of the Deputies at Mr M. Samuels' house, 19 Leman Street. There were present Messrs Moses Mocatta, Joseph Cohen, Michells, Van-Oven, Goodman, Levy Salamon, David and Joseph Brandon, Moses Montefiore, I. L. Goldsmid, S. Samuel, and John M. Pearce.

After a long debate it was resolved that Pearce should prepare a petition, and that they should then meet again. A few days later he called with Mr Moses Mocatta on Mr Pearce, to read and make alterations in the proposed petition of the Jews to Parliament.

The Feast of the Passover was now approaching. Those who know the distance from Park Lane to Bevis Marks in the city, will appreciate Mr and Mrs Montefiore's zeal which led them to walk from their own home in all weather to the Spanish and Portuguese Synagogue in Bevis Marks. As they always desired to be in their places even before the prayers commenced, they were obliged to leave home at a very early hour of the morning. After the conclusion of the service, which lasted about two hours and a half, they breakfasted with one of the officers of

the Synagogue, and then proceeded to pay visits to all their friends in the vicinity. It was often nearly four o'clock when they again walked back to Park Lane, where in the evening they entertained the members of their family and several friends at dinner.

The second day of the Festival was passed in the same manner. Few would now willingly undergo such fatigue, but Mr and Mrs Montefiore's religious fervour and warm attachment to their friends would not allow them to plead weariness as an excuse either for not joining their community in the House of Prayer, or for neglecting their friends. They continued this practice until their advanced age and uncertain state of health no longer permitted it.

CHAPTER IX.

1829-1830.

MR MONTEFIORE PRESENTED TO THE KING—SPANISH AND PORTUGUESE JEWS IN LONDON IN 1829.

IMMEDIATELY after the Passover Festival Mr Montefiore was present at an important meeting, convened by the elders of the Spanish and Portuguese congregation, to consider the propriety of introducing the English language for the delivery of sermons and addresses in the synagogues and colleges. The debate was very long and stormy, as many members of the congregation were greatly attached to the Spanish tongue, in which their ancestors in many cases had made their names famous. This is scarcely to be wondered at, when we consider that the Jews at one time were highly esteemed in Spain. From the works of Abbot Bartolucci de Cellens, we learn that they were regarded among the learned as scholars, and among financiers as honourable, intelligent, and enterprising men ; and that they filled high offices in colleges and universities, as well as in the councils of kings and assemblies of merchants and bankers. We must, therefore, not be surprised that they still clung to that language in spite of the terrible persecutions which drove them from the Spanish peninsula, but which do not seem to have weakened the affection they felt for their native land. The language of the country must always constitute the strongest bond of union between that country and its people, although intelligent men emigrating to a land where all are treated with justice and humanity, must consider it their first duty to make themselves thoroughly acquainted with its language. In a land where justice and humanity are unknown, however, or hidden under the dark shadows of prejudice, ignorance, and fanaticism ; where some of the children of the land would scarcely dare to speak of it as “ my fatherland ” or “ my mother country,” because it disowns those who would designate it by these terms ; in such

a land the language is often disliked by its oppressed children themselves, who long for some other country where they may learn to forget the injustice they have encountered there.

Yet, as it may appear, this was not the case with the Spanish Jews. Although the many years of prosperity which they had enjoyed in Spain had terminated in persecutions, almost unparalleled in history ; although thousands of them perished under the terrible reign of the Inquisition, in the awful tortures of the "Auto da fé," and the rest were finally banished in the year 1492, yet, as their continued use of the Spanish language seems to prove, they only remembered their days of happiness in that land. Even those who settled in Turkey, Morocco, Algiers, Egypt, Palestine, Austria, or Holland, still used the Spanish language in their prayer-books, Bibles, and codes of communal laws. Such was also the case with the Jews who settled in England. Though they had all gladly adopted the language of the land which they had made their home under the sway of a just and enlightened monarch, they still clung to the Spanish tongue as that of their fatherland, and were loth to banish its use entirely. But in all the schools and colleges in England so much time was in those days devoted to the various branches of English study, that little was left for the acquirement of what was now to them a foreign language. The rising Jewish generation was, therefore, not well acquainted with the language into which the prayers had been translated, and hence the desire of several members of the community to replace it by the English tongue.

The struggle between the two parties—those advanced in years, who naturally wished to adhere to the old ways, and the young and energetic members, who desired to adopt the innovation—proved long and hard. Finally, a resolution was carried by eighteen votes to eleven, "To have all religious discourses delivered in the synagogues in English, and also henceforth to have all proclamations made in the same tongue."

The meeting, which opened its deliberations at 11 A.M., did not adjourn until half-past four.

On Tuesday, April 28th, Mr Montefiore called at the Lord Chamberlain's office and left his card, on which he had written, "To be presented by the Duke of Norfolk." After communicating with Mr N. M. Rothschild, he went, accompanied by

Messrs I. L. Goldsmid and Moses Mocatta, to Mr Pearce to consider some points in connection with the petition, and subsequently resolved to consult Lord Brougham and Dr Lushington on the matter. Later in the day he went with Mr N. M. Rothschild and I. L. Goldsmid to see the Lord Chancellor, who recommended their presenting the petition either through Lord Bexley or Lord Holland; he preferred the former, as the latter, he thought, would make some sensation. When presented, he said, they would see how it was received; if quietly, they could immediately bring in a Bill. In the event of its occasioning any unpleasant feeling, they would not attempt to advance farther that session, more particularly as the public, and even the King himself, were not yet reconciled to the measure in favour of the Catholics.

Mr Montefiore and Mr Rothschild afterwards spoke with Lord Bexley, and explained their wishes to him. He appeared to be doubtful of their obtaining all the privileges that year, but said he would speak to the Chancellor, and see them again the following Thursday.

Mr Montefiore dined that day with Mrs Rothschild, at whose house he met several political friends, as well as Mr I. L. Goldsmid, who told him that Lord Auckland had requested the Marquis of Lansdowne to introduce him (Mr Goldsmid) at the levee.

Wednesday, April 29th.—He gives the following particulars of his first presentation to the King:—

“At 1 P.M. Mr G. Blount, with his son and his nephew Sir Edward Blount, Bart., came for me. I accompanied them to the levee. Our carriage fell into the rank about the middle of Bond Street. It was twenty minutes past two when we reached St James’ Palace. We entered the first room, and gave a card to the page-in-waiting—‘Mr Montefiore, presented by the Duke of Norfolk.’ There appeared to be four or five hundred persons in the waiting-room, mostly naval and military officers in full uniform, also many bishops, clergymen, and barristers. The crush was most fatiguing and annoying. It was four o’clock when we reached the second room. Here, as only a few were admitted at a time, we were much more at our ease. In the third room the King was seated about ten paces from the entrance, surrounded by, or rather having on each side of him, his grand

officers. Six or seven persons entered at a time ; those who had been introduced before merely gave their cards to the lord-in-waiting, made their bow, and passed on. When I reached His Majesty, I gave my card to the lord-in-waiting, who was standing on his right hand, and who announced in a distinct voice, 'Mr Montefiore, presented to your Majesty by the Duke of Norfolk.' I thereupon bent my left knee to the ground. The King very graciously smiled, and held out his right hand to me, which I kissed. I then rose, and made my bow, and passed on. We passed the King from left to right, and not as I expected from right to left. We were only permitted to remain a few minutes in the audience room.

"Colonel French was standing a few paces from his Majesty, on the right ; he spoke with me in a very friendly manner. I was much pleased with the gracious reception I met with. It was twenty-five minutes past four when we left the audience room. We then had to get through a great crowd before we could reach the doors of the palace."

On the following day Mr Montefiore, together with Messrs Rothschild and Goldsmid, went to Lord Bexley, and gave him their petition to read. He read it over, and said he would speak to Lord Eldon and the Bishops, and would see them the next day. He recommended that Mr Thomas Baring should bring the Bill into the Commons.

In the course of the afternoon he called at New Court, and there heard the report of the Duke of Wellington's going out of office, also of the funding of eight millions of Exchequer bills, important topics for consideration to the financiers of the day. Mr Montefiore, however, did not allow this news to disturb his peace of mind, for we find him the same evening accompanying his wife to a grand fancy dress ball given by Mr Goldsmid on the occasion of the coming of age of his eldest son.

On returning home after the ball, a little incident occurred as a consequence of the rumours of a change of Ministry. Their coachman, considering himself somewhat of a politician, took the opportunity, while they were at the ball, of entering one of the neighbouring taverns, where the reported change in the Ministry was being discussed in a lively manner by a large number of his friends. It appears that during the excitement of the debate he had indulged too much in "the cup that cheers," but, unfor-

tunately, does inebriate, although whether from joy or grief at the anticipated change does not transpire; anyhow, the result was that on attempting to drive Mr and Mrs Montefiore back from the ball he was found totally incapable of guiding the horses, and, notwithstanding the efforts made by the footman to come to his assistance, they had to leave the carriage before arriving at their destination, and complete the journey on foot.

The next morning Mr Montefiore proceeded, in company with Messrs Goldsmid and Rothschild, to the House of Lords, where they spoke to Lord Bexley. He had not yet had an opportunity of conversing with Lord Eldon or the Bishops on the subject of the Jews' petition, but said he would endeavour to do so before Tuesday, on which day he agreed to meet them again. He had conferred with the Chancellor, who said the Duke would not make it a government measure, but expressed himself in favour of it.

The arrival of the Baroness Anselm de Rothschild and her brother Lionel from Paris took Mr and Mrs Montefiore to Piccadilly. But Mr Montefiore allowed himself no relaxation in the furtherance of the great cause he had at heart. On Sunday, 13th of May, he attended in the morning a meeting of the Elders, which lasted from eleven o'clock till a quarter to five. In the evening he was present at a meeting of the Deputies of several Synagogues at Mr Mocatta's residence in Russell Square, where after considerable discussion the petition was finally agreed to, and was to be signed the next day.

Mr Montefiore, in his diary, gives a further account of the matter. "I accompanied Mr Rothschild," he says, "to the House of Lords. Lord Bexley had already left, so we proceeded to his own house. He said he had spoken with Lord Eldon and several of the Bishops, and ascertained that they had no objection to a Bill to omit the words, 'On the true faith of a Christian,' introduced into the Dissenters' Act last session. What would be its effect in law he could not state; he would, however, confer with Lord Brougham and Dr Lushington. He suggested some slight alteration in the wording of the petition. We are to bring it back to him signed on Thursday, and he has promised to present it. He again recommended that Sir Thos. Baring should present it the Commons."

At the meeting of the Deputies they at first objected to the

petition as altered by Lord Bexley, but finally agreed to sign it. Mr Montefiore then went, with Messrs Rothschild and Goldsmid, to Lord Bexley with the petition. The latter thought that everything would be granted to the Jews except seats in Parliament. Before he could present it, he said, he must confer once more with the Lord Chancellor and the Duke of Wellington. Lord Bexley further said, that he would have to see Dr Lushington the next day, but as that would be Saturday, Mr Montefiore declined attending. A few days later Lord Bexley stated distinctly that the Duke of Wellington would decidedly oppose any application the Jews might make this year in Parliament, but would not pledge himself as to next session. Dr Lushington and Lords Bexley and Holland strongly advised a delay till next year.

Mr Montefiore, in his diary, gives some account of a dinner at which he and Mrs Montefiore were present, given by Mr N. M. Rothschild to Mr Mahoney, in payment of a wager which he had lost to that gentleman, on the subject of the agitation for the removal of the Jewish disabilities.

He says : " The party included many important personages. Many of the nobility with whom we conversed on the subject expressed themselves much in favour of the Bill. The Lords Darnley, Lauderdale, and Glenelg, Sir Robert Farquhar, and Messrs Spring-Rice, Jennings, Otway, Cave, and Horace Twiss, whom we met there, were most zealous for the success of the cause. Admiral Sir Ed, Codrington and a Russian Prince, who were among the guests, discussed the subject with great warmth until a late hour."

It was the month of June, and Mr Montefiore required relief, even if only for a short time, from this incessant mental work, accompanied as it often was by the anxiety which falls to the lot of most prominent men in the financial world. He therefore gladly accepted for Mrs Montefiore and himself an invitation to make a tour in the Isle of Wight with the Baron and Baroness Anselm de Rothschild, and Messrs Nathaniel and Meyer de Rothschild.

The genial atmosphere of the island, and the cheerful conversation of their friends and relatives, coupled with the polite attention he received from Sir John Campbell, the Governor, and his officers, soon made Mr Montefiore forget for a while

Banks, Insurance Offices, Stock Exchanges, and Gas Associations, whether in England, France, or Germany. •

The time for resuming his usual business pursuits now arrived, and his own words show how well every hour of his day was employed.

“11 A.M. At St James' Palace to thank Colonel Boten for the General Post book he left for me. 11.15. At Alliance and Marine. 12. Attended Committee of Irish Bank till 2. 2.15. Signed policies at Marine. Called on Mr Rothschild at New Court; solicited him to speak with Wertheimer the printer to take N. N.'s son as apprentice. 2.30. Attended Board of Gas till nearly 5. A special meeting of Directors summoned for next Thursday to receive the report of the special committee.”

At the close of the year Mr Montefiore was invited by a friend to go to Paris, to be present at the bidding for a new French loan, but he thought proper to decline, remaining firm in his resolution not to further extend his financial operations.

He deemed it important to enter that year in his diary a kind of census of the Spanish and Portuguese Jews in London—another proof of the great desire he felt to make himself thoroughly acquainted with the affairs of his community. I bring it under the notice of the reader whom it may interest, to enable him to compare it with the census of that community at the present day.

Privileged members and their families, . . .	About 750
Unprivileged members and their families, . . .	„ 550
Persons receiving relief from the Synagogues, . . .	„ 1200
	—
Total, . . .	2500

In consequence of unsuccessful speculations in connection with political changes in England, France, and Spain, there was a general panic in the financial world at the beginning of 1830, but Mr Montefiore, by cautious foresight and firm resolution, had withstood all temptations and remained unaffected by it.

Referring to this panic, he says, on finding several persons very depressed: “I have a thousand times given them my

opinion on that subject, and can only regret that they have not benefited by it. I am most uneasy and unhappy about them; God only knows what the result of this state of things will be." After entering into further details, he concludes by observing, "At all events I stand relieved from reproach, having so repeatedly cautioned them against what appeared to me a desperate situation."

There are several entries, important as historical records, concerning the steps taken in the Jewish emancipation movement. On the 27th January he consulted M. Mocatta and I. L. Goldsmid respecting the application to Parliament in favour of removing the disabilities of the Jews.

On the 31st January he attended a meeting of the deputies of the Synagogues at the house of Moses Mocatta; there were twelve present, besides Mr I. L. Goldsmid and Mr Thomas M. Pearce. They read the opinions of Dr Lushington and Mr Humphries on the present state of the civil disabilities of the Jews. It was resolved to petition Parliament for the removal of the said disabilities, and to request Messrs N. M. Rothschild, I. L. Goldsmid, and Moses Montefiore to see the Duke of Wellington on the subject.

The following day Mr Montefiore received a note from Mr I. L. Goldsmid, requesting that he would endeavour to see Mr N. M. Rothschild, and persuade him to go that day at twelve to the Duke of Wellington.

Accordingly he went out in his carriage with the intention of proceeding to Stamford Hill.

Mr Montefiore here introduces a little incident which may perhaps please some of my readers, and I give it in his own words—

"On reaching Newington, I met N. M. Rothschild in his carriage. Lionel and Anthony were with him; the two latter got into my chariot, and I drove with the former to Prince Esterhazy, whither he was proceeding with the intention of conferring with him on the subject of emancipation in Austria.

"On our arrival I remained for some time with Anthony in the prince's dining-room. An elderly gentleman, who had the appearance of a Catholic priest, was taking his lunch there. When he had finished his repast, he moved to one of the windows,

and kneeling down, continued in that position for about ten minutes, apparently deeply engaged in his devotions. He then rose, and bowing to us, left the room." "I fear," observes Mr Montefiore, "that some of my brethren would have hesitated to have even put their hats on to say the blessing after their meal, instead of acting as this good man did."

CHAPTER X.

1830-1831.

INTERVIEW WITH THE DUKE OF WELLINGTON IN FURTHER-
ANCE OF THE JEWISH CAUSE—THE DUKE'S DILATORY
TACTICS—LAYING THE FOUNDATION-STONE OF THE
SYNAGOGUE AT HERESON.

RESUMING the thread of our narrative, we find that Mr N. M. Rothschild promised to see the Duke of Wellington. On the 7th of February this interview with the Duke took place. Mr N. M. Rothschild, having addressed him on financial subjects connected with the affairs of Government, said to him, "God has given your grace power to do good—I would entreat you to do something for the Jews," to which the Duke replied, that God bestowed benefits moderately, but that he would read over the petition that day, and Mr N. M. Rothschild might call any morning for his answer. Mr Rothschild then began to speak of Prince Polignac, the minister of Charles X. (who, a few months later, had to fly from the country with all the other members of the ministry, in consequence of the conflicts in Paris between the populace and the army), but the Duke instantly stopped him, saying he did not wish to know anything of foreign politics.

"The next day," writes Mr Montefiore, "Charles Grant declined to present the petition in favour of the Jews, and Mr N. M. Rothschild thought it would be better to defer calling on the Duke for his answer, as he was much plagued by the unsettled state of parties in the House of Commons. This determination, however," observes Mr Montefiore, "is greatly against the wishes of I. L. Goldsmid and those whom he has consulted on the subject."

February 12th.—Mr Montefiore went with Messrs N. M. Rothschild, I. L. Goldsmid, and Lionel Rothschild to the Duke, who told them that he would not commit the Government on

the question of the Jews, and advised them to defer their application to Parliament, or, if they did not, he said, it must be at their own risk, and he would make no promise. Mr Montefiore thought the answer on the whole favourable, that is, that the Duke had no determined prejudice against the removal of the civil disabilities of the Jews, but would, nevertheless, take no active steps in their favour. Should the Commons suffer it to pass quietly, Mr Montefiore had no doubt the Duke would take no part against them.

The 19th of the same month Mr Montefiore says: "Robert Grant gave notice last night in the House of Commons that he would on Monday next present a petition in favour of the Jews." It was accordingly presented on February 22nd. It was tolerably well received, W. Ward and D. O'Connell speaking in its favour, Sir R. Inglis against it.

A few months later Mr Grant desired to be informed whether the Jews insisted on obtaining the privilege of sitting in Parliament, and if they would refuse all other privileges if this was not obtained. It was Mr Montefiore's opinion that they should take what they could get.

April 14th.—Mr N. M. Rothschild and his son Lionel came to report that they had seen Mr Herries, who informed them that the Government had determined to consult Dr Lushington and R. Grant on the following morning. I. L. Goldsmid, they said, had declared he should prefer losing all, than to give up Parliament. "I," observed Mr Montefiore in return, "decidedly differ with him; we should accept all we can get."

Two days later he writes: "I returned from the House of Commons delighted with the speeches of Robert Grant, Mr Macaulay, Sir James Mackintosh, Lord Morpeth, and Mr W. Smith, in our favour. Sir Robert Inglis, the Chancellor of the Exchequer, and the Solicitor-General (Sugden) were against us. The numbers were—For, 115; against, 97,—majority, 18. We called to congratulate N. M. Rothschild and Hannah on the result of last night's debate."

On the 21st, at a dinner given by Mr I. L. Goldsmid, he met Lord Holland, Sir Robert Wilson, A. J. Robarts, — Tooke, John Abel Smith, Macaulay, Easthope, Robinson (the member for Worcester), Dr Lushington, and Lord Nugent, all of them most friendly to the cause.

On a previous occasion, at a meeting held at the house of Mr Moses Mocatta, Mr Montefiore, I. L. Goldsmid, D. Brandon, J. M. Pearce, and others being present, it was resolved to advertise that petitions to both Houses in favour of the Jews were lying for signature at several places as named.

For his own community, the Spanish and Portuguese, and for the German Jewish congregation, he worked with equal zeal. On the 14th we find him, together with several other members of a Committee appointed for that purpose, visiting the houses of all the Jewish poor. "We were," he says, "from soon after 10 in the morning till 5 P.M. about Petticoat Lane and the alleys, courts, &c. We there visited the rooms of about 112 persons. To 108 we gave cards to obtain relief from the General Committee on Thursday. We witnessed many very distressing scenes: parents surrounded by children, frequently six or seven, seldom less than two or three, with little or no fire or food, and scarcely a rag to cover them; without bed or blanket, but merely a sack or rug for the night, a bed being almost out of the question. Few had more than one room, however large the family. The rent was from 1s. 6d. to 3s. per week. Of those who had two rooms, the upper one was most miserable, scarcely an article of furniture. In fact, the distress and suffering appeared so great, that although we had agreed, according to a resolution of the General Committee, only to give cards, we could not refrain from giving what money we had in our pockets. We only met with six or eight cases of sickness, which is really surprising, considering their destitute condition."

He attends a meeting of the Elders, where he strongly supports a resolution for the delivery of a moral discourse every alternate Saturday afternoon in the Synagogue; he is also present at a meeting of the Society for the cultivation of the Hebrew language and its literature, where he offers encouragement to those who excel in literary work.

Mr Montefiore seeks the society of learned and distinguished men of all classes, and is elected on the 3rd of July a member of the "Athenæum."

In the month of July he sets out, in company with his wife, on a tour through France, Holland, Belgium, and Germany.

In September we find them again in England, and Mr

Montefiore is presented by the Duke of Norfolk to the King at the levee, "on his return from the Continent."

It was in this year that Mr and Mrs Montefiore first visited East Cliff Lodge, which was about to be sold by auction. They felt a great desire to purchase it, although much out of repair. After discussing with his wife the probable price it would fetch, he said, "If, please God, I should be the purchaser, it is my intention to go but seldom to London, and after two or three years to reside entirely at Ramsgate. I would build a small but handsome Synagogue, and engage a good and clever man as reader." Leaving the limit of his offer with an agent in Broadstairs, Mr and Mrs Montefiore left Ramsgate and proceeded on a journey to the Continent.

Whilst in Berlin they received information that the estate had been bought by the Duchess of St Albans. "It fetched so much more," he says, "than I had anticipated, that I can only regret it was thought so valuable." He, however, soon recovered from his disappointment, and took a suite of rooms for business purposes in the new house of the Alliance Marine Assurance.

Politics again caused considerable uneasiness in the financial world. Dr Hume informed Mr Montefiore that the Duke of Wellington and all the ministers had resigned, and that the Duke would communicate the fact to the Lords on that day at four o'clock, the King having accepted their resignation. Mr Montefiore, notwithstanding, did not for a moment cease in his exertions on behalf of the Emancipation, and on November 18th he and Mr Mocatta signed the Jews' petition to both Houses, it being the same petition as that of last year.

Serious disturbances having taken place, he left London, at the request of his wife, without entering into any speculations, and proceeded to Hastings, where they remained till the end of December. We find an entry at the conclusion of his diary for that year, to the effect that he had resolved to persuade a few of his friends, as well as two gentlemen well versed in the Law of Moses and Hebrew and theological literature, to dine with them regularly every week, for the purpose of conversing on those subjects.

The year 1831 (5591-5592 A.M.) presents the reader with a record of events equally stirring and important in their career.

Political, financial, or communal matters follow each other rapidly, continually occupying the thoughts of Mr and Mrs Montefiore, until the day when they succeeded in becoming the owners of East Cliff Lodge, the much wished for estate in Ramsgate, after which they devoted for several months the greater portion of their time to settling and arranging all matters connected with their new property.

Early in the year is the following entry: "The Irish Bank is under considerable alarm owing to a letter published by Daniel O'Connell, threatening, in the event of the press being assailed, to cause a run on the banks, so that in a week's time there shall not be a single bank-note in circulation."

This exciting entry is followed by one referring to the Holy Land. "The Rev. Enoch Sundel of Jerusalem brought letters of introduction to enable him to proceed to the West Indies and America, in the interests of the Holy Land; a noble cause, which the Rev. Dr Hirschel, who accompanied him to Park Lane, strongly advocates."

A little later comes a report that the Duke of Wellington will be appointed Commander-in-Chief; the French will have war: Prince Esterhazy said, "France had offered to disarm if the other Powers would do the same."

Mr Montefiore then turns from the apprehensions of war abroad to enter into the struggle for emancipation at home.

"Robert Grant, Lord Holland, the Lord Chancellor, and others of the Administration," he says, "all advise us to put off the 'Jewish Relief Bill' till next session, the Ministers having so much important business now on hand. At all events, Robert Grant is desirous of seeing the same gentlemen who were with him last year on Monday next." Mr Montefiore then went to Mr Mocatta, who had called a meeting of the Committee of Deputies for next day, and proceeded with Mr I. L. Goldsmid, by appointment, to Dr Lushington.

Dr Lushington advised that the same Bill should be brought forward again, that the Jews should not accept less than all privileges, and that no application for an audience should be made to Earl Grey, lest he should recommend deferring the measure. Mr Montefiore informed Dr Lushington that he was sure the Deputies, if asked, would gladly accept anything



East Cliff Lodge, Ramsgate.

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the Government might offer, however short of the repeal of all their disabilities. Lord Holland, who was afterwards consulted by Mr I. L. Goldsmid, concurred in opinion with Dr Lushington. Mr Montefiore here observes that Mr I. L. Goldsmid was greatly displeased with the Deputies, saying that he did not care about the measure, and would establish a new Synagogue with the assistance of the young men ; he would alter the present form of prayer to that in use in the Synagogue at Hamburg.

Thus it often happens that two parties, both with the best intentions, will, according to certain impressions made on their minds, differ more or less in their mode of obtaining an object dear alike to the hearts of both ; and unless some equally zealous, yet impartial, friend steps in to remove or lessen the cause of their dissension, grave consequences, to the disadvantage of both, commonly follow.

"Ireland," says Mr Montefiore, "is in a very disturbed state, and the Continent ripe for war." Under these circumstances he thought he could not do better than leave London, the seat of financial struggles, and go to Ramsgate. There he completed the purchase of East Cliff Lodge, with twenty-four acres of land belonging to the estate, henceforth his marine residence to the day of his death.

So much interest being centred in this spot, I give many entries made on the subject. "I met John Cumming ; he signed the conveyance of East Cliff to me. I paid him" (the purchase money and the value of the furniture), "after he had executed all the deeds. I also paid Messrs Dawes and Chatfield for the conveyance, &c., £124, 4s. 4d. May the Almighty bless and preserve my dear Judith and myself to enjoy the possession of it for many years, that we may also have the happiness of seeing our intended Synagogue completed, and always have a large congregation."

They engaged Mr A. D. Mocatta as architect ; he submitted drawings for the Synagogue, which were at once put into the hands of the builders. The architect estimated the cost for erecting the Synagogue at between £1500 and £1600, exclusive of the interior, which was to cost £300 or £400.

The work was commenced, and on the 29th of July the excavations for the foundation walls were complete. "Please heaven," said Mr Montefiore to his wife as they walked round

the adjoining field, "to-morrow night, after Sabbath, we shall have the happiness of placing the two first bricks preparatory to our laying the foundation stone on the eve of the new moon of Tamooz," 5691 A.M. (9th August 1831).

In accordance with this arrangement, they proceeded to Hereson the next evening at nine o'clock, accompanied by Mrs Justina Cohen, her daughter Lucy, and Mr Benjamin Gomperz. On the ground they were met by Cresford the builder, with his nephew, also Grundy with his son, and Craven his partner. Everything having been properly prepared, Mr Montefiore covered the part on which the wall near the Holy Ark for the reception of the sacred scrolls of the Pentateuch was to be built, with *Terra Santa*, which they had brought with them from Jerusalem. Upon this Mr Montefiore, having spread some mortar, fixed four bricks. Mrs Montefiore, Mrs Cohen, Miss Lucy Cohen, and Mr Gomperz each spread some *Terra Santa*, and fixed two bricks, praying the Almighty to prosper the undertaking and bless them.

The following is the account given by Mr Montefiore of the ceremony of laying the foundation stone.

"*Tuesday, 9th August.*—New moon of Tamooz. After reading my prayers and reciting the Psalms cxiii. and cxviii., I called at seven A.M. on David Mocatta, the architect, and informed him that we should lay the first stone at eight o'clock. We walked to Hereson, and with the blessing of the Almighty, we laid the first stone of a Holy Synagogue, assisted by our dear and honoured mother, by Abby Gompertz, her daughter Juliana, Solomon and Sarah Sebag, Rebecca Salomons, Justina Cohen, and her daughter Lucy, Louis Cohen, Floretta, his wife, and their son Henry, Nathaniel Lindo, David Mocatta, my dear Judith, and myself. The builders were also present. After the stone was placed, we deposited in a hole, made in it for that purpose, a glass bottle containing the inscription, signed by myself and my dear Judith; a large stone was then placed above it, they were then firmly riveted together with iron bolts and boiling lead. Louis Cohen, Solomon Sebag, Rebecca, and I went afterwards into the cottage, and read the Psalms known by the Hebrew name of Hallel (special praise). They all breakfasted with us at the Albion Hotel, where we were joined by

Adelaide Israel, whose delicate state of health would not permit her to witness the ceremony."

Mr Montefiore gives the following: "This day, 20th August, five and twenty years ago, in 1806, J. E. D. robbed me of all I possessed in the world, and left me deeply in debt; but it pleased the Almighty in His great mercy to enable me in the course of a few years to pay everyone who had been a sufferer through me to the full extent of their loss."

CHAPTER XI.

1831-1833.

LORD BROUGHAM AND THE JEWS—THE JEWISH POOR IN LONDON—MR MONTEFIORE HANDS HIS BROKER'S MEDAL TO HIS BROTHER—DEDICATION OF THE SYNAGOGUE AT HERESON—THE LORDS REJECT THE JEWISH DISABILITIES BILL.

ON his return to London he called on Mr Wood at the Earl Marshal's office, and paid him £32, 17s. 6d., the fees on the grant for having the word Jerusalem in Hebrew characters in his crest.

In October 1831 his friends brought him the account of the Reform Bill having been thrown out at its second reading by the Lords—majority, 41. Mr Montefiore, on hearing that Lord-Chancellor Brougham had spoken in a very illiberal spirit of the Jews, observed, "So much for Whig friends." Still he did not despair, and entertained the belief that their just cause would ultimately meet with better success.

A month later he attended an important meeting of the Board of Representatives of the Spanish and Portuguese Community, established to watch over the general sanitary condition of the poor of the congregation. He generously contributed to the funds to enable the Board to purchase warm clothing, blankets, &c., for the poor.

In the same year he completed the purchase, and took possession of, a cottage and garden near the site on which his Synagogue was being erected.

The Rev. Dr Hirschel having submitted for his approval a number of circular letters addressed to the Hebrew communities in America, wherein he reminds them of their duty to support their indigent brethren in the Holy Land, Mr Montefiore affixes his name to each letter as requested by the Chief Rabbi, in token of his appreciation of the good cause.

Among the entries referring again to financial matters is the following interesting record :—

“ On the 31st of January 1815 I was admitted a sworn broker of the city of London. This day, 16th May 1831, I signed over my medal to my brother Horatio, free; it cost me £1625. May heaven prosper his endeavours with it.”

On the 25th of the same month he gave £100 to be handed to the Lord Mayor for the transfer of the said medal.

Happily in our days it is less difficult for a Jew to become a sworn broker. A gentle breeze of justice for all human beings alike has begun to disperse the dark clouds of prejudice and oppression, and the more the light of wisdom and truth illumines the world, the greater will be the happiness and loyalty of those who have hitherto been deprived of the rights of ordinary citizens.

On Wednesday evening, the 27th of June 1832 (5592-3 A.M.), corresponding this year to the Hebrew date of the anniversary of their wedding day, they took possession of East Cliff Lodge, Mr Montefiore having, in accordance with an injunction of the Sacred Scriptures (Deuteronomy vi. 9), previously affixed mezuzas (phylacteries) to all the doors.

Mr and Mrs Montefiore had intended to have an inscription placed over the entrance to the Synagogue. It appears, however, that the idea was finally abandoned, though there is a square moulding over the door, and a parallelogram on the northern wall of the Synagogue purposely made for it. I once asked him the reason of this omission, and from his reply I gathered that he did not wish the building to unduly attract the attention of strangers. The modest appearance of the Synagogue as it now stands, having neither steeple nor turret, windows in the walls nor arches over the door, evidently confirms this idea.

Mr H. Lehren, of Amsterdam, a gentleman well known for the interest he took in promoting the welfare of the inhabitants of Jerusalem, had appealed to him this year for his intercession in a lawsuit which brought him to England, and Mr Montefiore gladly helped him by his personal exertions to accomplish his object. Mr Lehren, thus encouraged, asked of Mr Montefiore yet another favour, which was to permit his name to be enlisted in the ranks of the “Friends of Zion.” Mr Montefiore, in

answer, assured Mr Lehren that his heart had ever been filled with a love for Jerusalem, and that he had been a staunch supporter of a resolution, recently adopted at a Committee consisting of members of his congregation, to the effect that £60 should be sent annually to the Holy Land as a contribution to the fund intended for the support of the poor. Mr Lehren expressed great satisfaction at what he had heard, and enquired in what proportion the above amount would be distributed among the four Holy Cities. Mr Montefiore informed him that the Committee had divided the sum into thirty shares, of which they gave twelve to Jerusalem, seven to Safed, six to Hebron, and five to Tiberias.

To complete the number of Sacred Scrolls which Mr Montefiore wished to deposit in his Synagogue, he made a purchase of one particularly recommended to him, and also procured prayer-books for the members of the congregation.

In this year, 1833, Mr and Mrs Montefiore had the happiness of seeing their heartfelt wish realised in the completion of the Synagogue at Hereson.

Invitations were sent out on the 23rd of May to the ecclesiastical chiefs of both the Spanish and Portuguese and the German congregations; to the readers, wardens, and other officers of the Synagogue; to presidents and representatives of all important institutions, and to more than two hundred private friends and acquaintances, requesting the honour of their company at the dedication of the Synagogue at Ramsgate on Sunday, the 16th of June, at 5 o'clock, and at dinner after the ceremony at East Cliff Lodge. Bands of music and first-class singers were engaged, 4000 lamps for the illumination of the gardens were ordered, fireworks and balloons tastefully prepared, and a large temporary room erected, occupying the whole quadrangle of the court at East Cliff Lodge. Handsome chandeliers and large tablets beautifully inscribed with the prayer for the Royal Family were ordered for the Synagogue.

The morning of the 16th was ushered in by a deluge of rain and a heavy gale of wind, much to the mortification of the visitors. Mr Montefiore and his brother Horatio, who had brought a silver cup and spice-box as a present for the Synagogue, went together to Ramsgate, and engaged all the sedan chairs in the town to take the ladies from the public road to the



View of Interior of Ramsgate Synagogue, taken from the Ladies' Gallery.

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Synagogue, and ordered several loads of sand to cover the walk. About two o'clock the Rev. Dr Hirschel arrived. The rain was actually falling in torrents at the moment, but he consoled Mr and Mrs Montefiore, saying, "All things must not go as we wish, since the destruction of the Temple in Jerusalem." He had, however, scarcely been in the house ten minutes when the clouds dispersed and the sun appeared. At ten o'clock, when they had a rehearsal in the Synagogue, all were much out of spirits at the deplorable appearance of the weather; but by three the rain had ceased, and the evening proved delightful.

The dedication commenced at six o'clock. The founder and his friends brought the Sacred Scrolls of the Law to the door of the Synagogue, where, standing, they chanted: "Open unto us the gates of righteousness, we will enter them and praise the Lord." "This is the gate of the Lord, the righteous shall enter therein." The doors being then opened, they said on entering: "How goodly are thy tents, O Jacob! thy tabernacle, O Israel! O Lord, I have ever loved the habitation of Thy house and the dwelling-place of Thy glory. We will come unto Thy Tabernacle and worship at Thy footstool." They then advanced, and the readers and choristers sang, "Blessed be he who cometh in the name of the Lord: we will bless ye from the House of the Lord," and other verses from the Sacred Scriptures bearing on the same subject.

The procession then went round the almember in the Synagogue seven times, during each circuit one of the seven Psalms—xcix., xxx., xxiv., lxxxiv., cxxii., cxxx., c.—being chanted, after which Mr Montefiore ascended the pulpit and offered up a Hebrew prayer, of which the following is a translation:—

"Almighty God! whose eyes are upon all the ways of the sons of men, and by whose will their paths are established; wherewith shall I come before Thee, how shall I acknowledge the kindness Thou hast shown me from my youth? How great the goodness Thou hast vouchsafed unto me, in granting the fulfilment of the ardent desire Thou didst awaken in my heart and in that of the companion of my life, to visit the inheritance of our forefathers, to traverse the sea and behold the Holy Land, a land which is under Thy special providence. Thou hast protected us on our departure and aided our return: our steps failed not, we have passed through the Land, our feet have

stood within thy gates, O Jerusalem! From the sight of our own eyes are we conscious of the refulgent light that once shone brightly on our country, and which yet faintly glimmers, though she has become desolate. Thou hast inspired us with a contrite spirit to perceive and declare Thy Almighty power over all the inhabitants of the world, therefore has Thy servant found in his heart to offer this public thanksgiving for Thy past bounties, and earnestly to implore Thy future protection in this humble sanctuary. Out of Thine own gifts I dedicated it to Thee as a freewill offering and a lasting testimony to show forth Thy loving-kindness in the morning and Thy faithfulness every night. O Lord God of Israel! incline Thine ear to the prayer of Thy servant. Bless, I beseech Thee, my revered and honoured mother, grant her length of days in the fulness of joy, and happiness with me, my beloved wife, my brothers and sisters, and with all their descendants, even unto the third and fourth generation. Strengthen our hearts to observe Thy precepts at all times. Truly nothing has failed of that of which Thou hast forewarned us through Moses Thy servant, for we have broken Thy covenant and not observed Thy Commandments; so are we surely convinced that we shall receive from Thee the promised good, and our days will be renewed as of old; Thou wilt fulfil Thy words unto Ezekiel Thy prophet, that 'The nations shall know that I the Lord rebuild the ruined places and plant that which was desolate; I the Lord have spoken it; I will do it.' Let our prayer and supplication, which we offer towards Thy chosen city, ascend to heaven, Thy dwelling-place. Gather together our dispersed in our days and in the lifetime of the whole House of Israel, that all nations, even from the ends of the earth, shall approach Thee, to call, all of them, on the name of the Lord, and the Lord shall be King over all the earth. Then the Lord alone shall be acknowledged, and His name be one. Amen."

Mr Montefiore, having concluded the prayer, descended from the pulpit, and the congregation chanted several Hebrew hymns. The prayer for the Royal Family was then said, and the service concluded with Psalm cl.

"At eight o'clock," writes Mr Montefiore, "the dedication finished, all delighted with the ceremony as well as with the music. May Heaven's blessing attend it."

At nine about eighty-two sat down to dinner. The gardens were beautifully illuminated, and during dessert a band played in the tent.

The next morning Mr Montefiore accompanied Dr Herschel to the Synagogue, followed by all their friends and visitors. After prayers they returned to East Cliff Lodge, where the time was spent in receiving the congratulations of their friends. The day was brought to a close by a most agreeable entertainment, a description of which I give in his own words.

"Soon after nine in the evening our company began to assemble, consisting of all our neighbours as well as our own party. The wind had been exceedingly high, almost too much for the lamps to keep a-light. Providence kindly allayed it, and the night was beautifully calm. Our garden was splendidly illuminated; we had a band of twenty-four performers on the lawn and another in the dining-room. All our rooms were filled, many visitors strolling about the grounds to witness the illumination. Before eleven the fireworks were displayed, and exceeded our most sanguine expectations; the company was delighted. This over, the tent-room was opened for supper; it made a splendid appearance. All seemed happy and gratified; dancing was kept up till about two o'clock. The gardens looked magnificent, nothing could have added to the grandeur of the scene. I glory in the occasion, and that the Almighty has most bountifully provided us with the means. To my dear and much-valued wife I am indebted for the success of the entertainment. We can never forget the two last days."

The next day his mother and the greater number of relatives and friends left Ramsgate, and in the month of July we find Mr and Mrs Montefiore again in London, Mr Montefiore following his usual vocations, though only for a short time; for on the 13th of the same month there is an entry in his diary dated East Cliff, which gives striking evidence of the love and veneration he felt for the sacred edifice he had raised to the honour and glory of God.

"We had the happiness," he writes, "of attending our Synagogue morning, afternoon, and evening. Thanks to Heaven for a very happy day. Our Synagogue looked like Paradise. I pointed out to my dear Judith the spot, not more than ten or fifteen steps from the Synagogue, in which I should like my

Grace that he must go with the world, for the world would not go with him.

On the last page of the diary he writes : " This night (31st December) brings me to the end of my book as well as to that of the year 1834. When I reflect on the situation I was in during a long period of this year, languishing on a bed of sickness, in severe pain and affliction, on the eve of undergoing a dangerous operation, how can I be sufficiently thankful to the Almighty for manifold blessings I now enjoy, saved by His great mercy from the grave."

Praying for a continuation of former mercies, he concludes with a copy of the 85th Psalm.

The year 1835 will ever be noted in the history of civilisation as one in which the dawning light of liberty began to inspire comfort in the hearts of the unwearied strugglers for equal rights for the Jews.

On May the 7th Mr Montefiore writes : " I called at Downing Street on the Right Hon. Spring-Rice, Chancellor of the Exchequer. I was immediately admitted, and received by him in the most friendly manner. I thanked him for having at my request appointed Jacob Montefiore one of Her Majesty's Commissioners for the Colonisation of South Australia. The Chancellor spoke of the many new schemes now afloat of companies with small capital, and said he would always be glad to see me."

A month later he went to the Guildhall, and heard David Salomons proposed to the Livery as one of the Sheriffs for London and Middlesex. Sir John Campbell having introduced a measure, the Sheriff's Declaration Bill, which by the repeal of the Test and Corporation Act in 1828 enabled a Jew to enter into the office without violating his own religious convictions, Mr David Salomons was elected without opposition and " made a very good speech," Mr Montefiore observes, " in returning thanks."

The arrival in Ramsgate of the Duchess of Kent and Princess Victoria (Her present Majesty) is described by Mr Montefiore as follows :—

" This (September 20th) is a very busy day. At ten I was at the Town Hall : at 11 the committee and many of the inhabitants, both on horse and on foot, went to the extremity of the parish to receive their Royal Highnesses the Duchess of Kent and

Princess Victoria. The Deputy of the Town and myself headed the procession ; we walked by the side of the Royal carriage bareheaded all the way to Albion House. Thousands of people were in the streets, the houses all gaily ornamented with flags and boughs of trees. The Duchess, on entering the house, sent Sir George Conroy to request that the gentlemen of the committee would come in to receive her thanks for their attention. I went in among the number, and was introduced. She expressed herself delighted ; the Princess was also much pleased. They had appointed to-morrow at eleven o'clock to receive the address. About four I again joined the committee at the head of the pier. Sir William Curtis was most polite. The Belgian Ambassador, with whom I had dined at N. M. Rothschild's, was also there, and introduced me to Sir John Conroy. Soon after five one of the King's steamers entered the harbour with the King and Queen of the Belgians. Several members of the committee went on board to welcome them on their arrival, I among the number. They had had a very rough passage from Calais. The King appeared greatly altered, looking very old, the Queen is young and pleasant looking. They proceeded on foot to the Albion Hotel. The town was handsomely decorated and the principal streets illuminated, but the wind was so high as to put out most of the lamps."

The next morning at half-past ten Mr Montefiore went to the Town Hall, and accompanied Sir William Curtis, Mr Warren, Mr Tomson (the Deputy), Colonel Clarke, and about a dozen more to Albion House, to present to the Duchess of Kent and Princess Victoria the address from the inhabitants and visitors of Ramsgate and its vicinity. They were all introduced, and were most kindly received by the Royal party. The Duchess honoured the committee with a gracious reply, which she read.

The committee then returned to the Town Hall, and prepared an address to the King and Queen of the Belgians, and at one o'clock walked to the Albion Hotel. They were introduced and very graciously received, the King speaking to Mr Montefiore and several other members of the committee. The King read a reply to the Address, and after a few minutes the Committee withdrew, much gratified with their reception.

Subsequently Mr and Mrs Montefiore attended a ball given by the Master of the Ceremonies at the Albion Hotel, where they

met many acquaintances. Sir John Conroy was particularly polite to them. Mr Montefiore offered him the use of the key of his grounds for the Duchess, which he accepted with pleasure. Accordingly both Mr and Mrs Montefiore called the next day on the Duchess, and left a key there for the use of Her Royal Highness, Sir John Conroy and his family.

On Wednesday, October 21st, the Duchess, accompanied by one of her ladies of honour, and attended by a footman, made use of the key, and walked through their grounds.

Sir John Conroy, meeting Mr Montefiore next day at Burgess' Library, said that the Duchess regretted that his gardener had suddenly disappeared yesterday, which had prevented her sending to inform Mrs Montefiore that she was in the grounds as she had wished to have done.

Her Royal Highness having repeated her visits to his grounds, Mr Montefiore ordered an opening to be made in the field on the side next to Broadstairs for the convenience of the Duchess. In recognition of this attention he received the following note from Sir John Conroy :—

“ Sir John Conroy presents his compliments, and in obedience to a command he has just received from the Duchess of Kent, hastens to acquaint Mr Montefiore that Her Royal Highness is exceedingly gratified and obliged by his attention in making a new access to his charming grounds from Broadstairs for her convenience, but Her Royal Highness fears she has given a great deal of trouble.

“ RAMSGATE, 24th October 1835.

There were several incidents which afforded them much gratification this year.

Mrs Montefiore was invited to name a new steamer. “ This morning,” writes Mr Montefiore on July 9, “ we embarked from the Custom House stairs on board the *Harlequin*, to witness the launch of a new steamship built by Fletcher & Fearnaly. On reaching the dockyard near Limehouse, Mr Woolverly Attwood and Judith went on shore ; I followed with Horatio at half-past one. My dear wife named the ship by throwing a bottle of wine against the side of the vessel at the moment she left the stocks and plunged into the water. ‘ May every success,’ she

Admitted a Member of Merchant Taylors Company. 97

said, 'attend the *Britannia*.' We then went on board the *Royal Sovereign*. There was a large party ; about a hundred sat down to dinner. Several members of Parliament with their ladies were present, G. R. Dawson, Medley, T. M. Pearce, Pepys, and Col. Lawrence. Many speeches, all drinking my dear wife's health."

Another entry refers to his having been admitted to the freedom of the Merchant Taylors Company. Mr Montefiore received a letter from Mr Matthias Attwood, informing him that he had proposed his name at the Court of the above Company for admission to the freedom and livery of the same. The proposition, said Mr Attwood, was carried unanimously, many of the members expressing the high respect they entertained for Mr Montefiore's personal character.

On the 4th of November he was accordingly admitted and sworn a freeman of the said Company. "Matthias Attwood," says Mr Montefiore, "has acted with the greatest kindness in procuring me this honour, I being the first Jew admitted to their Company. At the next meeting of the Court I am to be made one of the livery."

A printed slip of a newspaper is affixed to one of the leaves of the diary, referring to a loan raised under the authority of the Act 3 and 4 of William IV., cap. 73, for the compensation to owners of slaves ; it reads as follows :—

"The parties to the contract for the £15,000,000 loan are N. M. Rothschild and Moses Montefiore on the one part, and Lord Melbourne, Mr F. Spring-Rice, Lord Seymour, and Messrs W. H. Old, R. Steward, and R. More, on the other ; witnesses. Messrs James Pattison, Governor, and T. A. Curtis, Deputy Governor of the Bank of England."

There is another slip attached to it, showing the interest on this loan to have been lower than several preceding ones.

The interest on the loan of 1812 was £3, 5s. 7d., and of 1813, £5, 10s.

Second loan of 1813, £5, 6s. 2d. ; 1814, £4, 12s. 1d. ; 1815, £5, 12s. 4d. ; 1819, £4, 5s. 9d. ; 1820, £4, 3s. 3d. ; and on the present loan, £3, 7s. 6d.

The particulars of that loan are given in the *Money Market and City Intelligence*, dated Monday evening, 3rd August 1835 :

"The bidding for the West Indian loan took place this

morning. Mr Rothschild and his friends waited upon Lord Melbourne and the Chancellor at ten o'clock. Mr Rothschild's tender, the only one prepared, the other lists having been withdrawn, was then opened, when that gentleman's bidding was found to be 14s. 11d. in long annuities. The offer having been declined, the sealed minimum of ministers, as previously arranged, was opened, and it appeared they were not willing to give more than 13s. 7d. of annuities in addition to £75 consols and £25 redeemed 3 per cents, for every £100 in money subscribed. It was for Mr Rothschild, therefore, either to agree to those terms or to abandon the contract. That gentleman and his friends retired for a short time to consult on the subject, and finally agreed to accept them. An important concession was, however, obtained in regard to the discount for paying up the instalments, which is to be at the rate of 4 per cent. on the payment, as in all former contracts for loans, and gives a bonus of £1, 19s. 10d. in favour of the contractors. The subscribers to the loan have now an inducement which did not exist under the arrangement at first proposed, for completing the instalments and turning their omnium into stock. Though it is an advantage, therefore, to them, it is considered somewhat against the present price of consols, as a large supply may at any time be thrown upon the market. The Chancellor of the Exchequer assured the gentlemen who attended the bidding, that all means would be taken on his part to bring back into circulation the money that might come into his hands beyond the amount called for to meet the West Indian claims. On the subject of debentures (they are not named in the contract specially) against which, as a security not yet created, there were many objections, it is agreed that they shall be at all times made receivable to the instalments of the loan. When the terms were first made known, the scrip bore a premium of $2\frac{3}{4}$ to 3 per cent., but they produced a decline in consols, which went back to 89, a fall of nearly 1 per cent. at the highest price of the morning. A large amount of business was done both in the stock and in the scrip; the fluctuations in them were not, however, very considerable afterwards. The following are the concluding quotations:—

“Consols for the account, $89\frac{3}{4}$ to —; omnium $2\frac{3}{4}$, 3 premium; Exchequer bills, 18s. to 20s. premium.”

On the same day he makes the following entry in his journal:

"I accompanied N. M. R. Pattison and J. A. Curtis to the City; called at the Alliance, Irish Bank, &c.; at six we dined, and took our fast, &c., this being the anniversary of the destruction of the Temple in Jerusalem."

Few financiers, perhaps would feel inclined, after all the excitement incidental to the successful contracting of a loan for £15,000,000, to comply with so exacting a religious observance as a fast of twenty-four hours duration. With a mind pre-occupied with business details, the rise and fall of the public funds, and other matters, such an observance must be more than ordinarily trying. Nevertheless Mr Montefiore would not, on this occasion any more than any other, allow worldly interests to prevail over religious duties.

The loan for the abolition of slavery reminded him of the words of the Prophet Isaiah (ch. lii., v. 3) to Israel: "Ye have sold yourselves for nought, and ye shall be redeemed without money," and attuned his mind to reflection on the former glory of Zion and its present state of sorrow.

On the 2nd of November we find a record of his having paid £400 to the Blue Coat School to constitute him one of the governors. The manner in which he was led to take this step is noteworthy. A young man who was a complete stranger to them, wrote and implored Mr and Mrs Montefiore to take his wife and child under their protection. He acknowledged that, as a stranger and one professing a different religion, he had no claim whatever to make such a request, but he had heard so much of their kind-heartedness that he felt sure they would not refuse to accede to the dying prayer of one who was driven by unmerited misfortunes to despair and suicide. Sir Moses enquired into the case, and finding that the poor man had really deserved a better fate, he assisted the widow in her distressing position, and bought the governorship, as recorded, for the express purpose of being able to provide for the boy.

There is another entry of his having attended a meeting of the Committee of the Cock Court Alm's Houses, which he had erected and presented to the Spanish and Portuguese community. His object in attending was to remind the Elders to rebuild some of the houses on one side of the court, at an expense not exceeding £900, the funds in hand being £1400.

Turning to politics, he mentions a dinner party at Sir Robert

Campbell's, where Mr and Mrs Montefiore met the Duke and Duchess of Cleveland, Lord and Lady Darlington, Lady Augusta Powlett, Colonel Lushington, and other friends of emancipation.

The reader having seen Mr and Mrs Montefiore in the circle of royalty and high nobility, I will ask him to accompany me into the circle of their own family and friends.

On November 27th I was invited to a dinner party given by one of his relatives in London, the late Mr Louis Cohen. It was here that I met Mr and Mrs Montefiore for the first time. During the course of the evening I had many opportunities of conversing with them, and before parting, they invited me to spend a week with them at East Cliff Lodge, Ramsgate.

A few days later I was informed that a place had been taken for me to Ramsgate, at the Spread Eagle, Gracechurch Street, in the name of Mr Montefiore.

There is a special entry of this little journey, which I copy.

Thursday, 3rd December 1835.—"Walked with Judith to Gracechurch Street. We met Louis and Florette (the late Mr Louis Cohen, of 5 South Street, Finsbury, their nephew, and his wife) and Dr Loewe. We all went with the Tally-Ho at three o'clock; they having the whole inside, and I riding outside on the box seat. We took tea at Sittingbourne, and proceeded from Canterbury about ten o'clock by the night stage coach with post horses to East Cliff.

"I found it extremely cold; it was near one when we arrived at East Cliff, thanks to Heaven, in safety, and found all well. Our library looked delightfully comfortable, with a good fire and lamps. I was almost perishing with cold. We took tea, &c., and when our visitors retired to their chambers it was near two o'clock."

The inconvenient mode of travelling at that time did not prevent his making such journeys whenever required, and however much he may have suffered by taking his seat outside the coach (which he evidently always did from politeness to his visitors), his comfortable home soon made him forget the unpleasantness of a long cold ride.

During my stay in East Cliff, the time of the party was generally devoted either to little excursions in the neighbourhood, or to conversations on literary subjects. Sometimes Mr

and Mrs Montefiore entertained us by giving their reminiscences of travels in Italy, France, and Egypt.

There was a kind of charm which the visitor felt in their company; a very short time after his arrival a delightful sensation of comfort overcame him, and soon made him feel at home. The amiability of both the hostess and host made the days pass agreeably and rapidly, and they were always loth to retire when the midnight hour was announced.

Mrs Montefiore showed us all the curiosities she brought with her from Egypt, and told us how much she had been entertained in that country by the number of languages spoken around her. There was an amusing incident that day, which particularly induced her to speak on the study of languages. Mr Montefiore had laid a wager with her to the effect that if, at a stated time, she would be able to pass an examination by him in Italian grammar, he would give her a cheque for £100. She was fortunate enough to acquit herself most creditably in our presence, and received the amount in question.

Mr Montefiore was delighted at the perseverance and ability displayed by his wife, and she was truly happy to have again succeeded (as she always did) in obtaining the approbation of her husband.

The conversation of the visitors being frequently in French and German, many an hour was spent in reading letters and poems addressed to Mr and Mrs Montefiore in these languages. Mrs Montefiore, however, was not content with the study of modern languages, and expressed a wish to acquire also a knowledge of Eastern languages, especially of Turkish and Arabic.

To give her an idea of the grammatical construction of the latter, I used to write out lessons for her, and she at once commenced to learn them. The following morning she surprised the whole party by saying by heart every Turkish and Arabic word that I had written out.

It was amusing to all of us, and to Mr Montefiore a cause of great delight, to notice the zeal with which she took up the subject.

One day she produced from her cabinet a scarabæus and a little Egyptian clay figure, which had been given to her by Mr Salt, the English Consul in Egypt.

Both the scarabæus and the little figure had hieroglyphical inscriptions, and she requested me to give her a translation of the same.

In compliance with her request I explained the inscriptions, and gave her a short account of the Rosetta stone and the works of Young and Champollion and other Egyptologists.

I concluded my visit to East Cliff Lodge on the 13th of December. Mr Montefiore requested me to draw up a plan for some future travels in the Holy Land ; I promised to comply with his wish, and then took leave. There is an entry of this date in the diary, in which he says :

“ If my dear Judith consents to our again visiting the Holy Land, I should be glad to obtain the company of the Doctor on our pilgrimage.”

A few days later I sent him the plan for the journey, also a second copy of the translation which I had made of the hieroglyphical inscription on the Osiris or sepulchral figure. He acknowledged the receipt of the same in two letters, one written in Mrs Montefiore's handwriting, the other in his own. Mr Montefiore subsequently told me that his wife now commenced to take a special interest in antiquities, enriching her cabinet with curiosities whenever an opportunity presented itself. The year 1835 is also noted for the particular interest which Mr Montefiore took in the affairs of his own community. He was elected President of the London Committee of Deputies of British Jews, his predecessor, Mr Moses Mocatta, having resigned the office.

Cast bluff to you—
Warrington 30th December

My Dear Sir, I was much gratified this morning by the receipt of your obliging letter, informing me of your having in compliance with my request drawn up a plan of a Fair to the Holy Land. I fear I have occasioned you much trouble, more particularly as you have been so good as to describe the different Cities on the Coast. I cannot atone for your objection of furnishing me with a copy of it in the English language as you have given me so many proofs of your ability of expressing yourself in a most copious & elegant style in that language. Mrs Montague as well as myself are infinitely obliged to you for bestowing so much of your valuable time in writing for her the Italian & German lines for her improvement which she will endeavour to translate, she fears to attempt the Turkish at least for the present. I purpose being in London on Wednesday next when I shall have the pleasure of being with you at Mr Dutton's works they are very much at your service. I hope you are in the enjoyment of health. Mrs M writes with me in kindest compliments & good wishes. I am My Dear Sir

Yours very truly
Joshua Montague

D. L. Love

for you

CHAPTER XIII.

1836-1837.

DEATH OF MR N. M. ROTHSCHILD—MR MONTEFIORE VISITS DUBLIN—BECOMES THE FIRST JEWISH MEMBER OF THE ROYAL SOCIETY—DEATH OF WILLIAM IV.—MR MONTEFIORE ELECTED SHERIFF.

IN the Diary for 1836, the first entry is on the 17th July, which is accounted for by its being the second journal for that year, the one containing his entries for the early months having been lost. On the date mentioned he records his grief at the death of an aunt to whom he was much attached, and for whom he entertained a sincere respect. About this time he was also much affected by the illness of Mr N. M. Rothschild, and on the 19th we find him busily engaged in making preparations for a journey to Frankfort-on-the-Main, on purpose to visit this "kind friend." Only ten months ago they had together signed the contract for the loan of £15,000,000, and now they were to see each other for the last time. Mr Montefiore writes: "We arrived there in time to see him alive, but death was fast approaching. At four o'clock on the same day (28th July) his brother, Anselm, asked him to say prayers, which he did, and all present joined him; he then kissed his wife and said 'good night' quite distinctly. At five he breathed his last, and passed away without the slightest struggle. I was with him the whole time, and remained in the room an hour after all the others had left it. I had thus the melancholy satisfaction of paying the last respect to his remains. Oh! may this mournful sight remind me of the nothingness of this world's grandeur, and may I daily become more prepared for a blessed Eternity! He was a good friend to me and my dear Judith in our early life. Peace to his memory. Hannah (his wife) did not leave him for a moment during his illness, and remained in the room for some time after his death, returning there again the same evening."

On the day of the funeral, which took place in London, Mr Montefiore writes : " I remained at the burial ground above an hour after the mourners had left, and saw the grave of my kind and truly lamented friend arched over, filled up, and a large slab of Yorkshire stone placed upon it. Thus have I witnessed all that was mortal of my dear friend consigned to the earth ; his spirit the Almighty, in His great mercy, has taken to a better world, there to enjoy in glorious eternity the reward of his charitable actions."

We will now, however, turn to more cheerful matters.

On October 8th he writes : " I had the honour of receiving a card of invitation to dine with Her Royal Highness the Duchess of Kent on Tuesday next ;" then, true to his motto, which bids him " think and thank," he adds, " Praised be He from whom all honour and distinction flows."

Tuesday, the 11th. The words of his entry are as follows :— " I attended Synagogue, and a little before seven went in our chariot to West Cliff, where I had the honour of dining with their Royal Highnesses the Duchess of Kent and the Princess Victoria. The other guests were, Sir John Conroy, the Dean of Chester, Mr Justice Gaselee, the Rector of St Lawrence, the Hon. Col. Stopford and his wife, the Ladies Jane and Charlotte Seymour, and one other lady and gentleman. I took down the Colonel's wife and sat opposite to the Princess. There were thirteen at table, and it was impossible for it to have been more agreeable. I never felt myself more at ease at any dinner party within my recollection. The behaviour of the Duchess was most kind and condescending, and all the party were extremely amiable and chatty. The entertainment was truly Royal, and after dinner, when the gentlemen had joined the ladies in the drawing-room, where tea and coffee were served, the Duchess again spoke to each of us. The Princess Sophia Matilda was also present. I returned home quite enraptured with the very kind and obliging manner in which I had been distinguished by her Royal Highness."

In the same year Mr and Mrs Montefiore received the congratulations of their friends on a providential escape from the horrors of shipwreck. They had left Margate in the *Magnet* at nine o'clock in the morning of the 17th October. The weather was foggy, but they thought it would soon clear up. They had only proceeded a short distance, however, when they got on to

a sandbank, where they were obliged to remain for two hours, feeling the gravest anxiety all the time. At last the tide floated them off again, and they endeavoured to grope their way through the fog, passing several vessels, which were only visible when quite close upon them. Mr Montefiore was standing near the bow of the ship, when suddenly a steamer was seen to be quite close to them, and before it was possible to avoid her, she struck their bow with a dreadful crash. Mr Montefiore threw himself on deck to escape injury. The screams of the people on board both boats were terrible. It was soon seen that the *Red Rover*, the vessel they had encountered, was sinking fast. Her passengers and crew lost no time in getting on board the *Magnet*, and in five minutes the *Red Rover* was engulfed in the sea, which was immediately covered with spars, boxes, and other wreckage. The alarm was dreadful. The *Magnet*, having sustained serious damage, her situation was most critical. She was making a great deal of water, and the pumps were instantly set to work, while the vessel made for the shore. Happily they were boarded by a fishing smack and taken to Sheerness, where they landed, but where, unfortunately, their troubles did not end. No sort of conveyance was to be found in Sheerness, and they were obliged to go by boat to Chatham, and thence in a post-chaise to town. It was nearly 1 P.M. when the Marine Office was reached. "My poor dear wife," writes Mr Montefiore, "conducted herself with her usual admirable courage. We were, in all probability, never in our lives in more imminent danger. God be praised for His great mercy for granting us His protection."

A seven o'clock the next morning Mr Montefiore proceeds to the Synagogue, where he renders thanks to the Almighty. At the same time he gives £600 in charity—£50 for the Portuguese and £50 for the German poor in London, and £500 for the poor of Jerusalem.

The journal of this year contains but few entries relating to politics.

In the session of 1836 the Ministry, in their attempt to carry several important measures of reform, were defeated in the House of Lords, but succeeded in passing an Act enabling Dissenters to be married otherwise than by the Established clergy. Bills were also passed for commuting tithes into a

corn-rent charge payable in money, and for a general registry of births, deaths, and marriages. The second reading of the Bill for the removal of civil disabilities from His Majesty's Jewish subjects was postponed in the House of Lords. The Jews were, however, satisfied with the progress their cause had hitherto made, and they considered themselves justified in hoping for a speedy and complete emancipation. The election of Mr David Salomons as Sheriff of London and Middlesex, and Alderman for the ward of Aldgate, took place about this time.

The particulars I shall give of the next few years will show the progress of good feeling between the Jews and their fellow-citizens, and, in particular, the esteem in which Mr Montefiore was held by men of all sects.

On the 1st of January 1837 we meet Mr Montefiore in Dublin, whither he had gone with a deputation from the Provincial Bank of Ireland (in London). "My companions, Messrs Th. Masterman and James Marshall," he writes, "accompanied me to the new house of our agency, and we were present at the commencement of business. We remained there till five o'clock, and found that all was conducted comfortably." He then called with the Directors on Lord Morpeth and other influential persons, in the interests of their business. Whilst in Ireland he gave handsome donations to various charitable institutions, including £100 to the Dublin Bluecoat School. He also visited the Synagogue, where he made generous offerings.

On the 13th he is again in London, receiving the thanks of the Board of Directors of the Irish Bank for the valuable services he and his colleagues had rendered by their visit to Ireland.

On the 23rd February, at the Royal Society, he is introduced to the vice-president, the Earl of Burlington, by Mr W. H. Pepys, Mr Montefiore being the only Jewish member as yet admitted. Writing in his journal on the subject, he says: "I think I may be proud of the honour of enrolling my name in the same book which has already been signed by several of the kings of England."

In March Mr Montefiore had a deed of gift prepared by T. M. Pearce, conferring the "Upper French Farm" on his brother Horatio and his children. He also returns £500 to a friend who had repaid that sum which he had borrowed from him in

the year 1819 to commence business with ; Mr Montefiore observing that he was more than repaid in witnessing his friend's success.

On the 20th of the same month I find the first entry referring to an offer of the Shrievalty of London and Middlesex. Mr A. H. Thornborough called on Mr Montefiore, saying he was deputed by some of the most influential members of the Corporation of London to offer him the Shrievalty at the ensuing election, if he would accept the office. Mr Montefiore candidly stated that he was not desirous of the honour, but if he were elected, he wished to be free either to accept or decline it ; he also stated that he could not attend church, but had no objection to send his money, and at all the city feasts he must be allowed to have his own meat, dishes, &c. To all of which Mr Thornborough said there could be no possible objection. It was nearly twelve o'clock before he left. "I suppose," writes Mr Montefiore, "I shall hear nothing more of the business, but whatever is, is for the best. Praise be to God alone."

Till the 2nd of June there is no entry of any importance in the diary, but on that day the death of the King of England (William IV.) is recorded, and a further reference is made to the subject of the Shrievalty. Mr Montefiore says, "This morning at 2 A.M. it pleased the Almighty to call to a better world our beloved King William IV. Oaths of allegiance were taken to-day by the members of both Houses of Parliament to the Queen Alexandrina Victoria. May her reign be long, glorious, and happy. Amen."

After entering various particulars relating to his financial transactions, and to some visits which he paid to different friends and relations, he writes :

"Mr Lucas, one of the aldermen, having written to me yesterday to ascertain my intention respecting the proposal made to me some time ago to be Sheriff next year, I requested he would inform the parties that I did not give my consent to my being proposed to the Livery, and in the event of its being done, and of my being elected, I most distinctly stated that I considered myself perfectly free either to accept or decline the honour."

On the 22nd of June he wrote a note to L. Lucas, begging him to inform Mr Thornborough that his state of health would

not allow him to accept the office of Sheriff if the citizens of London did him the honour to elect him. He also acquainted T. M. Pearce with his intention of declining the Shrievalty in the event of its being conferred on him. It appears, however, that many friends and relatives spoke to him on the subject, and prevailed on him to accept the office if elected.

On the 24th June Mr Huffam called to bring the news that Mr Montefiore had been unanimously elected Sheriff of London and Middlesex. He had been proposed by Mr T. A. Curtis, Governor of the Bank of England, the resolution being seconded by Mr Samuel Gurney. Mr Huffam said that both gentlemen had spoken most highly of him, and that there were over four hundred persons present.

In the evening, Mr Montefiore, accompanied by his good wife, paid a visit to his mother, to tell her of the honour he had received from the Livery of London, and to ask and receive her blessing on his undertaking. He then prayed for the blessing of heaven, so to guide his conduct that he might discharge the duties of the office to the satisfaction of his own conscience, to the gratification of the citizens, and to the honour of the Jews.

He received congratulations from numerous friends and relatives, which seemed however to give him but little satisfaction. The following extract from his diary will show why this was so:—"I shall have the greatest difficulties to contend with," he writes, "in the execution of my duty; difficulties which I shall meet with at the very outset. The day I enter on my office is the commencement of our New Year. I shall therefore have to walk to Westminster instead of going in my state carriage, nor, I fear, shall I be able to dine with my friends at the inauguration dinner which, from time immemorial, is given on the 30th of September. I shall, however, endeavour to persuade my colleague to change the day to the 5th of October.

Some of our readers will perhaps smile at his difficulties, but when his friends observed how differently other persons would act in a similar position, he used to say: "Very well, I will not deviate from the injunctions of my religion; let them call me a bigot if they like; it is immaterial to me what others do or think in this respect. God has given man the free will to act as he may think proper. He has set before him life and death, blessing and curse (Deut. ch. xxx, v. 15). I follow the advice

given in Holy Writ, and choose that which is considered life, which is accounted a blessing."

His first visit in the city was to Messrs T. A. Curtis and Samuel Gurney, to thank the former for having proposed the resolution for his election, and the latter for having seconded it. He then received congratulations from Messrs Pearce, Thornborough, and Wire at the Alliance Office, and appointed Mr Wire as his under-sheriff. On the same day he addressed a formal letter of thanks to "The worthy and independent Livery of London."

The next day Messrs Thornborough, Lucas, and Carrol called, and it was agreed to have the Sheriffs' inauguration dinner on the 5th October instead of the 30th September. Sir James Duke, one of the outgoing Sheriffs, also came, and was most friendly. He offered Mr Montefiore every assistance, and invited him to dine at the Old Bailey on Thursday, the 4th July. Two days later he attended with his colleague, Mr George Carrol, a meeting of the subscribers to the Sheriffs' Fund, at the City of London Coffee House, Ludgate Hill, where he was introduced to Mr Sheriff Johnson, who was in the chair. There he also met Sir James Duke, Mr Wire, Mr Anderson, the Governor of Bridewell, and other gentlemen, and a committee was appointed to prepare a plan for a more extensive employment of the funds of the above-named Charity. Both Sheriffs were most polite to Messrs Carrol and Montefiore, and invited them to be present on all occasions at the Sessions in the Old Bailey, when they were also to breakfast and dine with them.

July the 4th.—Mr T. A. Curtis kindly accompanied Mr Montefiore to the Court of Aldermen, where both he and Mr George Carrol signed bonds engaging to take upon themselves the office of Sheriff, under penalty of £1000 fine. "The Lord Mayor," writes Mr Montefiore, "and every Alderman present shook hands with me, each paid me some neat compliment, and every attention was shown to my religious feelings."

At a meeting of the Livery, where a resolution to send an address to the Queen was proposed by Mr David Salomons and carried unanimously, twelve of the Livery were appointed to present the same, amongst whom, besides the Lord Mayor, Sheriffs, and Aldermen, were Messrs David Salomons, G. Carrol, and M. Montefiore.

July 6th.—Mr Montefiore went to the Old Bailey at half-past eight, and breakfasted with the Under Sheriff, Mr G. Carrol, and other gentlemen. The Sheriffs and Aldermen came in a little before ten, at which time Baron Vaughan, Baron Alderson, and the Lord Mayor also came. He was introduced, and received by all in a very friendly manner, and then went with them into Court. At eleven he went with Sheriff Johnson and Mr George Carrol over every part of Newgate. "It was half-past one before we had finished our tour of inspection. I find my new post will give me very serious occupation, and much more trouble than I had expected, but I hope the blessing of Heaven will attend my endeavours to fulfil its various duties to the satisfaction of my fellow-citizens." This did, however, not prevent him from turning his mind, when necessary, also to the affairs of his own community. He accompanied T. M. Pearce to Downing Street, and had an interview with Mr Lister, the Registrar-General. "We agreed," he says, "that it would not be safe for Jews to marry by licence under the present Marriage Bill, and that they must give twenty-one days' notice to the Registrar."

On the same day he dined at five with the Lord Mayor, Sheriffs, and other distinguished persons at the Old Bailey. "A capital dinner," he observes, "dessert and wine; I had part of a fowl which had been sent from home." Every one was most attentive to him. The Judges and the Lord Mayor left at seven, but the Sheriffs stayed till eight o'clock.

CHAPTER XIV.

1837.

THE JEWS' MARRIAGE BILL—MR MONTEFIORE AT THE QUEEN'S DRAWING-ROOM—HIS INAUGURATION AS SHERIFF.

ON July 7th he called on the Chief Rabbi to discuss the marriage laws, a subject which was causing much uneasiness in the community. He was detained there so long that it became too late for him to attend the committee meeting at the Irish Bank. He wrote a letter to the Archbishop of Dublin on the subject of the Jews' Marriage Bill, requesting him to take charge of it in the House of Lords. In the course of the day he received a card of invitation to a dinner of the Merchant Taylors Company from J. Allison, the new Master, with a most friendly note, requesting him to name the dishes he would wish to have placed before him.

On July 9th Mr Montefiore went with a member of the Board of Deputies to consult T. M. Pearce on the subject of the Jews' Marriage Bill, and in the evening attended a meeting of the Deputies, at which it was resolved to petition the House of Lords in favour of the measure. He writes: "I am most firmly resolved not to give up the smallest part of our religious forms and privileges to obtain civil rights." One of the members of the board also gave notice of a motion for "a more popular election of the Deputies."

On July 10th Mr Montefiore met T. M. Pearce at the House of Lords. Mr Blake, the legal adviser of the Archbishop of Dublin, made several important alterations in the Bill, which, in Mr Montefiore's opinion, greatly improved it. He then called at Downing Street to see Mr Spring-Rice, but that gentleman had just left town for Cambridge. Mr Montefiore immediately resolved to go and see him there.

At 5 P.M. he again met Pearce, also Mr Buxton, at the

House of Lords. The Archbishop of Dublin and several other Lords had declined to propose the second reading of the Marriage Act Bill. Mr Buxton exerted himself greatly, and spoke to several Peers in his presence without success. At last he prevailed on Lord Glenelg to promise that he would speak with Lord Duncannon, and would give notice the next day.

In accordance with his resolution, Mr Montefiore went the same day by the "Cambridge Mail" to see Mr Spring-Rice. On his return he went to the House of Lords with Pearce and saw Lord Glenelg. "But," writes Mr Montefiore, "he would have nothing to do with the Bill, and Pearce could get no Peer to move the second reading, consequently, the Bill will be lost, and with it all the expenses, £400."

Wednesday, July 19.—He attended the Queen's first levee at St James' Palace; it was very crowded. He was one of the Deputation of the Livery of London, by whom an address of congratulation was to be presented to Her Majesty. The Lord Mayor introduced them. Mr Montefiore was afterwards presented a second time. On his card was written, "Mr Montefiore, presented by the Duke of Norfolk." "The Queen," he observes, "looked very pretty and most interesting." "May she be happy!" is his prayer to heaven. It was after four o'clock when he left the Palace. He had spoken to a great number of acquaintances there. The next day he went with Mrs Montefiore to St James' Palace to attend the Queen's drawing-room. Mrs Montefiore was presented to Her Majesty by the Countess of Albemarle, and was most graciously received. "I followed her," writes Mr Montefiore. "The Queen smiled good-humouredly at me, and the Duchess of Kent said she was pleased to see us. No reception at a drawing-room could have been more flattering."

At five o'clock he went to dine at the Merchant Taylors Hall. Mr Alliston, the Master, was most civil and kind to him, and to Mr George Carrol. It was a most splendid banquet, about one hundred and twenty sat down to table. The entertainment was given by the Merchant Taylors to the Skinners Company, in accordance with an old custom, which owed its origin to the following occurrence. A difference having arisen between the two companies, it was referred to the Lord Mayor, who decided that "they were both wrong and both right," and

decreed that each company should annually entertain the other at a dinner. This has been kept up, without a single exception, ever since the Lord Mayor gave his verdict, which was more than three hundred years ago. "Nothing," says Mr Montefiore, "could have been more magnificent than the entertainment. I sat next to Mr Charles Culling Smith, the Duke of Wellington's brother-in-law, and my health and that of Mr George Carrol was drunk."

Mr Montefiore now wished to go to Ramsgate for a few days' rest, but before leaving town he sent a letter to the Master, Wardens, and Assistants of the Worshipful Company of Merchant Taylors, requesting the use of their hall for the inauguration dinner in October.

In August we find him again in London, attending a dinner of the Skinners' Company, where he meets Mr Attwood and his colleague Mr George Carrol, also several friends belonging to the Merchant Taylors' Company. His health is proposed, and he returns thanks. One of the party, Dr Knox, the Master of the Skinners' Company's school at Tonbridge, expressed himself in very flattering terms to Mr Montefiore after the entertainment, but observed that he ought not to be one of the Court Assistants, as the latter had to protect their church. Mr Montefiore, in reply, assured him that he would never ask anything of the Company that they might not be willing to grant. Dr Knox appeared fully satisfied with what he heard, and continued the conversation in a friendly spirit.

On the 20th of August there is a very affectionate entry, dated from Tonbridge, and referring to his brother, Horatio Montefiore.

"Horatio," he writes, "joined us this morning at breakfast; he left Ramsgate and his family last evening, and travelled all night. At eleven o'clock my dear Judith, Horatio, Mr Ridge, and myself went in the britzka to Tinley Lodge, Upper French Farm. The houses, barns, stables, and outhouses had all been put in the most substantial and complete repair, and looked extremely well, as did the land. With the full and willing consent of my dear wife, I informed Horatio that I made him a present of the estate, and after him to his children, strictly entailing it on the eldest son from generation to generation, and recommended him to grant Shetfield, the present tenant, a lease

at a moderate rent for fourteen years, say at £70. Horatio appeared well pleased with the gift."

This entry is followed by another equally pleasing. He dined with his sister-in-law, Mrs Hannah Rothschild, and met there, among others, the Count and Countess Ludolf. In the course of conversation, the Count said that several English physicians had offered to go to Naples, where the cholera was then raging, and assist in relieving the sufferers, but, unfortunately, they had no funds. Mr Montefiore, upon hearing this, immediately promised £200 for the purpose, and of course kept his word.

In the following record of a visit paid by Mr and Mrs Montefiore to H.R.H. the Princess Sophia Matilda during her stay at Ramsgate, we find one of the many gratifying instances of the esteem in which they were both held by the highest in the land.

On September the 12th he writes :—"At three we went in our britzka with post horses, through a torrent of rain, to West Cliff House, by appointment, to visit H.R.H. the Princess Sophia Matilda. She received us most kindly, and was very chatty. She spoke on many different subjects, including the slave trade and the prevailing epidemics; also of her proposed visit to Brighton, which she hoped would agree with her. We then spoke of the Queen and the Duchess of Kent. Judith said she hoped the Queen would build a palace at Ramsgate. Her Royal Highness replied, she could not recommend the expense, as it would be talked of a hundred years after; it was all very well just at first. We remained more than half-an-hour, and on our taking leave, Her Royal Highness shook hands with Judith most kindly, and said she was happy in having made her acquaintance. During our visit she also spoke of her brother, the late King, and on each occasion the tears came into her eyes. She appeared in very good health, and fond of retirement."

On the 24th of September Mr Montefiore writes :—"Her Royal Highness the Princess Sophia Matilda paid Judith a visit yesterday, and remained with her an hour and a half. She had first appointed to come on Friday if I had been at home, then on Monday or Tuesday, but Judith wrote that we were going to London in the middle of the week, and would be

happy to see Her Royal Highness on Saturday. She was most gracious and agreeable."

Wednesday, September 27th.—Mr Montefiore called at the Mansion House and saw the Lord Mayor and Mr Croft, who accepted the new Sheriffs' invitation for Wednesday, the 11th October. According to an ancient custom Mr Montefiore, as Sheriff, should have dined with the Lord Mayor on Friday, the 29th, but he apologized for his inability to do so on account of the Sabbath commencing in the evening.

Thursday, the 28th.—"I cannot," he says, "but reflect with gratitude on the Almighty's goodness to me: may He bless my endeavours to be useful." He then gives the following account of the day's proceedings:—"At ten I entered our state carriage, Mr Wire having come for me in his, and we drove to Cavendish Square, where Mr George Carrol in his state carriage took the lead, he being the senior Sheriff, on account of his having been proposed to the Livery by the Lord Mayor. We proceeded to the Merchant Taylors' Hall, where we found sixteen of their members, and sixteen of the Spectacle makers, besides some few friends of Mr George Carrol. The following gentlemen were also present:—Barons Lionel, Nathaniel, and Anthony de Rothschild, Messrs T. A. Curtis, Benjamin Cohen, Isaac Cohen, Solomon Cohen, S. M. Samuel, John Helbert, and M. Davidson, the six last named being the brothers and brothers-in-law of my dear wife. At one o'clock we went in grand procession to the Guildhall, accompanied by a band of music. At two we were sworn into office, and about three I returned to Park Lane. I changed my official costume for plain clothes, and went at half-past five to Cavendish Square. Mr George Carrol then accompanied me to the London Tavern, and we dined with Sir James Duke and Mr Sheriff Johnson."

Monday, 2nd October.—Mr Montefiore and his colleague went to Newgate. In the afternoon they proceeded to Windsor, and inscribed their names in the Duchess of Kent's visitors' book. The next day Mr Montefiore called on the Lord Mayor, who introduced him to Alderman Cowan, the Lord Mayor elect; he also attended the Hustings at the Guildhall in his violet gown, the Lord Mayor and Mr George Carrol being present. He afterwards settled, with Messrs Maynard, Carrol, and Wire, the toasts and the grace before dinner, and proceeded with

on such grounds would altogether cease to operate. It was the desire of Her Majesty's Government to promote such a state of things by all the means in their power ; and for his own part, his opinion was that, so far from injuring the Constitution, it would tend materially to uphold and strengthen it."

Mr and Mrs Montefiore returned to Park Lane at two o'clock from the inauguration dinner, much pleased with the reception they had met with from their fellow-citizens.

CHAPTER XV.

1837.

DEATH OF MR MONTEFIORE'S UNCLE—MR MONTEFIORE RIDES
IN THE LORD MAYOR'S PROCESSION—IS KNIGHTED—HIS
SPEECH AT THE LORD MAYOR'S BANQUET—PRESENTS
PETITION ON BEHALF OF THE JEWS TO PARLIAMENT.

WE may now consider Mr Montefiore as almost entirely occupied with the discharge of the duties of his office as Sheriff. We shall give here the entries he made referring to the subject, some of which are particularly interesting.

From the following entry one can form an idea of the way in which he spent his days during his year of office :—

“8.30 A.M., left Park Lane; 9 o'clock, breakfasted at the Old Bailey; 10, attended the Recorder into the Court, was present at a meeting of the subscribers to the Sheriffs' Fund, met the Lord Mayor at the Guildhall, and attended the Hustings. At 12.30 went back to the Old Bailey, had lunch there, re-entered Court, and remained there till near five, then returned to Park Lane. Accompanied by my wife, proceeded at 6.30 to the Mansion House, where we dined with the Lord Mayor and Lady Mayoress, and a very large and elegant party; had music, and singing and dancing; returned home at one o'clock.”

On the 11th of October Mr Montefiore in his turn gave a dinner to the Lord Mayor and Lady Mayoress, the Sheriffs and Aldermen and their ladies, after which Mrs Montefiore held a reception, which was followed by a concert.

The next day he went to Newgate, and saw the prisoners who had just been received. He went through the male and female wards, and spoke to many of the prisoners. He then proceeded to Whitecross Prison, and gave Mr Barrett, the governor, a cheque for £20 for distribution among such cases of distress as he thought most deserving.

There are entries in the diary which show that on many

occasions Mr Montefiore did not leave the Old Bailey before nine o'clock in the evening. "Sometimes," he remarks, "the duties of Shrievalty cause me much trouble." But however numerous or onerous his duties may have been, they never prevented his leaving the Old Bailey in time to attend Synagogue, on the eve of the Sabbath and festivals, the Judges in Court always, in the most kind manner, giving him permission to do so.

About that time one of his near relatives happening to be dangerously ill, he more than once, after having performed the daily duties of his office, and been present at an entertainment which lasted till midnight or later, instead of returning home, proceeded to the house of sickness, where he watched at the bedside of the patient till morning.

On Monday, November 6th, his uncle died. "I have always," Mr Montefiore said, "regarded him as a second father, but I must not grieve at his being taken from us, for he is gone to receive the reward of a well-spent life in a better world ; very many of his relatives will miss his kind liberality." Mr Montefiore remained with the family that day for a considerable time, but had afterwards to leave them to attend to the necessary preparations for the important day of the 9th of November.

If the many thousands of spectators who fill the streets and occupy the balconies and windows on Lord Mayor's day, and witness the glorious institutions of the Livery of the largest and most wealthy city of the world, and to gaze at the magnificent cavalcade preceding the state carriage of the Lord Mayor, think that the Aldermen, Sheriffs, and under-Sheriffs have but to mount their chargers, and be comfortably seated in the saddle, to receive the shouts of approbation from the multitude, they are in error. As the glorious entry of a victorious army on its return from the field of battle requires previous organisation, so as to ensure the perfect regularity of the marching and evolution of each respective battalion, even thus does the entry into the metropolis of the assembly of citizens, almost equal in number to a powerful army, require much previous organisation.

Mr Montefiore, in order to prepare himself for the duties he would have to perform at the forthcoming procession, went to Davis' riding school, where he met the Lord Mayor and the Lord Mayor elect, as also most of the Aldermen, Sheriffs, and

Court of Common Council. They each had a horse appointed for their use. A troop of artillerymen, with their horses, headed by Colonel Jones, were also present. After trying the horses they went through the plan of the procession, and it was five o'clock before they returned home.

On November 7th he called at the Mansion House, attended the Court of Hustings in the Guildhall, went with the Lord Mayor, the Lord Mayor elect, and Mr George Carrol to the Entertainment Committee, and then to Downing Street to see the Lord Chancellor. On finding him absent he went to his house, where he met with a most friendly reception.

In the evening he went to the house of his late uncle. While the Lavadores were performing their mournful duties, he and his wife read, in an adjoining room, the prayers which his lamented uncle had selected during his extreme illness. Greatly fatigued, they both returned to Park Lane, with the intention of retiring to rest. They had scarcely been home an hour when Mr Montefiore's colleague, Mr George Carrol, called. The cause of his coming at so late an hour, that gentleman said, was his desire to be the first to inform him that Lord John Russell had that day acquainted the City Remembrancer with his intention of recommending Her Majesty to bestow a baronetcy on the Lord Mayor, and to confer the honour of knighthood on the Sheriffs. "It was very kind," Mr Montefiore said, "of Carrol to come, and to acquaint me with the pleasing news, for which I am very grateful to the Almighty."

On Wednesday, the 8th November, he left home soon after eight in the morning, and was at the Mansion House at nine. It was half-past when the Lord Mayor elect made his appearance; there was a large party assembled. At ten they set out in procession for the Guildhall, where Alderman Cowan was sworn into office; the hall was very full. Mr Montefiore introduced Chevalier Benthausen and two Russian noblemen to the Lord Mayor, and then left the hall. He then went to the Alliance Marine, attended the Board of the Alliance Life and Fire Assurance Company, returned to the Guildhall, and thence repaired again to the house of mourning, to attend the funeral of his late uncle. At six he was again at the Mansion House, to be present at the farewell dinner of the retiring Lord Mayor. Many Aldermen, he says, were present; also the companies of

the two Lord Mayors. At half-past nine he went for the third time to the mourners to read prayers with them, and afterwards he and his wife took up their quarters for the night at their chambers at the Marine Office in the city. "A very fatiguing day," he says, "and one in which I have seen the last of a dear and near relative. I hope I may imitate his virtues."

Thursday, 9th of November.—"With unspeakable but heartfelt gratitude to the Almighty God," he writes, "I note the occurrences of the day, a day that can never be forgotten by me; it is a proud one: with the exception of the day I had the happiness of dedicating our Synagogue at Ramsgate, and the day of my wedding, the proudest day of my life. I trust the honour conferred by our most gracious Queen on myself and my dear Judith may prove the harbinger of future good to the Jews generally, and though I am sensible of my unworthiness, yet I pray the Almighty to lead and guide me in the proper path, that I may observe and keep His Holy Law."

"At half-past eight I went to the Mansion House, at nine set off in grand procession to London Bridge; there I embarked with the Lord Mayor, &c., for Westminster. The new Lord Mayor was presented to the Judges in several Courts. We then returned the same way to the Mansion House. I went to the Marine. My dear Judith was beautifully dressed, but very unwell. We went to the Mansion House, and soon left there in procession. Our state carriage being in advance, I got out at Temple Bar, and the carriage went on with Judith to the Guildhall. I mounted on horseback, with my brother Sheriffs, some Aldermen, and Members of the Common Council. After many of the Royal carriages had passed, we set forward two and two before the Queen. On her arrival in the hall she reposed herself for some time. The Recorder then read the address, to which she replied. The Lord Mayor was introduced, and made a Baronet; the Aldermen were introduced, and then the Sheriffs were knighted, first George Carrol. On my kneeling to the Queen, she placed a sword on my left shoulder and said, 'Rise, Sir Moses.' I cannot express all I felt on this occasion. I had, besides, the pleasure of seeing my banner with 'Jerusalem' floating proudly in the hall. I hope my dear mother will be pleased. The entertainment was most magnificent, but my poor wife dreadfully ill."

Friday, November 10th.—The new knight, now Sir Moses, proceeded to Buckingham Palace to enter his name in the Duchess of Kent's visiting-book. On his return he received numerous visits of congratulation. He then went to the house of the mourners in the city, and also visited his mother.

Saturday, November 11th.—Although Sir Moses might have gone on that day to a place of worship near Park Lane, he preferred walking to the city on the first Sabbath after the honour of knighthood had been conferred upon him, to return thanks to the Almighty in the ancient Spanish and Portuguese Synagogue in Bevis Marks, a structure which commemorates the first step towards religious liberty in England, and which had from his earliest days been an object of love and veneration to him. He started from home early in the morning, and joined the congregation before nine o'clock.

After service he attended an entertainment given by one of his friends on the occasion of his son attaining his thirteenth year (the age which constitutes religious majority). The remainder of the day he passed in visiting his relatives, and again attending the Synagogue to join in prayers with the mourners.

On Sunday, November 12th, he went to Newgate, where he found all well; his colleagues had already been there three hours. He then went to the residences of the Duke of Cambridge, the Princess Sophia Matilda, the Duchess of Gloucester, the Duke of Sussex, the Princess Sophia, and Princess Augusta, and entered his and Lady Montefiore's names in their visitors' books. On his return to Park Lane he dined with his wife, and spent a pleasant evening in reading and writing. "One of our old-fashioned happy East Cliff evenings," he says.

On Monday, November 13th, he attended the general meetings of some of his companies, and in the evening dined with the directors of the Imperial Continental Gas Association. The next day he was actively engaged in performing the duties of his office, attending the Lord Mayor at the Court of Hustings, and afterwards making arrangements with his under-Sheriff respecting the invitations for the dinner on the 16th inst. Having sent fifty invitations, and received but twenty-eight tickets, "I passed the whole day," he says, "in a state of much anxiety as to the best mode of acting. At last I have determined to seat the ladies, and send the gentlemen tickets for the Council

Chamber, should they be unable to find seats in the hall. I most sincerely hope I may give no offence, as I am sure none was intended; my desire to oblige the family has brought me into this dilemma."

On Thursday, the 16th of November, Sir Moses walked to the city in the morning, called at the Alliance, Guildhall, and Mansion House, returning home at two o'clock. A few minutes before four, he and Lady Montefiore started in their state carriage, with the servants in full livery, for the Guildhall. "We called," he says, "at Cavendish Square, and followed Sir George and Lady Carrol in their state carriage to the Guildhall. At five the Lord Mayor and Lady Mayoress made their appearance long after many of Her Majesty's Ministers had arrived. We sat down to dinner soon after six. The hall presented a splendid appearance; there were between eleven and twelve hundred present, including nearly all the Ambassadors, Ministers, and Judges."

The health of the Sheriffs was not drunk till long after the ladies had left the table. Each of them returned thanks, Sir Moses doing so in the following words:—

"My excellent friend and colleague has so fully expressed my sentiments and feelings, that I ought, perhaps, to apologise for trespassing on your attention, but as this is the first time I have had the honour of addressing so large an assembly of distinguished guests and of my fellow-citizens, I cannot resist the temptation of offering you my congratulations on the auspicious event which has distinguished the commencement of our year of office. The recent visit of our most gracious Queen to this ancient hall, the kindness which induced Her Majesty to present herself, at the earliest possible period, to her faithful subjects of this great and opulent city, must have made a deep impression on every heart, must have strongly rooted the feelings of loyalty with which Britons naturally regard their sovereign; and, if I may judge of others by myself, must have awed all emotions save those of fervent hope and prayer, that the reign of our now youthful Queen may be long and peaceful, and that her greatest glories may be connected with the universal education of her subjects, the diffusion of the most comprehensive principles of benevolence, charity, and love—principles which shall unite all in a desire to accomplish the proud wish that

England may possess and exercise the great prerogative of teaching other nations how to live. What we have seen is a proof, in my opinion, that we are fairly on our way to the full completion of the wish : for do not the recent events demonstrate to us, and will they not demonstrate far beyond the precincts of our city, that the purest freedom, and the warmest attachment to religion, may co-exist, and may safely co-exist, with the forms of monarchy and with feelings of affection to the sovereign, especially when that sovereign evinces the dispositions which we all recognise in our amiable, youthful, and illustrious Queen ? Let, then, other countries boast of natural advantages, denied perhaps to ours, let our pride be in our civil advantages, in the security of our person and property, under a system of law and government which, whatever be its defects—and what is perfect on earth ?—is at least as near to perfection as any government that has existed, or does now exist. But I am carried away by my feelings from the main object I had in view in rising to address you. That object was to tender you my thanks, warm from the heart, for the honour you have conferred on myself and colleague. I can sincerely say that the kindness of our fellow-citizens is a full reward for the performance of our duties, and will be a full inducement to devote ourselves cheerfully to the service of those who, unasked, have placed us in a position of so much trust and honour. We feel satisfied that in the performance of our duties we shall not betray the trust reposed in us, nor tarnish the honour of the Corporation. No ; it will be our pride and pleasure to enhance the dignity of our office, in order that the distinction it confers may be more and more an object of laudable ambition to the most worthy and opulent of our fellow-citizens. Connected with the Corporation by high office, I feel a deep interest in its prosperity ; and I pray that it may long exist to prove that popular corporate institutions are a bulwark to the throne, while they offer to the people a security for the preservation of their laws, and pure administration of justice.”

Sir Moses was much pleased with the manifest approbation of the sentiments he expressed. “ Lord Glenelg,” he says, “ spoke in a very friendly manner with me, as did the Lord Lieutenant of Ireland. The Vice-Chancellor also made a very complimentary speech, saying he hoped to see me enjoy high city honours.”

Most of the time of Sir Moses was now occupied in the discharge of the duties imposed on him by his office, which included his attendance at numerous meetings, dinners, and balls. Some of them are recorded in the diary. In making an entry of the Polish ball, which took place on the 21st of November, he says: "We left home at nine o'clock, and got to the Guildhall with great care between eleven and twelve. The hall was crowded, and presented a splendid appearance. There were above 2500 people present, including the Lord Mayor, the Duke and Duchess of Somerset, Miss Burdett-Coutts, Mr P. M. Stewart, Lord Dudley Coutts Stewart, &c. All were most friendly. In consequence of the absence of the Lady Mayoress, Lady Carrol and my wife did the honours. It was quite a fairy scene; I never saw anything like it before, and I daresay it will be some time before we again witness so brilliant an assembly. Before the hall became crowded, I was much pleased with the effect of my crest and arms, which had been chalked in colours on the floor, the crest with the word 'Jerusalem' in Hebrew being nearest the throne."

From the hall of splendour our attention is directed to the home of misery. We find him next visiting the Whitecross Street Prison. "I went," he says, "over the whole building, and found 428 unfortunate individuals confined within its walls. The men's wards were very unclean, but the women's extremely clean; there were only twenty-four females. The day rooms of the male prisoners were crowded with visitors. The prisoners were in good health, not more than seventeen in the infirmary, and all only slight cases of cold."

On Monday, the 27th of November, he went at half-past eight in his state carriage to the Mansion House, and at 9.30 he and his colleague accompanied the Lord Mayor, in grand state, to open the first session in his Lordship's mayoralty at the Old Bailey.

On the 29th he attended a meeting of the Deputies of British Jews, and a sub-committee was appointed to endeavour to get Mr Baines—the originator of a Bill for the purpose of altering the declaration contained in the Act 9 George IV., cap. 17, to be made by persons on their admission to municipal offices—to obtain an extension of its provisions to the Jews. The Bill, as it then stood, limited the indulgence to Quakers and Moravians.

When, on the following day, the Lord Mayor, accompanied by the Sheriffs, attended the meeting of the first Common Council, Mr David Salamons presented a petition, calling on the Court to petition both the Houses of Parliament to amend Mr Baines' Bill. "Charles Pearson," Sir Moses says, "proposed the motion, which was carried unanimously."

On the 3rd of December, Sir Moses was particularly requested by Mr David Salamons, to go with him to H.R.H. the Duke of Sussex, to inform him of their intentions respecting Mr Baines' Bill, but His Royal Highness was not well enough to see them. On the same day, Barons Lionel and Nathaniel Rothschild called on Sir Moses, to say that Sir Robert Peel had appointed the following Monday to see a deputation of the Jews.

In accordance with that appointment they called, with Mr David Salamons, on Sir Moses, the next day at the Old Bailey, and requested him to go with them to Sir Robert Peel; but, as it was expected that the Recorder would pass the sentences at twelve, he could not leave the Courts. The Recorder, however, did not make his appearance till three o'clock, and then made great difficulty before permitting him and Sir George Carrol to go to the House of Commons with the petition, positively refusing to allow their under-Sheriffs to accompany them, under the penalty of a fine. At about five o'clock Sir Moses and Sir George Carrol proceeded in their state carriages with their servants to the Guildhall for the Remembrancer, who went with them to the House of Commons with the three petitions.

On entering the House, led by the Sergeant-at-Arms with the Mace, the Speaker said: "Sir George Carrol and Sir Moses Montefiore, what have you there?" "A petition from the Lord Mayor and Common Council to the Honourable House," replied Sir George. "You may withdraw," returned the Speaker. They then withdrew in the same manner as they had advanced, bowing three times. They took their seats under the gallery, and listened to the debate on Mr Baines' Bill. "I very much regret," Sir Moses says, "that we, the Jews, allowed the House to divide."

A week later, on December 10th, after having gone over every part of Newgate Prison, and spoken with the prisoners, both male and female, he called, on his way back to Park Lane, on

Dr Sims at Cavendish Square, to inform him that Lord John Russell would see that the Jews were relieved from the effect of the resolution passed by the London University, as to the examination of candidates for the degree of Bachelor of Arts, &c. He then accompanied Messrs Isaac Cohen and David Salamons to Kensington.

The Duke of Sussex saw them immediately, and was most kind. He approved of the Jews getting a Bill into the House of Commons to relieve them from the declaration on taking municipal offices, but not before the Bill relieving the Quakers had passed the Lords.

On Sunday, 17th December, he wrote a letter to Lord Melbourne to solicit the honour of an interview, previously to the Municipal Corporation Declaration Bill going into Committee. In the course of an hour his Lordship sent him a note in his own handwriting, saying he would be glad to see him the next day at half-past three, at Downing Street. Sir Moses immediately communicated with Messrs David Salamons and I. L. Goldsmid, and requested them to accompany him there on the following day.

Agreeably to this intimation they were at the appointed time in Downing Street. Lord Melbourne received them at once, the Marquis of Lansdowne being with him. Both of them, Sir Moses says, were very polite, but gave them to understand that they could not include the Jews in the present Bill, as they would not be able to carry it through the Lords.

On the same day he was officially informed of his having been elected President for the year of the Jews' Free School, but the duties of the Shrievalty prevented his accepting the honour. After calling at Newgate and Whitecross Street Prison, and speaking to all the prisoners, he attended at Doctors Commons to administer the will of his late uncle.

On December 19th he wrote a letter to Mr Alteston, Master of the Merchant Taylors' Company, offering to give £50 as a prize to the best Hebrew scholar in the Company's schools, as a token of his appreciation of the benevolence of the Company.

The diary of the year 1837 concludes with an entry referring to a banquet given at the London Coffee House by the Commercial Travellers' Society, under the presidency of Sir Chapman Marshall, at which Sir Moses was present. Two hundred per-

sons sat down to table, among whom £1200 was collected for the benefit of the institution. This entry is followed by an account of a narrow escape of Sir Moses and Lady Montefiore. "We have been much alarmed," he writes, "by some person firing a pistol at us, near Welling, on the road from Rochester to London; happily it missed both horses and carriage; the postboy was much frightened."

CHAPTER XVI.

1838.

DESTRUCTION OF THE ROYAL EXCHANGE—CITY TRADITIONS—
“JEWS’ WALK”—SIR MOSES DINES AT LAMBETH PALACE.

THE diary of 1838, like that of the preceding year, abounds in descriptions of Sir Moses’ official duties, as well as records of events.

January 11th.—Early in the morning, before he was dressed, Sir Moses was informed that the Royal Exchange had been burnt down in the night. He at once rode to the Alliance, and found the news true ; only the walls of the Exchange were still standing. “I called at the Mansion House,” he says, “and accompanied a deputation of the Gresham Company to see the ruins ; the loss of books, papers, and securities is said to be immense. In the evening I repaired again to the Mansion House to attend a Court of Aldermen, which sat till after ten. It was a full meeting ; the Town Clerk and all the Law Officers of the city were present. There were long and grave discussions respecting the making of a new city seal, the old one, as it was thought, having been destroyed in the fire at the Royal Exchange.”

On January 14th he was present at a meeting of the Elders of his community at Bevis Marks. The resignation of the Deputies was received, and a resolution passed, that “for the future Deputies be elected by the Elders and seat-holders, generally known by the appellation of ‘Yehidim,’ and out of either body.” After the meeting he called at Newgate, and went over the female wards and the infirmary.

It may interest some of my readers to hear that the ancient custom of presenting each of the Sheriffs with three does by the Crown is still kept up. When Sir Moses was told that those intended for him were at Richmond, he sent a person (authorised by the Ecclesiastical Board) to kill the does in accordance

with the Jewish custom, and then distribute them among his friends.

He attended the first dinner given by the new Lord Mayor at the Mansion House on the 16th. The next day he dined at the London Tavern with the City Committee for General Purposes, and in the evening was présent at a ball for the benefit of the Watch and Clock Makers' Institution. On the 19th, Sir Moses, in his turn, gave a dinner to the Vice-Chancellor, and there were also present, Sir L. Shadwell and Lady Shadwell, the Common Sergeant and his wife, Sir John Conroy and his daughters, Mr J. A. Curtis and his daughters, the Baron and Baroness de Rothschild, Baron Nathaniel and Baroness Louisa de Rothschild, and many other guests of distinction.

The following extracts from the diaries show the nature of Sir Moses' multifarious duties at this time :—

"February 2nd.—Was sworn in as Commissioner of the London Lieutenancy, consisting mostly of the Court of Aldermen and their deputies, the Directors of the Bank of England and of the East India Company.

"February 5th.—Proceeded with my colleague, the City Remembrancer, and Alderman Venables to the House of Commons, to present two petitions ; one respecting the night watch, and the other respecting a new street from Farringdon Street.

"February 6th.—Attended the meeting of the sub-committees of the several Synagogues at 7 P.M. It was within a few minutes of twelve when the meeting broke up.

"February 14th.—Attended the Queen's levee. Was presented to Her Majesty by Lord John Russell, and had the honour of kissing hands, after which I drove to my mother, that she might see the state carriage and liveries.

"February 16th.—Present at the Court of Common Council, where they voted the freedom of the City of London to Mr Stephenson, the American Minister, to be presented to him in a gold box of the value of 100 guineas. The following evening I went to Kensington Palace to a soiree given by the Duke of Sussex to the members of the Royal Society. The rooms were crowded. Spoke with a great many persons I knew, Mr Spring-Rice, the Dean of Chester, and others."

February 22nd.—On the occasion of the funeral of a friend which he attended, Sir Moses observes : "It was a funeral such

as I much approve. I think no funeral should have more than eight mourning coaches, and the coachmen should wear neither cloaks nor bands; in fact, in my opinion, the less pomp on such an occasion the better." In the evening he dined at the London Orphan Society; "took my own cold beef," he says. The Duke of Cambridge presided. The collection amounted to £1960.

February 27th.—After having been occupied all day with the duties of his office, he went in the evening to a meeting of Conference of all the Synagogues, to consider the subject of the constitution of the new Board of Deputies. "There was a full meeting," he says, "and we remained in debate till after eleven o'clock. The conference was carried on in the most friendly manner; and, with some alterations, the resolutions of the Great Synagogue were agreed to."

I give these entries referring to the Board of Deputies in the interest of those of my readers of the Hebrew community in England who may wish to trace the development and progress of that institution.

The 13th of March is a day which will be remembered with much gratification by the promoters of civil and religious liberty. The occurrence noted in the diary will always remind them of the lesson, never to neglect an opportunity of serving a good cause when it presents itself.

When returning, in company with the Lord Mayor and Sir George Carrol, from the Court of Hustings to the place where the words "Jews' Walk" were written up, Sir Moses mentioned to the Lord Mayor that many persons had complained that, in these enlightened times, the walls of the Guildhall should be disgraced by such a mark of intolerance as the tablet bearing the above inscription. The Lord Mayor very kindly ordered it to be taken down immediately. The same tablet was subsequently given to Sir Moses by the Lord Mayor, and is now preserved in Lady Montefiore's Theological College in Ramsgate as a souvenir of bygone times.

March 16th records an instance of the danger to which, as Sheriff, he was sometimes exposed in the discharge of his official duties, as also his sympathy with others who equally endangered their lives in the service of the Livery. Sir Moses attended on that day a Committee of Criminal Justice, and accompanied them all over the gaol; later he and his colleague had to be

present at the inquest on a prisoner who had died of fever. "I am sorry to say," he remarks, "that something like typhoid fever is prevailing in the prison; the matrons and turnkeys are greatly alarmed." On his return home he sent a dozen of port to the keeper of Newgate and a dozen to the matron.

Wishing for a day's repose, he and Lady Montefiore repaired to their favourite spot, Smithambottom. "The appearance of the Red Lion" (the inn in which they usually took up their abode), he says, "we found much altered for the worse. The house, its inmates, and furniture, all wear a decayed look; they have very little custom there. Caroline Paget, daughter of Pearce the landlord, having heard of our arrival, came immediately to see us. She is also much altered; time, poverty, and care have made sad havoc with her appearance. Fourteen years have passed since we were last in Pearce's house, and we viewed the place with mingled feelings of pleasure and pain. In spite of the gloom of the house, I dearly like the place, and shall be most grateful to Providence to be permitted the enjoyment of frequent walks over the Downs. But we must see what we can do for the Pearces."

He assisted both father and daughter by providing for their immediate wants, and, on his return to town, procured, not without great personal exertion, a presentation to the Blue Coat School for Caroline Paget's daughter.

As President of the Jews' Free School, Sir Moses took the chair at a dinner given at the London Tavern in aid of that Institution.

He was supported on his right and left by Sir George Carrol, Mr T. A. Curtis, the Governor of the Bank; Mr M. Attwood, M.P.; Mr David Salamons, Mr Jno. Alteston, Mr Edward Fletcher, Mr T. M. Pearce, Mr Aston Key, Mr Nugent Daniel, Mr F. H. Goldsmid, Mr B. Cohen, Mr Isaac Cohen, Mr Under-Sheriff Wire, and a large company of friends. Some excellent addresses were delivered by Sir Moses and others of the gentlemen present. In the entry he made of the proceedings, he observes, "I did my best, and had the pleasure to find the company was satisfied, for £841 was collected."

It was nearly twelve when he left the London Tavern in company with Sir George Carrol, and went to Hanover Square Rooms, where they met their ladies at the Polish ball.

On the 3rd of April he was summoned to the Guildhall to a Court of Lieutenancy to take the oath and subscribe to the Declaration ; but he could not do so, and therefore did not attend.

In the evening he was present at the Conference of the Deputies from all the Synagogues, who, he says, would not agree to reconsider their former resolution.

On April 4th Lady Montefiore had a narrow escape from what might have proved a most serious accident. She had promised to dine with her sister, Mrs Hannah de Rothschild (Sir Moses, owing to his official duties, was unable to accompany her). While driving to Piccadilly the horses took fright, broke the pole and harness, and much injured the carriage. Fortunately no one was hurt.

The next day Sir Moses and Lady Montefiore attended the Queen's Drawing-Room, accompanied by Sir George and Lady Carrol, Mr and Mrs Maynard, and Mr and Mrs Wire, all in their state carriages. The ladies of the party were presented by the Marchioness of Lansdowne. The Queen and the Duchess of Kent were most gracious to Sir Moses and Lady Montefiore.

On April 9th he writes : " I was at the Old Bailey at 8.30, and breakfasted at nine ; attended the Common-Sergeant into the New Court ; at ten I attended the Chief-Justice Tindall to the Old Court. The Common-Sergeant having left the New Court, I accompanied Baron Parke into it. Being the eve of Passover, I had to my regret to leave the Old Bailey at five o'clock. It caused great inconvenience, there being a judge in each Court, and most important trials being on, not likely to be finished before to-morrow evening."

It was the duty of the Sheriffs to attend on the following day, first at the Old Bailey, then on the Lord Mayor in state at the Court of Aldermen, to witness the swearing in of the new Alderman (Magnay), then to accompany him in state to the Mansion House to dine with his Lordship and a large party.

On the following Monday and Tuesday he had again to attend the Lord Mayor and Lady Mayoress in state to receive the Blue Coat boys at the Mansion House, then to be present at a sermon at the Hospital, and to return and dine with the Lord Mayor, the Aldermen, &c., it being Easter Monday, a public day. They were also expected on the following morning again to breakfast at the Mansion House. Sir Moses, however, ob-

serves, "My duty to God, and my respect for our holy religion, are above all other duties, and I must give up my official occupations for these days," a resolve which he acted upon.

After having attended the levee of the Queen, which was held on Wednesday, 2nd May, Sir Moses proceeded to the London Tavern to be present at the anniversary festival of the City of London School for the benefit of the children of the indigent, under the presidency of the Duke of Wellington. There was a very large and representative gathering, and the amount collected and handed to His Grace, including the steward's fines, was £1320.

Thursday, May 3rd.—Sir Moses attended a state dinner, which the Lord Mayor gave the judges, at the Mansion House.

The entries continue as follows :—

Monday, May 7th.—Presided at the dinner of the Spanish and Portuguese Hebrew Schools ; 120 persons were present, and Mr Samuel Gurney addressed the assembly before the children left.

May 9th.—Attended a meeting at the City of London Tavern for the abolition of slavery, and in the evening joined Sir George Carrol at a dinner of the City Dispensary, given at the same place. The same evening he also went to Lady Cottenham's party.

May 10th.—Dined with the Corporation of the Sons of the Clergy. It was a very large assembly, and Sir Moses' donations amounted to £44. Mr Justice Parke introduced him to the Archbishop of Canterbury, who most politely invited him for Tuesday, the 22nd inst.

May 14th.—Gave a grand dinner at Park Lane to the Lord Mayor and the Lady Mayoress, Sir George and Lady Carrol, and the Aldermen. Several friends and relatives were also present at this dinner.

May 15th.—Attended the Court of Hustings, and at Sir Moses' request the Lord Mayor consented to adjourn it over the 29th inst., to enable him to go to Ramsgate for the holy days. He went to the Old Bailey, and in the evening was present at the anniversary dinner in aid of the Magdalen Hospital, Mr Justice Parke being in the chair. He was informed that the Sheriffs had received the "entrée" from the Duke of Argyll during their Shrievalty.

Thursday, May 17th.—Sir George and Lady Carrol came in their state carriage to Park Lane, in order to go with Sir Moses and Lady Montefiore to the Queen's Drawing-Room. This being the Queen's birthday, the Drawing-Room was very crowded, and the ladies had some difficulty in reaching the palace. It was five o'clock when they returned to Park Lane. Sir Moses then called at Buckingham Palace, where he placed his and Lady Montefiore's name in the Duchess of Kent's visitors' book. In the evening he dined with Lord John Russell, and there met the Lord Chancellor, the Judges, the Master of the Rolls, Lord Morpeth, the City members, the Lord Mayor, and his colleague as Sheriff. Afterwards he attended, with Lady Montefiore, the Marchioness of Lansdowne's party. "Nothing," he observes, "could have been more splendid."

Friday, May 18th.—At five o'clock he went to a dinner at the Mansion House, given by the Lord Mayor to the Bishops. There were sixteen bishops present, besides several aldermen, the sheriffs, and about half-a-dozen ladies. The Bishop of Exeter asked for an introduction to Sir Moses, and was extremely civil to him. After six the company adjourned to the dining-room, but Sir Moses withdrew and returned to Park Lane, it being near the time for the commencement of Sabbath.

Monday, May 21st.—He went in full court dress, in his state carriage, with his servants in full state liveries, to dine at Lambeth Palace with the Archbishop of Canterbury. On his way he called for the Recorder, who went with him. "It is impossible," says Sir Moses, "to describe the magnificence and splendour of the palace, and equally so the great kindness and urbanity shown to me by the Primate. About forty sat down to table, including the Duke of Sussex, the Duke of Cambridge, Prince George, several Bishops, the Lord Mayor, John Capel, Jno. Alteston, and many Aldermen. The Duke of Sussex told me he would send me an invitation for the 30th inst. After dinner I requested of his Royal Highness a card for my dear wife and Lady Carrol, which he kindly promised me. The Recorder returned home with me, appearing much pleased at the reception he had met with.

CHAPTER XVII.

1838.

ANOTHER PETITION TO PARLIAMENT—SIR MOSES INTERCEDES SUCCESSFULLY FOR THE LIFE OF A CONVICT — DEATH OF LADY MONTEFIORE'S BROTHER.

WEDNESDAY, May 23rd.—Sir Moses and Lady Montefiore drove to Kensington Palace, and put their names in the visitors' book of the Duke of Sussex; they then called on the Archbishop of Canterbury and left cards there. In the evening Sir Moses attended the anniversary dinner of the North London University Hospital, Lord Brougham in the chair. "I sat next to him on his right," he writes. "There was a large collection, Mr I. L. Goldsmid alone bringing £200."

Thursday, May 24th.—The two Sheriffs proceeded in their state carriages to the Guildhall to attend a meeting of the Common Council. In the afternoon they drove to the House of Commons, and presented two petitions respecting the rebuilding of the Royal Exchange and the registering of voters. At five they sat down to a dinner at Bellamy's, having invited several members, Sir Matthew Wood being in the chair. Sir Moses returned to Park Lane at seven o'clock, and then accompanied Lady Montefiore to an entertainment given by one of their relatives.

Friday, May 25th.—He again went to the House of Commons with his colleague, and presented a petition from the city, returning to Park Lane before the commencement of Sabbath.

May 26th.—In the morning Sir Moses walked to the St Alban's Synagogue, and on his way back called on Mr N. M. de Rothschild. On the evening of the same day he attended the anniversary meeting of the Society for the management and distribution of the Literary Fund, the Marquis of Lansdowne in the chair, supported by the Marquis of Northampton, the Chancellor of the Exchequer, and many literary celebrities,

including Thomas Moore, Bulwer, and Dickens. The President paid the Sheriffs a handsome compliment in proposing their healths. Messrs Rothschild had requested Sir Moses to give £20 in their names, which, he remarked, was extremely well received.

May 27th.—He went in the forenoon to the Vestry of the Spanish and Portuguese Hebrew Community, it being the day appointed for the election of their Deputies. The ballot was to close at three o'clock, and he was subsequently told that he had been elected.

May 28th.—On his way to the city Sir Moses called on his colleague, and gave him an invitation he had received from the Duke of Sussex for himself and Lady Carrol. They then went to the Lord Mayor and invited him to take the chair at their dinner on the 13th June, at the Merchant Taylors' Hall, which he agreed to do. Sir Moses writes: "He had not yet received his invitation from the Duke of Sussex, and seemed rather uneasy about it."

May 30th.—As this was the first day of the Pentecost Festival, Sir Moses walked to the city, and attended service in the Synagogue there. On his return to Park Lane he walked with Lady Montefiore to the King's Arms, Kensington, where they had taken rooms the day before, and where they found a cold collation spread for them. This last, as well as both their court dresses, had been conveyed there from Park Lane on the preceding day.

"From our sitting-room," Sir Moses writes, "we had an excellent view of the company going to the palace, as well as of the Queen and her attendants in three royal carriages, escorted by a troop of Horse Guards. After ten o'clock dear Judith went to the palace in a sedan chair, and I walked there. There were many hundred carriages, and thousands of persons. The appearance of the rooms, galleries, and company was magnificent beyond description. The Duke of Sussex received the company, and spoke very kindly to Judith and myself. In the second chamber Lady Cecilia Underwood was at the door, and greeted us most kindly. The Queen was also in this room, and near to her the Duchess of Kent and the other members of the Royal Family. On our making our bow to the Queen, she smiled most graciously, and the Duchess left.

her side, came out of the circle, and spoke to us. She said she was pleased to see us, and enquired whether we had lately been to Ramsgate. This was a most distinguished honour, and we were highly gratified with the same. We remained at the palace till one o'clock, then returned in same way as we came to the hotel. We changed our dresses and walked home, where we arrived dreadfully fatigued, but highly delighted with our reception."

Wednesday, June 6th.—Sir Moses and Lady Montefiore went to Richmond, where they met the Duke of Cambridge whilst walking in the gardens. He came up and spoke to them, and was extremely polite. The Duke was walking with the Bishop of Winchester, who had come to Richmond to preside at some charitable meeting. Sir Moses only learned after he and Lady Montefiore had left the gardens the purpose for which the Bishop was there, so he returned and begged to be allowed to contribute his mite, giving at the same time £10, with which they seemed greatly pleased.

On Thursday, June 7th, he had to be present in his official robes at St Paul's Cathedral; Lady Montefiore was with him. "We witnessed," he says, "the most splendid of sights: nearly six thousand charity children, and double that number of poor men and women. The Duke of Cambridge, Lord Eldon, the Lord Mayor and Sheriffs, and many others were present. Later in the day Sir George Carrol and I attended the anniversary dinner of the Society of Patrons of Charity Schools. The Lord Mayor was in the chair, and the Bishop of Rochester on his right, the latter being extremely civil to me and speaking in the most friendly manner. Sir Frederick Pollock, who was on my left, made a beautiful speech: he said he had been educated at St Paul's School and sent thence to college, after leaving which he had been obliged to work hard, his talents being the only patrimony he possessed."

Friday, June 8th.—Sir Moses attended the Queen's levee. "Her Majesty," he writes, "appeared in very good spirits; nearly all the company wore stars, orders, or ribbons."

June 11th.—He dined at the Merchant Taylors' Hall. There were present the Duke of Cambridge, Prince George, the Archbishop of Armagh, the Bishop of Exeter, Lord Londonderry, and many other noblemen—in all, about two hundred. Several

ladies were in the gallery, Lady Montefiore among the number.

June 13th.—Sir Moses attended a meeting at the City of London Tavern, for the benefit of the London Fever Hospital; Lord Devon in the chair. It was not well attended, but the collection was good. He was afterwards present at a dinner given by the Sheriffs to the Judges. Justice Allan Parke sat next to him, and the Vice-Chancellor next to Sir George Carrol, who was in the chair.

Friday, June 15th.—Sir Moses left home at twelve o'clock in his state carriage, the servants in full livery, and himself in black court dress, sword and chain. He called on the Recorder, who accompanied him to the Mansion House, where a luncheon was prepared. At one o'clock the Lord Mayor in his half-state carriage with four horses and outriders, the Sheriffs in their state carriages, and some of the Aldermen in theirs, set out in procession for the Swan Tavern, Stratford. They held there a Court of Conservancy for the county of Essex, after which they proceeded to Blackwall, and crossed the water in the city state barge, which was decorated in grand style with banners and flags. At four they held a Court for the county of Kent, at the Crown and Sceptre, and dined there.

June 19th.—Sir Moses accompanied the Common Sergeant to the Court at the Old Bailey, after which he attended the Lord Mayor at the Mansion House, and proceeded in state to the Borough Town Hall, where a Court of Conservancy was held for the county of Surrey. Thence the procession moved on towards the Swan Hotel, near Westminster Bridge, where a Court was held for the county of Middlesex. "Afterwards," says Sir Moses, "we drove to the city, and I left the Recorder at the Old Bailey. Then I joined the Lord Mayor and Sir George Carrol, and held a Court of Hustings."

Thursday, June 21st.—After spending the morning at the Old Bailey, he went with Lady Montefiore to the Queen's Drawing-Room, Sir George and Lady Carrol accompanying them in their state carriage.

On June 22nd Sir Moses and Lady Montefiore went to Ramsgate for a few days, where they celebrated the anniversary of the dedication of their Synagogue, and that of their wedding day, returning three days later to London. The time having arrived

for the election of Sheriffs for the ensuing year, Sir Moses went in his state carriage to the Mansion House, thence in procession with the Lord Mayor in his state carriage (drawn by six horses with six footmen walking before him) and Sir George Carrol in his state equipage, to the Guildhall. "About six hundred of the Livery were present," he says, "and the show of hands was in favour of Josiah Wilson and A. Moore, but a poll was demanded for Alderman Johnson and Thomas Ward.

Tuesday, June 26th.—The Recorder passed the sentences at the Old Bailey, and "Thanks to heaven!" Sir Moses exclaims, "the Sessions ended at one o'clock." The numbers at the close of the poll for sheriffs that day were: Ward, 450; Wilson, 479; Johnson, 479; and Moore, 429. In the evening Sir Moses and Lady Montefiore dined with the Vice-Chancellor and Lady Shadwell, where they met Lady and Miss Denman, Baron and Baroness Bolland, and Justice Coleridge.

June 27th.—Sir Moses attended a meeting of the Common Council, where it was resolved to invite the foreign Ministers to a dinner at the Guildhall. On returning home in the evening he found the park sparkling with lamps from booths and tents, erected in preparation for the coronation festival. He at once gave orders to have the balcony of his house propped and got ready for the illumination. "The park," he writes, "was all life and bustle, brilliantly illuminated, and the booths thronged with people. I understand that dancing was carried on in most of the booths, and that refreshments of all kinds and qualities were to be had."

June 30th.—Lord John Russell gave a grand dinner on this day to the Lord Chancellor, the judges, the members for the city of London, and the Sheriffs. Being Sabbath, Sir Moses did not accept the invitation, but called there and left his card. During the day, he and Lady Montefiore walked in the park, and were much amused by the fair. Afterwards they watched the scene from their drawing-room window. Thousands of people took part in the amusements, and as soon as it was dark, the whole park was again brilliantly illuminated.

On the 13th Sir Moses had to attend an entertainment at the Guildhall, given by the Corporation to distinguished foreigners, and representatives of sovereigns at the coronation. The Duke of Sussex and many others of the highest nobility were present,

but Sir Moses only remained there until they were seated at dinner, and then left in his state carriage.

July 17th.—Accompanied by his Under-Sheriff, Mr Wire, and Mr Maynard, he went to the Home Office to intercede on behalf of a prisoner named Rickie. The man was a soldier, who had always borne an excellent character, but, in a state of drunkenness, had fired at an officer and killed him. Rickie had been condemned and sentenced to death. Sir Moses and his friends were soon admitted to an audience with Lord John Russell, to whom they fully explained the subject. His Lordship said he would like to see them again.

Wednesday, July 18th.—Sir Moses went in full state to the Queen's levee, calling on his way at Cavendish Square for Sir George Carrol. "It was very splendid," he writes. "The Queen looked very happy and beautiful; she was most gracious, as was also the Duke of Sussex." On his return home he went with Lady Montefiore to a splendid fête at Gunnersbury Park, the seat of the Baroness Rothschild. About five hundred persons were present, including foreign Princes of distinction, the Ambassadors, the Duke of Sussex, Prince George of Cambridge, the Duchess of Cambridge, the Dukes of Wellington and Somerset, and most of the highest nobility of the land. The proceedings commenced with a concert, at which several great artistes, including Grisi, Lablache, Tamburini, and Rubini performed. This was succeeded by a déjeuner, and in the evening a grand ball was given in a magnificent tent erected for the purpose. The gardens were illuminated with six thousand variegated lamps. The company remained until near midnight, all the guests complimenting the Rothschild family most highly on their taste and hospitality.

Saturday, July 21st.—Sir Moses went by appointment to the Home Office, and had an interview with Lord John Russell and Mr Phillips, Sir George Carrol, Mr Maynard, and Mr Clark being also present. His Lordship informed them that he had "consulted the legal advisers of the Crown, and they had decided that Rickie's sentence could not be commuted. The Sheriffs must therefore fix the day for his execution."

Monday, July 23rd.—The Prince and Princess of Schwarzenberg invited Sir Moses and Lady Montefiore to a breakfast at Richmond, which Sir Moses describes as a magnificent fête. "On our arrival at the Castle," he says, "Prince Esterhazy, at

Lady Montefiore's request, very kindly introduced us to the Princess of Schwarzenberg, our beautiful hostess. I never witnessed a more splendid party. In the evening seven hundred sat down to dinner, and there was every luxury that could be imagined. The Princess walked round the rooms to see that all her guests were seated comfortably before she would take her own seat. The Duke of Sussex, the Duchess of Cambridge, Prince George and Princess Mary of Cambridge, all the foreign Princes in London, and great part of the English nobility were present. The gardens were beautifully illuminated, and a grand display of fireworks concluded the entertainment. It was near midnight when we left, but the place was so crowded that we had great difficulty in reaching the hotel where we had taken rooms."

Tuesday, July 24th.—After the enjoyment of the previous day's fête came a day of great sorrow for them, Lady Montefiore sustaining a severe loss in the death of her brother, Mr Joseph Cohen. This occurrence caused the deepest grief to herself and every member of the family. On the same day Sir Moses was obliged to attend at Newgate to speak with Rickie, a reprieve having, after all, been sent to him by Lord John Russell.

Thursday, July 26th.—Sir Moses went to the funeral of his brother-in-law, while Lady Montefiore remained with the ladies of the family. The funeral was largely attended by friends and relatives, Mr Cohen having been highly esteemed by all who knew him. Sir Moses had then to interview 142 prisoners at Newgate, which occupied him three hours. Having fulfilled this duty, he returned to the house of the mourners, where he was present at evening prayers. He remained there with Lady Montefiore till ten o'clock.

Monday, July 30th.—Sir Moses accompanied Mr Pearce to the House of Lords, and was present at the Committee on the Royal Exchange Bill; the clause affecting the Alliance was not inserted in the Bill.

Tuesday, July 31st.—This being a fast-day, in memory of the destruction of the Temple at Jerusalem, he attended the service held in Prescot Street at the residence of the late Mr Cohen. He remained there till twelve o'clock, when prayers were concluded. He then walked to the Guildhall, and attended the Court of Hustings with the Lord Mayor and Sir George Carrol, this being the last that these two Sheriffs would hold. Subsequently

he attended the Court of Aldermen, the Irish Bank, and the Alliance Marine Office. At seven o'clock he again repaired to Prescott Street, where he joined the mourners and a large congregation in the recital of evening prayers, after which they all broke the fast, and enjoyed a good breakfast. The reader will no doubt feel surprised at the amount of work Sir Moses was able to accomplish on a fast-day, when for twenty-four hours neither a crumb of bread nor a drop of water passed his lips; but we shall yet have many other instances of his extraordinary powers of endurance.

The next day, August 1st, we find him at a public gathering which took place at the London Tavern. The meeting was called to consider the erection of a public monument as a memorial of the achievements of Lord Nelson. The Duke of Wellington was in the chair, and the great room was crowded to overflowing. The amount collected was about £300, of which Sir Moses gave £15, 15s., in addition to £5 which he had given previously.

Friday, August 3rd.—He visited Whitecross Street Prison and Newgate. He there met Lady Harriet de Blanquiere of Hampton Court Palace. She had seen Rickie, and expressed a hope that his sentence might be commuted to transportation.

The 4th of August of this year was an important day for Sir Moses, as the prospect of a speedy release from his official duties as Sheriff enabled him to make the following entry in his diary. "Now," he writes, "with the blessing of the Almighty we will commence preparations for revisiting the Holy Land."

Sunday, August 12th.—The first meeting of the new Board of Deputies of British Jews taking place on this day, Sir Moses attended as President. He appears to have apprehended some difficulty in managing the new Board.

Wednesday, August 29th.—At eight o'clock in the morning he left home for the Old Bailey. He and his colleague accompanied the Recorder and Alderman Sir C. Marshall into Court at nine, when sentence was pronounced on several prisoners. "A most solemn and affecting scene," Sir Moses remarks. "Sir J. Carrol and I went into the prison, and spoke with most of them afterwards. We then went to the Alliance, and from there to 4 Canonbury Place, to intercede with two ladies who had prosecuted their servant for robbery, but they gave her such a bad character that we could not further interfere."

CHAPTER XVIII.

1838.

BARTHOLOMEW FAIR—SIR MOSES EARNS THE THANKS OF THE CITY—PREPARATIONS FOR A SECOND JOURNEY TO THE HOLY LAND—THE JOURNEY—ADVENTURES ON ROAD AND RIVER IN FRANCE.

ON Monday, September 3rd, Sir Moses went in full state to join his colleague, and proceeded with him to the Mansion House. The Lord Mayor, in his state coach, drawn by six horses, and preceded by a body of police, went with the Sheriffs, and the City Marshal on horseback, to Smithfield, and proclaimed "Bartholomew Fair." Sir Moses observes, "There were not so many booths and shows as in former years, but all were crowded to excess."

Thursday, September 13th.—He attended the dedication of the new Synagogue at Great St Helens. "It is," he says, "a most splendid edifice, and does the greatest credit to all concerned in the building. The music and psalms on the occasion were very similar to those used at the dedication of my own Synagogue at Ramsgate."

The following day he and Lady Montefiore went to spend a couple of days at Gunnersbury with their sister, Mrs N. M. de Rothschild. In the entry he makes of the Sabbath, Sir Moses writes: "We all assembled in the library, where Louise Rothschild read the Sabbath morning service aloud exceedingly well. At three o'clock we lunched, and then walked in the garden, after which we re-entered the house and recited the afternoon prayers. About eight we were seated at dinner. There were twenty-four at table, including the Duke and Duchess of Cambridge, Prince George and the Princess Mary, two foreign princes with a lady, and Col. Jones, who accompanied them. There were also present Sir C. Bagot, Lord and Lady Cawdor,

and Miss Wellesley, Baron Bülow, Monsieur Didel, and Lady Maryborough. The entertainment, or rather the banquet, was magnificent, and the guests did not leave till after eleven. Wester on the guitar, and Benedict on the piano, amused the company at the conclusion of the dinner, and Louise sang one song beautifully. We left about twelve and returned home."

Tuesday, September 18th.—"My dear Judith," he writes, "with the Baronesses Charlotte, Anselm, and Lionel de Rothschild, came to the Session House at three o'clock, and sat on the bench till near five, but no trial of interest took place. A few minutes later I joined the dinner in the hall, as it was the last time I should have to visit the Old Bailey in my capacity as Sheriff of London and Middlesex. There were present: Alderman Lawson, in the chair; Common-Sergeant S. Arabin, Ed. Blount, John Masterman, Henry Alexander, Matthias Attwood, H. de Castro, G. H. Hine, Mr Maynard, Mr Wire, Sir George Carrol, and two or three others. It was a most pleasant party; a kind of leave-taking dinner, and the Sheriffs had the gratification of hearing that their conduct during their year of office had given general satisfaction. It was impossible to leave the room without a feeling of regret at parting from very pleasant acquaintances whom we were so little likely to see again. Very quickly has the year flown away, with its pleasures and fatigues, leaving only the satisfaction of having accomplished our arduous duties to the best of our abilities."

Wednesday, September 19th.—He went early to the Old Bailey, and breakfasted there, as he had generally done during the year when his attendance was required. "These early repasts," he observes, "have been, without exception, most comfortable; although they preceded long days of confinement in a hot and close court, they have left pleasing remembrances of the many marks of attention and kindness shown to me by the city Judges who used to join these early meals." After this, his last breakfast there, he accompanied Lady Carrol, her daughters, and some other visitors round the prison and cells. He then left some money for the prisoners, and conducted the Judges and a large party into the dining-room, after which he bade adieu to the Old Bailey, "I expect," he says, "for ever." He then returned home and prepared for the Holy days which were to commence the same evening.

On Monday, October 1st, the following official notice appeared :—

“ Cowen, Mayor.—In a meeting or assembly of the Mayor, Aldermen, and Liverymen of the several Companies of the city of London, in Common Council assembled, at the Guildhall of the said city, on Saturday, the 29th day of September 1838. Resolved unanimously, that the thanks of this Common Hall are eminently due, and are hereby given, to Sir George Carrol and Sir Moses Montefiore, Knights, Sheriffs of this City, and Sheriffs of the County of Middlesex, for the past year, for the splendour with which they have maintained the dignity of that high office ; for their hospitality ; for the punctuality, zeal, and judgment with which they have executed their various official duties ; for their munificent and constant support of the charities which adorn the metropolis ; for their humanity to the prisoners entrusted to their care ; for their various efforts to preserve, unimpaired, the privileges of this city ; and for their universal courtesy to all their fellow-citizens. “ WOODTHORPE.”

The particulars of that meeting are thus given :—“ Mr Timothy Curtis, the Governor of the Bank of England, came forward to move a vote of thanks to the late Sheriffs, Sir George Carrol and Sir Moses Montefiore, for the dignity, splendour, humanity, and hospitality with which they had distinguished themselves in the high situation to which they had been chosen by the unanimous voice of their fellow-citizens. Mr Gurney, in seconding the motion of thanks, said he rejoiced that the day had arrived when the citizens could be served by any one, whatever his religious opinions might be.”

Mr T. Curtis then read the following letter—a letter of thanks to the Livery—from Sir Moses Montefiore, in the course of which he said :—

“ I need not tell you that many of the duties of office myself and colleague have just passed through are of a painful nature. We have often been called upon to witness scenes of agony occasioned by want and crime. Some of this distress, however painful, we could not alleviate ; but we have endeavoured to mitigate the sufferings of the prisoners, and to open to them better and happier courses of life, as far as public justice and the necessarily strict rules of a prison would permit.

"If, on the one hand, there have been scenes of distress to witness, on the other I have found many sources of unmingled gratification. I have had opportunities of forming friendships with the members of the Corporation, and of cementing a friendship of long standing with my excellent colleague—friendships which I am sure, as regards my own wishes, will still remain, and cause me to look back on the past year as one of the happiest of my life."

Whilst these proceedings took place at the Guildhall, Sir Moses was fasting and reciting prayers with his community in the ancient and venerable Synagogue called "The Gate of Heaven," as the day on which the meeting took place happened to be the Day of Atonement, appointed in the Bible as a day of repentance and prayer for the forgiveness of sins. The fast does not seem to have affected Sir Moses' health or spirits in the least, as we find him attending service again in the House of Prayer at twenty minutes before seven the next morning. His devotions concluded, he takes an early opportunity of visiting his friends and enquiring how they have passed the previous day. The same evening he dined with his mother, who, he writes, "was, thanks to Heaven, pretty well after her fast."

Monday, October 1st.—He called on Mr Curtis, the Governor of the Bank of England, to thank him for proposing the vote of thanks to the Sheriffs; also on Mr Gurney, who seconded the vote. Later in the day he accompanied Sir George Carrol to Westminster, and at three o'clock the Lord Mayor, Aldermen, the Recorder, and Sheriffs elect came there to receive Her Majesty's approval of the newly elected Sheriffs. The Recorder in his address to the Bench again highly complimented Sir George and Sir Moses on the efficient manner in which they discharged their duties. Sir Moses then returned in great haste to the city, having summoned a meeting at the Alliance Office at four, for the election of a solicitor to the Board of Deputies. At five o'clock he had to attend the new Sheriffs' inauguration dinner at the London Tavern. "There were 150 persons present," he says, "the Lord Mayor in the chair. We had the foremost places, next to the new Sheriffs, and our health was drunk in a most complimentary manner."

Wednesday, October 3rd.—Sir Moses and Lady Montefiore went to Ramsgate, where they spent the Tabernacle holidays

very happily, surrounded by relatives and friends whom they had invited for the occasion.

On the 19th they returned again to London. Here they had the satisfaction of finding letters of introduction from Lord Palmerston to Her Majesty's Ambassadors and Consuls in Paris, Florence, Rome, Naples, Malta, Alexandria, and Constantinople, as also to the Admiral on the Mediterranean Station, which Sir Moses had asked for through Mr Spring-Rice.

Monday, October 22nd.—At a meeting of the Deputies of the British Jews, Sir Moses resigned the Presidency on account of his going abroad. The next day he called at the Foreign Office to thank Lord Palmerston for the letters of introduction he had so kindly sent; he also called on Mr Spring-Rice, who was very friendly, and promised him a letter to the Governor of Malta, at the same time requesting Sir Moses to write to him from the East. A few days later he received several letters from Baron Lionel de Rothschild, which Baron Anthony, at the request of Baron Anselm de Rothschild, had procured for him from the French Ministry, to the French Admiral on the Mediterranean Station, and to their Ministers and Consuls.

Before leaving England Sir Moses sent for his solicitor to read over the will he had prepared, and which he signed in his presence, and in the presence of another gentleman whom he had brought as witness.

I notice this item in the entries of his diary to show the completeness of all his arrangements.

There is a book entitled "Notes from a Private Journal of a Visit to Egypt and Palestine by way of Italy and the Mediterranean," written by Lady Montefiore, and printed in the year 1844: a second edition was printed shortly before the death of Sir Moses. Both, having only been intended for private circulation among friends, are unpublished. The account of the journey which I give here is taken partly from Sir Moses' and Lady Montefiore's diaries, and partly from my own, which I kept when travelling with them, with a view of supplying the reader with information on subjects which they have omitted to write down.

Thursday, November 1st.—"We have finished," Sir Moses writes, "all the preparations for our journey, and have taken leave of all our dear relatives. I have left to Benjamin Cohen the key

of a box in which there are 1300 Portuguese Bonds which I have destined for the poor of the Holy Land ; if necessary he is to sell them for me. After that we set out from Park Lane in our travelling carriage with four post horses, attended by our servants. May the blessing of the Almighty accompany us. We stopped a short time at Kennington for the blessing of our dear mother, whom I pray God to protect, that we may have the happiness to find her in health on our return, and then proceeded as far as Sittingbourne, where we remained overnight."

Travelling *via* Strasburg and Avignon they reached Lyons, where they rested for Sabbath. Thus far their way had been through the most lovely scenery, but their enjoyment was marred by the inclemency of the weather, and the difficulty of the roads, which lay for the most part at the sides or on the top of high steep mountains, close to immense precipices or rushing rivers, which were swollen by the torrents of water streaming down the sides of the mountains from the melting snow. "My dear Judith," says Sir Moses, "was often so frightened that she persisted in getting out of the carriage, although the snow was deep on the ground. Our courier and the postillions had to walk a great part of the way, and to lead the horses, as the ice had made the roads so slippery. I certainly would not recommend this season for travelling."

From Lyons they took the steamboat to Avignon, thinking this mode of travelling would be an improvement on the roads, but they were mistaken. The boat was to start at six o'clock in the morning. The moon still shone brightly, but the gale was so strong that for some time the captain was doubtful whether he should start. After much consideration he decided to venture. The boat went at a good speed until they came to the first bridge, where it was found that the river was so swollen that it did not seem possible to pass under. The vessel was moored to the bank by the side of the bridge, and the captain proceeded in a small boat to measure the height of the arch. It was pronounced to be just sufficient; the funnel was lowered nearly flat. Sir Moses says he was certain there was not six inches between the top of the funnel and the bridge; the smallest wave might have dashed their boat against it, and they might have been drowned. Twice more they had to undergo this anxiety; all the passengers were panic stricken. "I must con-

fess," says Sir Moses, "I would rather be in the open sea in a hurricane." The second day's journey was not so bad, as during the night the river had fallen a foot, and they reached Avignon in safety. "But I am mortified," he writes, "to find that, though there are many Jews in this place, there is no Synagogue. No meat, prepared according to Jewish law, can be procured. We could manage with fish and vegetables, but I exceedingly regret not being able to join public worship on Sabbath. Tomorrow will be the first time we have omitted so doing since we left London, and shall be happy if it is the last."

Leaving Avignon, they proceeded, *via* Marseilles, Toulon, and Cannes, to Nice. Writing from here, Sir Moses says: "We find the climate here very different to that of England, the sun even now, at the end of December, being almost too powerful to be pleasant. Notwithstanding all the advantages Nice may afford, nothing would induce me to live here. I was shocked and grieved to hear that our brethren are treated in the most intolerant manner, not being allowed even to educate their children for any profession. I was told that when the King and Queen of Sardinia visited Nice in 1826, all classes of the inhabitants, Jews among the number, tried to show their loyalty, by sending deputations to present addresses, but the King refused to receive the deputation from the Jews. They then addressed him through the Minister of State, and solicited permission to erect an obelisk in commemoration of the Royal visit, and the joy they felt, in common with their fellow-subjects, at seeing their King and Queen. After some time this humble petition was granted, and the column stands now in the city, bearing a Hebrew and Italian inscription."

Amongst the many friends and acquaintances they had met at this place, there was one of some historical importance, Isaak Samuel Avigdor, who, on account of his knowledge of the French and Italian languages, acted as one of the secretaries to the French Synhedrion under Napoleon I., in the year 1806. At the last session of that assembly he had moved a resolution to the effect that "the Jews in France, Germany, and Italy do now forget all the misfortunes (*i.e.*, persecution) which befell them, and only engrave in their hearts the kind acts which have been done towards them, and that they acknowledge with deep gratitude the kind reception which the Popes and other representa-

tives of the Catholic Church had given them at a time when barbarity, prejudice, and ignorance had persecuted and expelled them from society." The resolution was unanimously adopted, and entered in the minutes of the proceedings.

Unfortunately, Pius VII., the Pope who declared that he represented Aaron, the Prophet of God, cannot be numbered among those who protected the Jews. Immediately after the restoration of the Bourbons, in the year 1814, as soon as he was able to resume the government of the Papal States, he re-established the Inquisition.

Monsieur Avigdor had the mortification of witnessing the distressing consequences of the Pope's new edicts. The Jews in Rome were obliged to quit the houses which, under the French Government, they had been permitted to own in all parts of the city, and return to the Ghetto. They had to give up counting-houses and other places of business which they had in the Corso. In vain did they offer large sums of money to induce the Minister of State to withdraw his order. The applications made by numerous deputations from Jewish communities in various towns likewise proved fruitless. They were even forced to attend sermons preached in the churches for the purpose of their conversion, heavy fines being imposed upon all those who absented themselves; and those who were detected either asleep, or not paying sufficient attention to the sermon, were unceremoniously aroused by one of the priests.

I noticed during my stay in Rome a Hebrew inscription over the entrance of one of these churches (*Chiesa della divina pietà*), which runs as follows: "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts, a people that provoketh me to anger continually to my face" (Isaiah lxxv., 3 and 4).

Mr Avigdor often spoke on the above subject to Sir Moses and Lady Montefiore. He related some interesting incidents in connection with the Synhedrion, how the members were put to much inconvenience on the first day of the opening of their Sessions, the day fixed by the Emperor being their Sabbath.

Mr Avigdor pressed Sir Moses and Lady Montefiore to prolong their stay in Nice, but they were anxious to proceed, without unnecessary delay, on their projected pilgrimage, and they left on the 31st of December.

CHAPTER XIX.

1839.

GENOA, CARRARA, LEGHORN, AND ROME — DISQUIETING RUMOURS — QUARANTINE PRECAUTIONS — ARRIVAL AT ALEXANDRIA—TRAVEL IN THE HOLY LAND.

THEY reached Genoa on January 2nd, 1839, and after a few days' rest, continued their journey to Carrara.

On the following day, the Dottore A. Passani, an advocate of Carrara, called, and brought Sir Moses several of his father's letters, some dated as far back as 1790; they were all in Italian, and beautifully written. Both Sir Moses and Lady Montefiore were much pleased at the sight of the handwriting of their father, and would have been glad if the gentleman had been willing to part with them, but it appears he desired to preserve them himself as souvenirs of the late Mr Montefiore.

On their way to Rome they visited Leghorn, a period of eleven years having elapsed since their last sojourn in that place, and made special arrangements there for having the graves of their kind god-parents, Moses and Esther Racah, kept in proper order.

"I was desirous," writes Sir Moses, "once more to offer up prayers in the Synagogue so near to the house in which I was born; we therefore drove to Synagogue, where my dear Judith and I humbly thanked the Almighty for all His great goodness to us. We left Leghorn on the 16th January; it was a beautiful day, the sun smiling on us, and returned to Carrara, where we wished to purchase some more souvenirs of Italy, and also gave orders to Vincenzo Bonami for our coat-of-arms to be executed in marble for East Cliff Lodge."

On the 18th January we find them at Florence, where they remained until the 2nd February. It appears that the climate there did not agree with either Lady Montefiore or Sir Moses. They had to take medical advice, and Dr Usiglio strongly dis-

suaded them from going to Jerusalem, advising them on the contrary to return to England before the hot season. But they were reluctant to give up their cherished object, and, trusting in God, who had always protected them, they started for Rome, where they arrived on the 6th February.

"I am informed," observes Sir Moses, "that there are 3500 Jews here, two-thirds poor. Four times a year, 200 are obliged to attend a sermon preached in church for their conversion. Leo XII. had deprived them of their privilege of keeping shops and warehouses out of the Ghetto. But the present most excellent Pontiff, Gregory XVI., has permitted them to have warehouses in the city. He frequently sends them money from his own purse, and is always willing to give an audience to their deputies and to attend to their requests.

"Yesterday we were shown some very rich and splendid silk Damask, embroidered in silver and gold, for hangings for the Synagogue, Holy Ark, and pulpit. There are many silver bells, crowns, and chains, enriched with precious stones, for the scrolls of the Holy Law, and in the Synagogue there are beautiful marbles, mosaics, and columns."

Sir Moses and Lady Montefiore did not prolong their stay in Rome. On the 13th February they quitted the city for Naples, remaining there till March 22nd, when they again returned to Rome, apartments having been previously taken for them at 54 Via della Fontanella di Borghese.

It was now nearly four years since I had first the pleasure of meeting Sir Moses and Lady Montefiore in London. I had since that time been travelling in Egypt, Nubia, Ethiopia, Syria, and the Holy Land, and had during these travels the gratification to receive some letters from Sir Moses. It was therefore a very pleasant surprise for me to meet them in Rome and to visit with them the museums, picture galleries, and most places of importance. They spoke to me of their intended pilgrimage to Jerusalem, and invited me to accompany them. Having had many opportunities when in Eyn Zetoon, Upper Galilee, during the revolt of the Druses, to become fully acquainted with the character and peculiarities of the various classes of inhabitants of the land, I felt a great interest in all measures that could be devised for the improvement of their condition; and, anticipating good results from Sir Moses' visit to the Holy Land, I gladly accepted the invitation.

On the 28th March they received a letter from the Baroness James de Rothschild, in which she informed them that intelligence had been received from the Austrian Consul of great military preparations being made in Alexandria, and that war would not long be delayed between the Pasha of Egypt and the Sultan. Sir Moses and Lady Montefiore, nothing daunted by the news, determined not to relinquish their plans.

They were frequently visited by the Abbate Farrari and Monsignor Bruti, two ecclesiastics of liberal ideas and agreeable manners, who kept them *au fait* of all interesting ceremonies and festivals in the church, presenting them with tickets for the best places on all important occasions.

Signor Pietro Rittig, of Coblenz, having called their attention to one of his pictures in the museum of modern painters, entitled "Students in the Academy of Painting," they bought it, together with several others, namely, "A Greek Girl," by Isidore; "A Buffalo," by Linden; "A Mandolino," by Cavalleri; "Two Peasants," by Pelletti, and others.

Signor Salvatore Taglicozzo recommended an eminent scribe, to whom Sir Moses gave the order to write a Pentateuch scroll for him, also to procure a richly embroidered mantle for it.

During the Passover festival they attended Synagogue, which was very crowded and splendidly decorated. They were much struck by the presence of several gendarmes and soldiers. Two, with fixed bayonets, were placed opposite the Ark containing the sacred scrolls of law; each time one of the latter was removed or returned, they presented arms as a mark of respect. Sir Moses remembered having seen something similar in the Great Synagogue of Leghorn, yet it had always appeared strange to him that in a building bearing the appellation, "Temple of Peace," the representatives of war should be on duty, carrying with them implements of destruction: the Altar of the Lord being considered, according to an injunction of Holy Writ, as desecrated by the mere touch of a sword.

Friday, April 12th.—We left Rome, embarking on the following Sunday in the *Sesostris* for Malta, where we arrived on the 17th.

Sir Moses and Lady Montefiore, requiring some rest after the voyage, resolved to remain there a few days. He called on the

Governor, Sir Henry Bouverie, to present to him his letter of introduction from Mr Spring-Rice, also on Admiral Sir Robert Stopford, and on many friends whose acquaintance they had made on a former visit to Malta. He had not long returned to the hotel when an invitation came from the Governor for Sir Moses, Lady Montefiore, and myself to dine at the Palace on the following Saturday.

To spend her time usefully and agreeably, Lady Montefiore applied herself with much diligence to the study of Arabic, and both she and Sir Moses read daily three Psalms in Hebrew, which they requested me to translate into English, and explain.

The old agent of the Silk Company called on them, and also Captain Austen of the *Bellerophon*, with his wife and daughter. The representatives of the Hebrew community in the Island came to pay their respects, and report on the affairs of the Synagogue.

April 20th.—They attended divine service, after which they paid a few visits, and returned to their hotel, where they remained till the evening, when they proceeded to the Palace. The Sabbath not being yet terminated, Lady Montefiore went in a sedan-chair, while Sir Moses and I walked. The Governor was in full uniform, wearing all his orders. About twenty-four sat down to table, amongst whom were the Duke of Devonshire (just out of quarantine, on his return from Constantinople), Admiral Sir Robert Stopford and his family, Captain Hyde Parker, Sir Hector Gray, Secretary of Government, Lady Stopford's sister with her daughter, the Duke's physician, and many military officers. Admiral Stopford took Lady Montefiore down to dinner, and promised to do all in his power to obtain a steam-boat to take them to Jaffa. Both Sir Moses and Lady Montefiore were much pleased with their reception at the Palace.

Monday 22nd.—Sir Moses and I dined with Sir Hector Grey; it was a gentleman's party. The Governor, the Admiral and his son, the Duke of Devonshire, Sir John Lewis, Mr Frere (uncle of the late Sir Bartle Frere), Mr Bouchier (who was private secretary to Sir Frederick C. Ponsonby, Governor of the Island in 1824), Captain Best, Captain Goulbourne, and two other gentlemen were present.

On Wednesday we all dined with the Admiral, and met there Sir John and Lady Mackenzie, Captain Cosnier, Captain

Fisher, and several other naval officers of distinction. Lady Stopford held a reception afterwards, which was well attended.

Sunday, April 28th.—The French Consul sent us the *Journal de Smyrne*, in which it was stated that accounts had been received that the plague had broken out in Jerusalem, and that the mortality in that city had already reached from forty to fifty per day. In another number of the same paper information was given to the effect that letters had been received from Cairo that hostilities had commenced in Syria.

Though very little credit was attached to these articles they gave us all some uneasiness, and in consequence of a renewed report of the plague, Sir Moses and Lady Montefiore went to the quarantine harbour, where they saw the captain of the *Blazer*, lately arrived from Beyrout. He informed them that Mr and Mrs Freemantle were in Fort Manuel, after returning from the Holy Land. Sir Moses and Lady Montefiore then called on Mr and Mrs Freemantle, who informed them that while they were in Jerusalem the plague was raging there, and they had to perform eighteen days quarantine before entering Beyrout, but they believed the city to be now healthy, although Sir Moses would probably find Jerusalem shut up, as the warm weather would bring back the plague. They gave a most distressing account of the Jews under the present government. All were more or less ill-treated, many being actually in slavery. Mr Freemantle said that the Jews were looking most anxiously for the arrival of Sir Moses.

Friday, May 3rd.—Sir Moses took leave of the Admiral, and then went to the Palace, and there met H.R.H. Prince George of Cambridge, who received him most kindly, and they had a friendly conversation.

Soon after twelve, having taken leave of his remaining friends, Sir Moses went with Lady Montefiore to the quarantine harbour, thence in a boat to the *Megara*, a steam vessel. Captain Goldsmith, the commander, received them on board, and at two o'clock we left the harbour for Alexandria.

Wednesday, May 8th.—This morning, soon after six, land was discovered, the masts of the ships in the harbour being the first objects caught sight of. A pilot came on board about eight. As we entered the port the French steamer for Marseilles left, so that we just missed the opportunity of sending

letters by her. We were much amused at the great precautions taken by the people who came alongside in the boat belonging to the Board of Health. They received our Bill of Health, which we had brought from Malta, with a pair of tongs, every one alarmed lest he should touch it; it was opened with the aid of the tongs and a thin iron rod; but as soon as they saw that it was a clean bill, certifying that at the date of our leaving Malta was free from plague and every other contagious distemper, the officers came on board with Colonel Campbell's janissary.

Sir Moses and Lady Montefiore now landed, proceeding to an hotel, where they remained overnight; and the next morning we all rode off to the Custom House, opposite to which we found the *Megara's* boat, which Captain Goldsmith had politely sent to take us on board.

Sir Moses took particular note of the Pasha's troops. There were on the quay about a thousand soldiers; they all appeared to him to be quite little boys, scarce able to carry a musket; he did not believe any were above fourteen years old, while some seemed not more than nine. "If the troops are all like these," he said, "Heaven help Mohhammad Ali!"

Saturday, May 11th.—At an early hour the anchor was cast in the Bay of Beyrout, but we remained on board ship till the evening, when the commander conducted us on shore in his boat. As the boat left the ship all the company on board, comprising officers and men, saluted Sir Moses and Lady Montefiore with many huzzas.

We repaired to the house selected for us by Mr Niven Moore, the British Consul, and in the morning Sir Moses paid his respects to the Governor, Mohamed Bey, who received him most politely. He asked him for letters of introduction to the governors of several towns which it was probable we should visit, also his assistance to procure horses for us, all of which he promised. We then went to the English Consul, who sent in the course of the day his janissary to attend Sir Moses while we continued in Beyrout.

Several representatives of the Hebrew community called to welcome them, and many letters from Jerusalem, Hebron, Safed, and Tiberias were handed to them by special messenger. They have all been anxiously looking forward to their arrival

in the Holy Land, "but our visit," Sir Moses observed, "is not the most timely for our comfort, pleasure, or safety; the political state of the country is most unsatisfactory and uncertain; a single day may bring about a complete change in the government of Syria and Palestine. The forces of the Sultan have certainly crossed the frontier, and Ibrahim Pasha will positively resist any further advance. Mohhammad Ali has sent his son every man he had at his disposal."

Monday, 13th.—Sir Moses and Lady Montefiore rode on horseback to the Synagogue, which was very full in honour of their visit. We were told that there were sixty Jewish families in Beyrout, none of them rich. During the day they received visits from the Rev. Mr and Mrs Thompson of the American Mission, and also from many ladies and gentlemen of the Jewish community. Mr Ed. Kilbee, of the firm of Kilbee, Haugh & Co., Bankers, came to inform Sir Moses that he could find no one to take charge of the money for Jerusalem. Sir Moses immediately wrote to the Governor to request that he would provide him with messengers to carry the money to Safed, Tiberias, and Jerusalem. The Governor wrote a very civil answer, but regretted he could not comply with this request. He then addressed himself to the British Consul, but no answer reached him that day.

The next morning the Consul's dragoman came with a message that he had been with the Governor, who was extremely sorry not to be able to provide us with an escort, but the roads were not so unsafe as reported, and he hoped a large party, well armed like ours, would travel with safety. Sir Moses was much troubled in making the arrangements, to divide the money into smaller parcels, putting these into bags and baskets, altogether eleven. This we were obliged to do ourselves. Mr Kilbee passed some time with us, giving us much encouragement, though he was unable to find any person who would risk taking the money, either to Safed, Tiberias, Jerusalem, or Hebron, in spite of the most tempting offers. Sir Moses imploring the protection of the Almighty, we set forward on our pilgrimage at 4 P.M.

The way was over sand and through stony lanes, which opened on a sandy plain; we rested at Beer Hássán, till our luggage came up. There were fourteen mules and three horses,

besides several donkeys for the moukeries. Having taken some coffee we proceeded on our way. The scenery was beautiful, especially the mountains of Lebanon, many of the highest being covered with snow. At eight we reached Khán Kháldáh, the "Mutatio Heldua," according to Pococke, in the Jerusalem Itinerary.

"Thanks to Heaven," says Sir Moses, "we rested well in our tent, and set forward on our journey the next day, May 15th, at five. We rode on till one, then reposed till three o'clock under a mulberry tree; they were cutting off the young boughs and gathering the leaves. The road ran on the sands and rocks close to the sea. At three we sent off our tents and baggage to Náhr el Kasmiyah, said to be three hours' distance, and we followed. Before reaching Sidon, we were met by many Jews, the representatives of congregations; they said they had been waiting three hours for us. They accompanied us to the tomb of Zebulon, where we recited prayers. We then took leave of our brethren and continued riding till seven o'clock, when I was so fatigued I could go no further. A mat was spread in a garden near the water, and I gladly threw myself upon it. We sent a man to order our tents to be brought back. In about an hour great screams were heard; we sent to see what was the matter, when it was ascertained that the cries proceeded from our messenger who had gone for the tent. He said he had been attacked, severely beaten, and his donkey almost killed. This intelligence alarmed Dr Loewe very much for the safety of our lives, to say nothing of our luggage. He remained walking round our mats during the night, with his loaded pistols, Judith and I having ours under our heads. About midnight we with difficulty persuaded two men to ride after our luggage to see what had become of it; they returned at three in the morning with the news of its being all safe. Our road after passing Sidon was like going through a beautiful garden. At a short distance on our right we had a view of the sea, on our left mountains; they were pretty well cultivated—wheat, barley, figs and mulberries; but few can imagine the anxiety we suffered during the night, when we were exposed to the winds of heaven."

Thursday, May 16th.—We started at 6 A.M., and rode till nine, after which we reposed for some time. We met three

persons sent from Safed with letters from the Spiritual Head of the community to welcome us; he was at Tiberias, and prevented by indisposition from coming to meet us. We rested in a beautiful valley, noticing much cattle, small cows, calves, and a number of goats. We then crossed the Náhr el Kasmiyah, a river which divides the lot of Asher from that of Dan.

There was a heavy dew in the night. Sir Moses was much fatigued, and still felt the bad effects of having slept exposed to the night air on the previous day. The next morning was cloudy; we started at five o'clock, riding over mountains and through fertile valleys till ten. While resting, we received a letter by a private messenger from the three representatives of the Hebrew Congregation at Safed, where each had prepared his own house for our use, and was waiting to receive us. About two hours later we caught the first glimpse of Safed. The town looked very beautiful, being situate on the summit of the mountain, which was crowned with beautiful olive trees of immense growth and great age.

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invasion of this place the year before, I surmised the object they had in view, in seeking to come with their friends to see the English pilgrims.

Tuesday, May 21st.—Sir Moses now occupied himself in obtaining information as to the actual state of the Jews in this city, as well as the probable prospect of success for his project, viz., to encourage the Jews and enable them to gain a livelihood by the cultivation of the land. They had frequent interviews with T. and N. Drucker, two clever and enterprising men, father and son, who had come originally from Poland, and had possessed a handsome fortune. They had brought with them a printing press, and had printed prayer-books. They had also begun to print a Bible, when the Druses came, destroyed their press, robbed them of all their property, and beat them most unmercifully, breaking the father's thigh, so that he barely escaped with his life.

Wednesday, May 22nd.—All the afternoon was spent both by Sir Moses and Lady Montefiore in seeing people, in listening to their complaints and sorrows, and also in obtaining information respecting the cultivation of land. The German and Portuguese Chief Rabbis came, and after some conversation, Sir Moses decided to distribute personally the money he had brought for the relief of the sufferers by the earthquake, according to the number of souls. A Spanish dollar was given to every man, woman, and child over thirteen, while two dollars were given to the blind, and no distinction was made between Portuguese and German. The money sent from London soon after the earthquake had been distributed by the Portuguese, who gave the greatest part to those learned in our Holy Law, leaving but little for all the other sufferers, which Sir Moses considered unjust. The spiritual head of the German congregation, the Rev. A. Dob, said that the money was divided amongst their congregation according to the amount of loss sustained by each individual. Nor did the German committee ever retain one penny more for themselves than for the other members of the congregation. "This," said Sir Moses, "appears to me the most honest way of acting."

The Portuguese gentlemen, however, in justification of their own course of action in this matter, explained that those who are engaged in imparting religious instruction to the community,

taking charge of all their institutions, devoting their time to the interest of the rising generation, having no business or occupation that would adequately secure their maintenance, ought naturally to have some additional share in the offerings of their wealthier brethren abroad, offerings intended not only for the relief of distress, but also for the preservation of a religious community. The same, they said, would be done in Europe, where the teachers in schools and colleges, or the managers of communal institutions, happen to be without income or salary for their maintenance.

Sir Moses having inspected the new buildings, regretted to find that most of them were but poor miserable hovels, built over the ruins of the old ones, high up the hill, close to the edge of the mountain, so that the slightest shock of earthquake would bury the inhabitants one above the other without hope of escape. The houses were built on the side of the mountain, row above row. On inquiring the reason of this, he was informed that by building over the old houses they were saved the expense of making excavations, these being already there; they had no fear of earthquakes, all they dreaded being the Mooslemin inhabitants and the visits of the Druses.

Thursday, May 23rd.—At ten we rode to Djernek, a village two hours distant, to the farm of Israel Drucker, one of his tenants having a son who was to be received that day into the covenant of Abraham. Sir Moses and Lady Montefiore had been invited to act as god-parents to the child.

On reaching the house Sir Moses and Lady Montefiore were most respectfully saluted, and the ceremony was immediately performed. We then sat down for a short time to partake of some refreshment; and, having offered presents and congratulations to the parents of the infant, we descended the mountain, to visit the tomb of R. Simeon ben Yókhár, in Miroon. There we were met by the principal inhabitants of Safed.

We then visited the tomb of Hillel, celebrated in Jewish history for his great learning and for his noble character and humility. "One of the most interesting sights," says Sir Moses, "I have seen in the Holy Land. There is one cave within the other, a spring of the clearest water flowing through both; it appears to spring from the spot where the mortal remains of Hillel repose. In the vicinity of the tomb we saw a splendid

marble portal of a Synagogue now in ruins; the marble was handsomely carved, and many of the stones adjoining the portal were still standing, all of them being of great size."

Friday, May 24th.—Sir Moses was again engaged from nine to six with the distribution of the money. He also gave special donations to the heads of schools and colleges, and endeavoured to alleviate the distress among the poor of all non-Israelitish communities. Sir Moses found his brethren most anxious to be employed and to earn their own bread. They appeared to prefer the cultivation of land as the most likely means to raise them from their present destitute condition. There were a few Jews who had some interest with Mussulmans in cultivating some small farms about three or four hours from Safed, but their means were so limited that they could ill afford to keep a pair of oxen to till the ground. There was no lack of spirit, and Sir Moses thought that some trifling assistance from the proper persons in Europe would speedily restore health and plenty, should such be the will of Heaven.

On the same day we received the sad tidings of the death of the Rev. Israel, Chief Rabbi of the German congregation in Jerusalem, which had taken place at Tiberias on the 22nd inst. It had been his intention to come to Sir Moses to welcome him and Lady Montefiore on their entry into the Holy Land. He was renowned for his great learning and noble character, which he had so often manifested in the performance of his official duties, as spiritual guide of the community; and being a disciple of the celebrated Rabbi Eliahu Wilna, he was held in high esteem by all the congregations in the four holy cities. Both Sir Moses and Lady Montefiore were much affected by the mournful event, and lost no time in considering what steps should be taken to evince their sympathy with the bereaved family.

The following day being Sabbath, they attended divine service, afterwards receiving numerous visits from the inhabitants of the place. One gentleman from Tiberias gave a most melancholy account of the state of the country; he assured them that the roads to Jerusalem were very unsafe, and the plague actually in the city. Only a few days before the holidays the son-in-law of the late Rev. Israel, and his servant, had died of it.

The visits they received from the Druses caused us much uneasiness, as we apprehended an attack from their body to plunder

not only us, but all Jews in the town ; and we should have proceeded early the next morning to Tiberias had we not feared such a course would give the appearance of flight.

The heads of the Portuguese and German congregations came to pay their respects to Sir Moses and Lady Montefiore. Two of these gentlemen, the Rev. Abraham Shoshana and Samuel Aboo, were land owners in a neighbouring village, and gave their opinion on the subject of agriculture. Sir Moses, referring in his diary to their conversation, says :

“ From all information I have been able to gather, the land in this neighbourhood appears to be particularly favourable for agricultural speculation. There are groves of olive trees, I should think, more than five hundred years old, vineyards, much pasture, plenty of wells and abundance of excellent water ; also fig trees, walnuts, almonds, mulberries, &c., and rich fields of wheat, barley, and lentils ; in fact it is a land that would produce almost everything in abundance, with very little skill and labour. I am sure if the plan I have in contemplation should succeed, it will be the means of introducing happiness and plenty into the Holy Land. In the first instance, I shall apply to Mohhammad Ali for a grant of land for fifty years ; some one or two hundred villages ; giving him an increased rent of from ten to twenty per cent., and paying the whole in money annually at Alexandria, but the land and villages to be free, during the whole term, from every tax or rate either of Pasha or governor of the several districts ; and liberty being accorded to dispose of the produce in any quarter of the globe. This grant obtained, I shall, please Heaven, on my return to England, form a company for the cultivation of the land and the encouragement of our brethren in Europe to return to Palestine. Many Jews now emigrate to New South Wales, Canada, &c. ; but in the Holy Land they would find a greater certainty of success ; here they will find wells already dug, olives and vines already planted, and a land so rich as to require little manure. By degrees I hope to induce the return of thousands of our brethren to the Land of Israel. I am sure they would be happy in the enjoyment of the observance of our holy religion, in a manner which is impossible in Europe.”

The scene we witnessed yesterday amply repaid us for the fatigues of the journey. We saw nearly every individual inhabitant of Safed. Sir Moses gave to each at least one Spanish

dollar, and some fathers of families received eight or ten dollars. To those persons who came to meet him and Lady Montefiore at Náhr el Rasmiyah, fifteen hours' journey from Safed, and who, when invited to sleep in the tent, preferred, from their intense love to the country, to sleep in the open air of the Holy Land, he made handsome presents. "I hope," said Sir Moses in the course of conversation, "that the money I have had the pleasure of distributing yesterday, will produce some comfort and give assistance to the Jews in Safed, especially in their present forlorn situation. Their sufferings during the last five years must have been truly deplorable. First the plundering of the inhabitants, then the earthquake, and finally the attack by the Druses, to fill the cup of their misfortune. At the present moment the ruins of the town present an awful spectacle of destruction; the few miserable hovels they have erected are for the most part little better than caves, more fit for the beast of the field than for human beings. Many are merely four mud walls, with a mat for a roof. I think the poverty of the Jews in Safed to be great beyond anything that can be imagined either in England or on the Continent of Europe; it must be seen to be credited. I am informed, and do believe, that many are actually starving, and that great numbers died last year of hunger. Nearly all are stamped with want and wretchedness, though many of them are tall men and have handsome features. The women are very pretty; they have large black eyes, are of refined manners, and exhibit much intelligence in their conversation. I have found all the men anxious to be employed in agriculture."

Monday, May 27th.—We repaired early in the morning to the house of the spiritual head of the German congregation, where we attended divine service. His wife, who had prepared quite a treat for us, consisting of coffee, sweetmeats, wine and cakes, gave us a most hearty welcome. In the presence of the reverend gentleman Sir Moses engaged one of the scribes to write a scroll of the Pentateuch for his Synagogue at Ramsgate. The first sheet of the parchment was at once prepared, and he had the happiness of writing the first three words. Sir Moses on his return affixed his signature to an Arabic letter, which he had requested me to prepare at the urgent entreaties of all the inhabitants, praying the Governor of St Jean d'Acre to send them some soldiers for their protection.

On the same day at half-past twelve we set out on our way to Tiberias. In spite of Sir Moses' entreaties for them to return, we were accompanied for about half-an-hour by the principal authorities and most of the people of the town, who, in taking leave, called down upon Sir Moses and Lady Montefiore all the blessings of heaven.

We passed through a beautiful country, a very long descent, winding round hills covered with olives, figs, and pomegranates. In the plain we saw the richest land imaginable, though but a very small part of it was under cultivation, large fields being covered with thistles five and six feet high. The path was rocky and difficult. After riding three hours we reached the plain, and dismounting near a stream of water reposed for an hour. Our road then lay near the foot of the mountains; it was a continual ascent and descent. When we were about two hours' ride from Tiberias, while saying the afternoon prayers we heard the sound of the *dárabuca* (Turkish drum), with *shura* and soon beheld a large party coming to meet us, singing. They joined us in prayer, and when we reached the head of the German congregation bade us adieu in glowing terms. We then proceeded on our way, the people dancing and running before us, playing on *tins* and *drums* and singing in Hebrew in a general chorus. The heads of both German and Portuguese congregations and the principal representatives of all scholastic institutions of the town now joined our cavalcade, singing in Arabic and Hebrew, to express their joy at our visit to their city. We had gone but a short distance when we were met by the Mooselim or Governor, armed, and attended by about a dozen soldiers. He told Sir Moses he came to offer him honour, and that in this Holy Land all religions. He directed his soldiers to line the sides of the mountain, charging them to show respect to all. The Cadi (Judge) and the *Sheik* were also present, paying Sir Moses and Lady Montefiore the highest respects.

"The evening," says Lady Montefiore, "was spent in the gaiety of the scene beyond description. The music, singing and dancing, the horseracing, the galloping, the

mountain, discharging their pistols, throwing the jareed, stopping their horses when at full speed, and then riding round our party; and now, as we approached the town, the moon shone brightly on the lake; it was a complete fairy scene. At a short distance from the town we were met by a great concourse of people, men, women, and children, many bearing large torches. They formed, as it were, a lane on either side for us to pass through, the same merriment, music, singing, and dancing continuing. We found the whole town illuminated, it was as light as in the day; we were saluted on all sides with expressions of joy and heart-felt wishes. Not only were the streets crowded, but even the roofs of houses were covered with gaily-attired females. All cheered us as we passed, joining in the chorus, 'They are come, they are come, our happiness is come.' Never will the scene be effaced from our memory."

We proceeded to the house of Rev. H. N. Abu-el-afia, which he had prepared for our reception. Here the Governor and good people took their leave, thinking we must need repose after so much fatigue. All appeared greatly pleased, Mussulmans as well as Jews. The house looked very clean and comfortable, with good sized rooms neatly furnished in the Turkish style. Mrs Abu-el-afia, a pretty and clever woman, made us partake of some coffee and sherbet, which was soon followed by a good supper.

CHAPTER XXI.

1839.

INVITATION FROM THE PORTUGUESE CONGREGATION AT JERUSALEM—SANITARY MEASURES IN THE HOLY CITY—THE WIVES OF THE GOVERNOR OF TIBERIAS VISIT LADY MONTEFIORE—A PLEASANT JOURNEY—ARRIVAL AT JERUSALEM.

TUESDAY, May 28th.—The heat was very great. Sir Moses and Lady Montefiore did not leave the house till nine o'clock, when they went for a little while to the shore of the lake. Sir Moses received letters from the heads of the Portuguese congregation at Jerusalem, dated ten days back, informing him that they had prepared a house for him, but were sorry they could not come out of the town to receive him, as there was a cordon round the city. They did not mention one word as to the state of the city, but in two other letters brought by the same messenger, we learned that many Jews, whose names they gave, had died of the plague, all the individuals in four houses being stricken with it. In conversation with the messenger, the latter informed Sir Moses that the plague was in Jerusalem and in all the villages surrounding it; also at Gaza and Jaffa, adding that Sir Moses might cut off his head if he had not spoken the truth.

Sir Moses determined to despatch a messenger to Mr W. T. Young, the British Consul at Jerusalem. On applying to the Governor of Tiberias to let him have a messenger with a good horse, he immediately sent us a fine, handsome fellow, armed with pistols, sabre, &c. Sir Moses gave him the letters, and he started instantly, at three o'clock in the afternoon.

The Governor sent early in the morning to say that he wished to come and pay his respects; at the same time he sent a small, very beautiful gazelle for Lady Montefiore, which was there considered a valuable present. Sir Moses and Lady Montefiore, having appointed twelve o'clock for the interview,

he came punctually at that hour, accompanied by the Judge of the town and some half dozen of their officers. Pipes, coffee, and sherbet were handed round. The Governor was most friendly. He said he had made that day a holiday in the town in honour of their visit, which had given joy and peace to all the inhabitants, and that Sir Moses might command his services in any way he pleased. Houses, servants, horses, &c., all were at his disposal. He much regretted being obliged to leave the town himself with some soldiers he had collected, who had to join Ibrahim Pasha. He would be away about twenty days, but had desired his secretary to attend to any request Sir Moses might make in his absence. He added a hope that Sir Moses would come and settle in that part of the world, as the Jews were in great need of a chief or leader; they could then take land and engage in agriculture. Soon after he left, Lady Montefiore received an invitation from the Governor's wives to come and dine with them, saying that they had had a lamb killed and prepared for the occasion by a person specially sent by the Jewish authorities of the place. Lady Montefiore was anxious to accept the invitation that she might see the interior of the harem, but it was thought she had better not go, and an apology was sent, she pleading fatigue from the journey.

The Jews all agree in acknowledging that the present Governor is an excellent friend to them. The Judge is not friendly to them, but the Governor prevents him from doing them any mischief.

The representatives of the German and Portuguese congregations, each attended by about twenty of their members, paid them visits, remaining for about an hour in earnest conversation. They promised to have ready, by the next day, statistical accounts of their communities, which Sir Moses desired to have for his special guidance in the distribution of the money he had brought for them.

Wednesday, May 29th.—The heat during the night was most oppressive. Most of the inhabitants placed their mattresses either on the roofs of their houses or in the yards, and slept in the open air. In the morning, before five, we rode on horseback to the hot baths, about half-an-hour's distance from the town. These are natural hot springs. Sir Moses did not find them sulphurous, but rather salt. They are situated close to

the lake, but the hot spring has its source in the mountains. Ibrahim Pasha had erected a handsome building, with some rooms for the use of bathers. The large bath, which is circular, would accommodate one hundred persons. There are also two chambers with handsome marble baths. There is a room, commanding a beautiful view of the lake and distant mountains, where, after having taken the bath, one can enjoy an hour's rest, and partake of coffee and sherbet prepared by the attendants there.

On their return from the bath they visited the tombs of some distinguished teachers in Israel, whose resting-places were pointed out by the gentlemen who accompanied them.

In the course of the day the Governor's wives sent to say they wished to have the pleasure of paying Lady Montefiore a visit. They also sent for her acceptance a fine large sheep.

Lady Montefiore, in her diary, gives full particulars of the visit. The Governor, she was told, had four wives, but only three of them came. They were attended by a black girl, and by a man as their guard, as well as by the mother of the Governor's youngest wife. The first wife, who is considered to be, and is also called, "The Great Lady," was a pleasing and intelligent woman; the other two were somewhat younger, but equally good-looking, the age of the youngest being about eighteen, and the eldest thirty. All of them were exceedingly good-tempered. When Sir Moses asked them if they could read, the eldest one replied in the negative, "but," said she, "the Agha intends marrying another lady, so that she may teach us to do so; we shall all be pleased if he does."

They became very chatty, and were most desirous that Lady Montefiore should visit them, and go on the water with them to the bath. "The great lady" smoked a chibouk, but did not offer it to the others. Lady Montefiore made each of them a present of a neat gold ring set with mosaics, with which they were much pleased. They said it was the first visit they had ever paid; they were not even allowed to visit their own brothers, but the Agha was so pleased with Lady Montefiore, that he wished his wives to see her. The ladies remained two hours, and I had to act as interpreter. About fifty members of the Portuguese community came to see us, and we had a long conversation with them on the subject of the cultivation of land

in the vicinity of the town. Many members of the German congregation arrived at the same time to pay their respects to Sir Moses and Lady Montefiore, and also joined our conversation on the subject. The early marriages, which are customary in the East amongst all classes of society, were warmly discussed by all present. To Europeans the custom appears strange, and a great drawback to the promotion of happiness among the contracting parties, as well as to society in general. Orientals, on the contrary, think it most desirable to preserve a custom which they consider beneficial, and conducive to the happiness of families.

Thursday, May 30th.—On this day the distribution of money took place. Sir Moses and Lady Montefiore themselves put their gifts into the hand of every man, woman, and child of the Hebrew, as well as of the Mussulman and Christian congregations. Their labour was not finished before ten in the evening, the trouble and fatigue of the distribution being exceptionally great, in consequence of the lists containing the names and descriptions of the recipients not having been correctly prepared. Of the sheep brought to Lady Montefiore by the Governor's wives, Sir Moses distributed to the descendants of Aaron those parts which, according to an injunction of Holy Writ, belong to them, a proceeding which afforded much gratification both to donor and the recipients.

Friday, May 31st.—Another visit was paid to the different localities in which the tombs of the renowned teachers in Israel had been pointed out to them. In the afternoon they attended the Portuguese Synagogue, and in the evening, after the Sabbath repast, hundreds of members of the community sat down in the spacious courtyard in order to enjoy a full view of the honoured pilgrims, who were singing Psalms and Sabbath hymns. The evening was beautiful; the whole place was illuminated with variegated lamps, and the Oriental holiday attire of the many ladies who surrounded the fountain of cool and refreshing water, made the scene charming and picturesque in the extreme.

The next day they attended divine service in the German Synagogue, and were present at the naming of a child, the son of a distinguished member of the community, to whom they had been requested to act as god-parents. In the afternoon, having attended service in the Russian place of worship, they visited the

heads of that congregation, and spent the evening at home in receiving the numerous friends who called on them.

Sunday, June 2nd.—At half-past 5 P.M. we left Tiberias. Hundreds of persons came to see us off, and followed us. The officers of the Governor (he having gone with some troops to Damascus), with about a dozen soldiers and some attendants, also accompanied us for nearly half-an-hour. We rode for two hours and a half over the hills. Towards the west the land was very rich, and sown with wheat, barley, and oats, but not well cultivated. We pitched our tents at Eyn Louba. The effect of the numerous glowworms and fireflies in the darkness of the night was extremely beautiful. Late in the evening a messenger arrived from Caiffa, bringing Sir Moses a letter from Beyrout. There had been no battle, but both parties were in daily expectation of hostilities. The plague, it was reported, had broken out in Damascus, and the country, both around that city and Beyrout, had begun to be in a very disturbed state. Several travellers had been robbed, but the post still passed. All vessels from Alexandria had to perform quarantine; most of the villages in Palestine were infected with the plague.

Monday, June 3rd.—We started at five and halted at 6.40 for the mules with our luggage. We were not travelling the usual way, as we wished to avoid the villages as much as possible. We were then near the highest point of Mount Tabor; we had crossed some of the richest land imaginable, and seen many fig and almond trees, pomegranates, prickly pears, &c. We reposed under an almond tree till our luggage came up. The servants had mistaken the way, and one of the janissaries was obliged to go in search of them. We set forward again at eight, and rode till 1.30 P.M. We then rested near a rivulet, in the shade of a small cavern in the front of the mountain, commanding an extensive view of the rich plain, nearly the whole of which was in a state of cultivation. Almost all the crops were cut. On the mountain above us, Jacob and Laban made their league together, and called it Gál-éd. We started again at 4 P.M., and rode till seven, when we pitched our tents in a very pretty orchard of fig-trees and pomegranates, the latter covered with blossoms.

Tuesday, June 4th.—After taking a cup of coffee, we set off at five in the morning from Djouni, riding through a lovely country of mountains, hills, dales, valleys, and plains, all truly

splendid, and in the highest state of cultivation (wheat, barley, oats, &c.). We passed many towns and villages, but did not enter them. This part of the country appeared well populated. The inhabitants were good farmers, and possessed horses, cows, oxen, sheep, and goats in great abundance. There were also olive and mulberry trees of very great age, apparently many centuries old, and there was more skill displayed in their cutting than we had hitherto noticed in the Holy Land. It was a complete garden. "I have never seen," Sir Moses observed, "any country so rich and beautiful. We rested under a grove of fig-trees, in a garden surrounded by the most magnificent scenery; the spot might well have been termed, 'a garden of Eden, a very Paradise.'" We amused ourselves by discussing the writings of Hillel the elder, and reading extracts from the works of Maimonides.

At two we proceeded on our journey till six. The road was very rocky, and the ride, especially the descent to Nablous, the ancient city of Shéché^m, exceedingly difficult. We encamped close to the well of Jacob. Many of our brethren came from the city to welcome us, and brought with them some fine poultry and fruit, which they requested Sir Moses and Lady Montefiore to accept. They did not enter our tents, as we were fearful of contagion.

Sir Moses had, eight or ten days previously, sent them a number of printed forms, for the purpose of inserting under particular headings any statistical information they could give respecting their own community. These he now requested them to let him have, as he desired to distribute some money among those who stood in need of assistance. Fortunately they had already prepared the papers required, and it did not take long to send a messenger to the Synagogue, who brought them without delay.

Wednesday, June 5th.—We visited the tomb of Joseph, and copied the inscription on the wall. We said our prayers there, and proceeded to the village of Awarta, where we copied the Samaritan and Arabic inscriptions on the tombs of Phineas, Eleazar, and Ithamar, the sons of Aaron the High Priest. We also visited the tombs said to be those of the seventy elders, and then continued our way to Jerusalem. At twelve o'clock we rejoined our attendants, who had already prepared various

refreshments for us in a tent pitched for our accommodation, near a well called "Eyn" or Khán Lebbán. We were much fatigued, and the heat was excessive. While we were partaking of our repast, many persons, travellers and others, came to water their beasts. Some of the Mussulmans, after performing their ablutions at the well, said their prayers, and a number of young women, with pitchers on their heads, came from the neighbourhood to fetch the cool water from the inexhaustible spring of Laban.

At four o'clock we left this pleasing scene, and ascended a high mountain by a desperately stoney road, on the edge of precipices. On the summit we were surprised at finding a very lovely plain, well cultivated, and with many gardens, containing fig, olive, and almond trees, as well as vines. We erected our tents at six o'clock in the corner of a field near the village of Snidgil. Both on that and the [previous day we met many families, Jews, Christians, and Mussulmans, flying from Jerusalem to escape the plague; the accounts which they gave us were extremely alarming.

Thursday, June 6th.—We were on horseback at half-past four in the morning. The day was cool and pleasant. Our road lay between the mountains, in a narrow pass, formed by the dry bed of a torrent, with gardens on each side. The mountains were cultivated in terraces, and planted to the summit with vines and olives—"a lovely scene," Sir Moses observed. Indeed it would have been impossible to travel through a richer or more beautiful country.

We stopped to rest and take some refreshments, and started again, ascending an extremely barren mountain, and at two o'clock reached Shabia, or Gibeah, the commencement of the scene of destruction.

We dismounted, and read some of the Lamentations of Jeremiah, then continued our journey till three o'clock, when we had the first view of Jerusalem. Dismounting once again, we recited the usual prayers.

Hearing that the plague was yet in the city, Sir Moses deemed it prudent not to enter. We therefore passed the walls and went up the Mount of Olives, where we pitched our tents on a spot commanding a magnificent view of the Holy City and Mosque of Omar, near the tomb of "Huldah" the prophetess.

For two hours before reaching Jerusalem, the road by which we travelled was stoney and deserted. Not a blade of grass or a tree was visible. "Most fervently do I pray," Sir Moses remarked, "that the wilderness of Zion may again be like Eden, and her desert like the garden of the Lord."

Friday, June 7th.—Before Sir Moses was up, the Governor of the city came to pay him his respects, and waited till he was ready to receive him, which he did under one of the olive trees, as we had declared ourselves in quarantine. The Governor was exceedingly friendly, and offered to accompany Sir Moses to the Jordan, Dead Sea, and Hebron, and to do him any service in his power; he also sent a present of five sheep. All the representatives of the Portuguese and German congregations, accompanied by crowds of their members, came up to give a heartfelt welcome to their future champion and his excellent wife, bringing with them numerous presents of choice wines, fruit, and cakes, besides articles of rich embroidery.

Saturday, June 8th.—We recited our prayers under the shade of an olive tree, directly opposite the spot where stood the Temple of Solomon. Our situation commanded a splendid view of every part of the city and the surrounding mountains. Our happy moments were unfortunately disturbed by the wailing of the Mohammedan mourning women who followed no less than four funerals. In the course of the day all the leading members of the community came to visit us. When Sir Moses spoke to them on the desirability of procuring work for the poor, the majority of those present expressed themselves in favour of agriculture. In the evening, while sitting in our tent, a jackal stole noiselessly in. Sir Moses and Lady Montefiore were a little alarmed at the incident, which recalled to their minds the words of the prophet, "For this our heart is faint, for these things our eyes are dim, because of the mountain of Zion, which is desolate, the foxes (jackals) walk upon it" (Lamentations v. 17, 18).

In the course of conversation with Mr Young, the English Consul, the latter expressed his approval of the Jews being employed in agriculture. He advised beginning in a small way, so as not to excite the suspicions of Mohammad Ali. Mrs Young gave Lady Montefiore some distressing accounts of the poverty of the people, and pointed out the necessity of at once finding them some means of earning a livelihood. Money, the Consul

said, was very scarce in Jerusalem ; he had lost by every bill he had cashed for travellers. Five weeks previously he had sent his servant to Beyrout for £300, and he was fearful he had either been robbed of the money, or else had run away with it.

Sunday, June 9th.—More than three hundred visitors came to see Sir Moses and Lady Montefiore. The Governor also called again to say that he was very anxious they should enter the city, that the people might have an opportunity of showing their esteem for them. Sir Moses, in reply, said that he and Lady Montefiore would visit the city on the following Wednesday. The Governor then arranged that he would come himself with some soldiers to conduct them, that they might run no risk, and begged Sir Moses would ride his horse.

Monday, June 10th.—We rose early and rode round the walls of the city, and through the valley of Jehoshaphat. Having descended Mount Zion, we passed the Pool of Siloam, and crossing the bridge over the Brook Kidron, visited all the important tombs and monuments in the valley. We then read our Psalms, and returned to our tents for breakfast. Again hundreds of visitors arrived, amongst whom were four Scotch clergymen, who were making a tour in the Holy Land to enquire into the state of the Jews there ; they intended going through Poland for the same purpose.

The following day, being the anniversary of Sir Moses and Lady Montefiore's wedding, they gave a special feast to all their attendants, which prompted the janissaries, guides, and moukaries to sing praises of the devout pilgrims, and invoke heavenly blessings on their benefactors.

CHAPTER XXII.

1839.

THE TOMB OF DAVID—SPREAD OF THE PLAGUE—MUSSULMAN FANATICISM—SUSPICIOUS CONDUCT OF THE GOVERNOR OF JERUSALEM—NAYANI, BETH DAGON, JAFFA, EM-KHALET, AND TANTURA.

TUESDAY, June 11th.—We rode before breakfast through the valley of Jehoshaphat, then to the tomb of King David. The keeper of the place produced an order from Ibrahim Pasha, which prohibited the entrance of Europeans to the tomb. We addressed a letter to the Governor, informing him that the keeper would not admit us. A short time afterwards the Governor arrived. He approved of the conduct of the keeper, but thought, nevertheless, that the Pasha's order did not refer to a gentleman who, like Sir Moses, was the bearer of letters of introduction from the highest authorities in the land, and, leading the way, he invited us all to follow him to the tomb. It was a spacious vaulted chamber, supported in the centre by a column. At the further end we saw a trellised window, on the right of which was an arched folding door. Being led to the spot, we beheld through the lattice the tomb, covered with richly embroidered carpets. In the centre was an Arabic inscription, "This is the tomb of our Lord David," on either side of which were the double triangles known by the name of "the shield of David." On one corner of the tomb hung a rich silk sash and a pistol, the offerings of Ibrahim Pasha. The Governor, addressing Sir Moses and Lady Montefiore, said, "I will now leave you to your religious devotions," and then left the place. We recited several psalms, and went away much gratified with the opportunity which we had had of visiting the sacred spot.

On our return we visited the cave of Jeremiah and the tombs of the Kings. In the evening a number of people came up to pass the night on the Mount of Olives, so as to be ready

in the morning to join the procession which had been arranged for our entry into the city. Many of our brethren from Hebron, including the spiritual heads and representatives of their congregations, came to offer us their congratulations, and to accompany us the next day to the Synagogue. In the evening a large number of friends, and students from the colleges, assembled round our tents, to recite the evening prayers in front of the place formerly occupied by Solomon's temple.

Wednesday, 12th. — We rose before four o'clock. The Governor offered to attend us at daybreak, but Sir Moses said he would let him know when we were ready. At six o'clock Sir Moses sent for the Governor, who came attended by the representatives of the several congregations, a number of soldiers, and many of his officers and servants. They took coffee, pipes, etc., and after sitting down some time we set out at eight o'clock in procession. Sir Moses rode a beautiful white Arabian horse, which the Governor had sent him the day before; Lady Montefiore rode her own. We entered the city by the Gate of the Tribes, and passed through most of the streets, which were crowded with men, women, and children, the Governor having made it a holiday. We proceeded to the Portuguese Synagogue, where the Governor left us. His officers and men remained with us till we again reached the Mount of Olives. The Synagogue was beautifully decorated, and attended by as many of the congregation as space would permit. Special prayers were offered up by the Ecclesiastical Chief, who invoked the blessings of Heaven on the pious pilgrims. At the conclusion of the service we received a hearty welcome to the Holy City from all present.

We then went to the German Synagogue, where a similar service was held, addresses delivered, and prayers offered up for the friends of Zion, after which we proceeded to the Western Wall, and recited there the usual prayers in the presence of a large assembly. Having thanked the representatives of the several communities, we repaired to the house of the Governor, Lady Montefiore awaiting our return in the Synagogue of the late Mr Lehren.

Sir Moses then rejoined Lady Montefiore, and paid a visit to Mr and Mrs Young and some other friends, returning to the Mount of Olives about four o'clock P.M.

pelah, they came this morning before nine o'clock, together with their attendants. After having partaken of coffee and sherbet, with the usual accompaniment of a chibouk, we set out for the tombs of our forefathers, Abraham, Isaac, and Jacob. Many members of the Hebrew community followed us. On reaching the steps of the Mosque, even before we had dismounted, there was a great cry against us entering. We nevertheless ascended the steps, and entered the passage leading to the interior of the Mosque. It was filled with people, all screaming and threatening us with sticks. But the situation soon became much more serious. The Mussulmans began to beat back those of the Jews who had followed us, and the screams were truly frightful. The soldiers of the Governor of Beyrout and the janissary from Mr Moore, the English Consul, behaved admirably; they struck right and left with all their might, and the entrance gate was soon closed. We remained inside, and following the Governor, attempted to enter the Mosque, but we were for some time prevented by the cries of the people, which were greatly increased by a dervish, who threw himself before the door, shrieking in a most frightful manner, and calling on the people not to allow us to enter. Sir Moses, however, drew Lady Montefiore along past him, and we made good our entrance; but, perceiving that we were in great danger, the Mosque being filled with at least five hundred persons, many of whom were armed with sticks, Sir Moses did not deem it prudent to remain. We therefore immediately passed through the opposite door, and left the Mosque by a different gate to the one through which we had entered. The only objects we saw in the passage deserving notice were two large stones in the wall; they were similar to those in the Western Wall at Jerusalem, at least nine yards long and one yard broad. We also saw an iron gate which, we thought, might perhaps lead to the cave, but Sir Moses felt certain that they were determined we should not enter to see any part of it. The Governor appeared in great alarm, and had not the least influence with the people. "To say the truth," Sir Moses remarked, "I did not see him make any exertions for our safety." He accompanied us to our tents, making many apologies for the unhappy result of our visit; but Sir Moses would not speak to him, as he (the Governor) was bound in honour and duty not to have subjected us to such an insult.

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We were scarcely in our tents before many people came running to us from the Jews' quarter, saying that the Mussulmans were beating them most unmercifully, and they were fearful of being murdered. Sir Moses received letters from the representatives of the community, one of whom had been so severely beaten that he was obliged to write from his bed. Several others called who had also been very much ill-used. We feared that perhaps we should also be attacked as soon as it was dark; although Sir Moses felt no serious apprehension, should such an event take place, as we had seventeen people with us, many of them well armed. Nevertheless, as we strongly recommended it, he wrote a letter to the Governor of Jerusalem, acquainting him with what had occurred, and requesting him to send a few men as a guard.

Sir Moses and Lady Montefiore then attended both the German and Portuguese Synagogues, and distributed their benevolent gifts to the men, women, and children in the same way as at Safed and Tiberias. We then returned to our tents, took our dinner, and afterwards received many visitors. Having looked to our arms and said our prayers, we retired to rest, "confiding," Sir Moses observed, "in the protection of Heaven."

Tuesday, June 18th.—Our tents and luggage having been placed on our mules, we left the olive ground, followed by the heads of the community and many of our brethren. A few minutes later we were joined by the Governor of the town and the Sheik, with his officers. They again made many apologies for the occurrences of the previous day, and accompanied us on our road for half-an-hour. The Jews also followed us, singing psalms. Sir Moses entreated them to leave us, which they did, after bestowing thousands of blessings on him and on Lady Montefiore.

In less than a quarter of an hour we met the janissary whom Sir Moses had sent to the Governor of Jerusalem. He came at full gallop, and had several horsemen with him. He brought Sir Moses an answer from the Governor, who had sent him twenty brave fellows, all well mounted and armed. We waited a few moments till they all came up. They were commanded by an Agha, who promised to defend us with his blood and that of his men.

Sir Moses then requested our co-religionists to return to the

town, giving them numerous tokens of his love for the Holy City of Abraham "the beloved." (This latter attribute the Mussulmans always attach to the name of Abraham.) They departed with many blessings for their devoted friends and protectors. The soldiers, janissaries, moukaries, and our own attendants continued feasting and firing their muskets the whole night, and making so desperate a noise as to render sleep impossible.

Sir Moses afterwards learned that the Governor of Hebron had already commenced showing his authority, much to the advantage of the Jews. Having heard that one of them had been ill-treated by a Mussulman, the Governor immediately caused the offender to be severely punished in his presence as a caution to the Mussulmans against again committing a similar offence.

Wednesday, June 19th.—We left our encampment at seven, reaching the tombs of Nathan the Prophet and Gad the Seer at half-past nine. Our guards amused us on the way with a complete sham fight with lance, sabre, musket, and pistol, advancing and retreating at full gallop. They were all capital horsemen, and it was a most pleasing and lively sight. We read our prayers at the tombs, which are situated near the village of Halhool. Our road lay between the mountains, a continuous desert, until we reached the plain. Sir Moses there discharged our escort, made presents to the Agha and every one of his soldiers, and sent a letter of thanks to the Governor of Jerusalem, accompanied by a valuable telescope. We encamped for the night near the village of Zaccariah, and started again the next morning at six.

Thursday, 20th.—We proceeded *vid* Nayani to Beth Dagon, near Ashdod, and reached Jaffa the next day. We encamped on the sands close to the sea. The British and Russian Consuls soon after called, bringing with them the sad intelligence that the plague was in the town and neighbourhood.

The superintendent of the Quarantine then came to see Sir Moses, and gave him a certificate which, we thought, would enable us to proceed to Beyrout without performing quarantine. The Cadi and the Governor of the town also called to pay their respects. The latter, being the brother of the Governor of

Jerusalem, was particularly attentive, and sent presents of sheep and various kinds of fruit.

We left Jaffa on Sunday, reached the village of Emkhalet in the evening, and encamped in a large and beautiful plain near Mount Carmel. The next day we started at two o'clock in the morning, and at seven arrived at Cæsarea, where once stood the proud city of Herod. It must have been a place of great magnificence, to judge from the splendid remains of the granite columns; there is also every appearance of its having had a fine harbour, most beautifully situated. It is now, with the exception of some portions of the wall which formerly surrounded the city, little more than an immense pile of ruins. We had a very pleasant ride nearly the whole way, on the sands close to the sea.

We left Emkhalet early in the morning. It was very dark, and we ran great risk of serious accident, having to pass many deep holes, like wells, in which the corn is laid up for the year. These were at that time being filled in, so that they were left uncovered.

We breakfasted and rested till twelve, when we again set forward and encamped in the evening at Tantura, the ancient city of Dor, of which we read in the first Book of Kings that it was inhabited by the son-in-law of King Solomon. We left our tents a few minutes after one o'clock. We had a pleasant ride, great part of the way through a beautiful plain between Mount Carmel and the sea. We passed not far from some splendid ruins of a castle and town. On proceeding to the spot, we found it to be "Athlit," some of the Arabs called it "Atlik," the *Castellum Perigrinorum* frequently mentioned by the Crusaders. There are still many arches and vaults to be seen, as well as some granite pillars. The remains of a church also attract the traveler's attention; by the style of its architecture it is supposed to be of Christian origin. There are some stones in the walls round the building as large as, and similar to, those in the Western Wall at Jerusalem.

CHAPTER XXIII.

1839.

ENCAMPMENT NEAR MOUNT CARMEL—STATE OF THE COUNTRY
—CHILD MARRIAGES IN THE PORTUGUESE COMMUNITY AT
HAIFA—ARRIVAL IN BEYROUT.

AT 8 P.M. we reached the quarantine cordon at the foot of Mount Carmel, a narrow pass between the sea and the mountain, about two miles from Haifa, where we had intended to rest, fully relying on our certificate from the superintendent of the quarantine at Jaffa. Having always kept ourselves in quarantine since we left Beyrout, and lodged in our own tents, avoiding all villages, we expected to have been allowed to pass without any detention, but to our great mortification the officer in command informed Sir Moses that, having come to his cordon, he and his party must perform quarantine, but that he might send a messenger to the Governor of Beyrout, under whose orders he acted. This Sir Moses at once did, and having addressed an Arabic letter to him, he charged one of the soldiers of his suite to take it to the Governor with all possible speed. In the meanwhile, the superintendent suggested that we should have all our things dipped twice into the sea, once on that day, and after seven days a second time.

Some members of the Hebrew community came to us and promised to bring us all the provisions we might require during our stay in quarantine, and we became reconciled to our detention. Mr Young, the British Consul in Jerusalem, when forwarding to Sir Moses his letters from England, took the opportunity of adding some information respecting the state of the Holy City, which was far from satisfactory. He also informed Sir Moses that several of his friends had been attacked by serious illness. Mr Kilby, of Beyrout, sent a report, in which he said that war was inevitable, that all the country was in a disturbed state and the roads infested with robbers. Several assassina-

tions had taken place even at Beyrout, and he recommended us to apply to the Governor of Acre for an escort. "Last week," he wrote, "two Jews left Beyrout with three hundred dollars for Hebron, which had been sent from Amsterdam for the congregations; they were stopped near Kasmia, robbed of the money and dreadfully beaten, one of them being shot in the struggle. Although severely injured, the wounded man contrived to reach Sidon, but died there." "How wonderful are the ways of Heaven!" observed Sir Moses. "The second night after we left Beyrout we thought ourselves most unfortunate in being compelled to sleep in the open air, as we were too fatigued to reach our tents and luggage, which were already at Kasmia. Had we continued our journey and succeeded in reaching that place, we should in all probability have shared the same fate as the other two Jews." A messenger had also been robbed, and had lost several of his fingers by a sword cut.

Signor M. di A. Finzi, the British consular agent at St Jean d'Acre, came to present his respects to Sir Moses, and brought some valuable information respecting agriculture in the environs of Tiberias and Safed. This gentleman had acted most benevolently towards the unfortunate people who had been attacked by Druses. The British Consul of Haifa also came to see Sir Moses, and reported that Ibrahim Pasha had advanced on Aleppo. It was rumoured that there had been some fighting, and all the troops in quarantine had received orders to leave the next day and join Ibrahim Pasha. All the country was in a most disturbed state, and the Jews of Safed were so much alarmed, that they fled from their homes and had reached Haifa in a very distressed condition. The people at Safed had received information that the Druses were coming to pillage the place. The Governor of the town had left it with the few soldiers he had under his command. Every one appeared very uneasy at the unprotected state of the country, as a hundred men from the mountains could, with the greatest facility, have plundered every town and village in Palestine. On the previous evening the Governor of Acre had brought his thirty-five wives to the Carmellite convent as a place of security; he remained there overnight and left in the morning. The convent was just above the spot where the quarantine ground was situated.

Thursday, 27th June.—Even the discomforts of a detention

in quarantine were sometimes varied by pleasing incidents, such as making the acquaintance of distinguished travellers. In this case we had the pleasure of becoming acquainted with several eminent men, including the Rev. Dr Alex. Keith and Dr Black, who happened to be performing their quarantine in the same locality.

These gentlemen called on Sir Moses, and he returned their visit the next day. The time passed so agreeably to all that these visits were frequently renewed.

The superior of the convent on Mount Carmel addressed a very polite letter to Sir Moses, regretting that our being in quarantine prevented his having the pleasure of receiving us in his convent, but making an offer of his services, and sending a present of the best wine of Mount Lebanon.

Saturday, June 29th.—The day was spent in repose, with prayers and reading the Sacred Scriptures. Being so close to Mount Carmel, our thoughts naturally turned to the Prophet Elijah; and in addition to the usual Sabbath prayers, Sir Moses read to us the 18th chapter of 1st Kings in a most solemn manner, and with such fervour that every one present was deeply affected.

In the course of the day the messenger returned, bringing the following reply to Sir Moses' letter:—"The Governor cannot allow a shorter quarantine than seven days."

In the evening, after the conclusion of Sabbath, letters from Mr Kilbee were opened, containing the correspondence from England. There had been disturbances in some of the manufacturing towns at home and in Paris; the Melbourne ministry had resigned, but had again accepted office. This was all the news we received from England, but Mr Kilbee added unsatisfactory intelligence from Beyrout. He wrote that the Druses had plundered Damascus, and the whole country was in a state little short of rebellion, and that poor Lady Hester Stanhope had died on the night of the 21st inst., having been without medical aid or the attendance of any European. Mr Moore, the British Consul, and the Rev. Mr Thomson had been to her house on the 23rd, and they buried her the same night by moonlight.

The accounts which the messenger brought from Beyrout of the disturbed state of the country induced some of our men to beg Sir Moses to discharge them, as they were fearful of con-

tinuing the journey, and all appeared much alarmed. Both Sir Moses and Lady Montefiore were undecided by which way they should proceed to Alexandria, as they were unwilling to go by sea, the boats from Haifa to Alexandria being very small ; nor did they wish to risk an attack of the Druses by going to Beyrout.

Sunday, June 30th.—We heard heavy firing at Acre, about two hours' ride from here, which caused some uneasiness ; but at ten o'clock the guardians informed us that Ibrahim Pasha had defeated the Sultan's army near Aleppo, and had taken many prisoners. The firing of cannon at Acre was in celebration of the victory. Sir Moses feared it was but a proof of hostilities having actually commenced.

Many gifts arrived daily from the Agha of the place, from the Superior of the convent, and from several Sheiks in the neighbourhood ; and as Sir Moses invariably returned handsome presents to these parties, as well as to their servants, it is not surprising that, in every town and village which they visited, the gifts they received were so numerous.

The chief of the quarantine visited us with the physician, and requested me to feel the pulses of every one of our party, including Sir Moses and Lady Montefiore, and to declare on my honour whether they were in good health. They evidently mistook me for a doctor of medicine, and I gladly complied with their request. I felt the pulse of everyone, and reported it to be in a most satisfactory state. During this examination Sir Moses was in a state of great uneasiness, as the least indisposition would have subjected him and the rest of the party to an addition of forty days extra quarantine at the least, which he prayed heaven to avert, as he feared it would make us all seriously ill. The same evening Drs Keith and Black came to our tents and acquainted us with the news they had just received from Haifa. The road to Beyrout by the sea shore was infested with thieves, and the road they had intended to take, through Nablous, was quite impassable ; they had therefore determined to proceed by sea, and intended leaving at six o'clock the next morning. Sir Moses, however, relying on the Almighty's protection, decided to go by land with Mr Finzi, the English Consular Agent at Acre, who had offered to accompany us.

Monday, July 1st.—"We left with a grateful heart," writes

Sir Moses, "the place of our encampment in the morning, and were accompanied by the superintendent of the quarantine, the British Consul at Haifa, and Signor Finzi, who rode with us as far as the Synagogue in Haifa. They wished to wait for us there, and then accompany us to Acre, but I thanked them for their intentions and begged them not to do so; they therefore took leave of us with many good wishes."

We entered the Synagogue, which was but a small and mean looking room, and after divine service Sir Moses and Lady Montefiore distributed gifts to the poor to the same amount he had given in the other towns. He expressed his displeasure to the Portuguese community for allowing marriages among such very young people to take place, and begged them to follow the example of their co-religionists in Jerusalem, who allowed no such early marriages as those which must have taken place in Haifa. Of the few German Jewish families whom he saw there he spoke in terms which showed his great satisfaction with them.

Tuesday, July 2nd.—We set off this morning at two. Our road for three hours lay through a well cultivated plain, but after that we had to cross a steep and rugged mountain. At seven o'clock we stopped in a beautifully situated spot to rest. We sat down under a fine tree in a garden which commanded an extensive sea view, but we were informed that snakes had been seen in the garden, so we started again at 2 P.M. Our road led over a mountain pass, one of the most difficult, Sir Moses said, he had ever seen. The pass ran many hundred feet above the sea and close to the edge of a precipice nearly all the way. On descending into the plain we found it well cultivated, being almost covered with white mulberry trees. We noticed several women engaged in stripping them of their foliage, whilst others were winding the silk off the cocoons.

At three o'clock we reached the fountain, "Ain el Gaml," or "Sebeel Iskandrooni," and from there to "Ain el Medfooni;" the road was again very rocky and in some parts precipitous. Lady Montefiore being an excellent rider, galloped along rather heedlessly, and her horse rushed right into the sea. Apprehending danger, I galloped after and succeeded in overtaking her, and in seizing the bridle of her horse. In doing so my own horse stumbled and threw me rather heavily, but fortunately the fall was not attended by any serious consequences. The

waters of the fountain just named bear a great reputation among the natives in that neighbourhood for their healing qualities, and numerous invalids may always be found there, who come for the cure of their various ailments. At six we encamped near the famous fountain known by the name of "Râs el-'ain," where the ruins of its great aqueduct leading to "El Ma'-shûk" (an isolated hill in the plain) and the ancient Tyre were still to be seen. This fountain and those previously named were considered by several writers of the middle ages to be identical with those alluded to by King Solomon in the Song of Songs (iv. 15): "A fountain of gardens, a well of living waters, and streams from Lebanon."

July 3rd.—We rose about one o'clock, set off at three, and reached "Nahr el Kasimiyah" at five. When we had crossed the river of that name, we saw a wolf under some rocks, about thirty yards distant. One of our guards fired immediately, but only succeeded in frightening it, and it ran away. The shock of the musket threw the man off his horse! "So much for guards!" exclaimed Sir Moses. "This was one of the three men we took from Acre, on account of the dangerous condition which the roads were reported to be in." Afterwards we saw four beautiful young deer bounding along the sea shore, and the British Consular Agent hurried on in the hope of getting a shot at them; but he was disappointed, much to the satisfaction of the soldier who had been so unsuccessful in attempting to kill the wolf. He slyly observed that he was pleased to find some one equally clever in the party; nevertheless, he continued, "our will was good, even if we failed in the deed." We rested at "El Kantare." During the day we came across quantities of wheat that was being cut and carried, and observed many men in the fields, but they were all Druses. They were the only able-bodied men we had seen engaged in agriculture during the whole of our tour. The crops were everywhere most abundant, and of excellent quality. Indian corn and tobacco covered much land, and had likewise a most promising appearance.

Sir Moses now sent a messenger to Mr Kilbee, of Beyrout, requesting him to engage a house for us. We started at four, and reached Bassatin towards the evening, where we encamped for the night. On the road we met three men, who were recognised as belonging to the sect of the Metouâli by the peculiar

turbans which they wore. Our guides begged them to let us have a little water to drink, but this they refused to do. As it is a most unusual thing in the East not to allow a traveller to quench his thirst, they were ultimately compelled to hand us their jars of water, though not before some unpleasant arguments as to their right of giving or withholding had taken place. Our people, having slaked their thirst, returned the jars to the Metouális, who took them, and immediately dashed them against the stones, where they were shattered to pieces. The strangers assigned as their excuse for doing so, that their religion forbade their using any vessel after it had been touched by a person of a different creed.

July 4th.—We rose soon after midnight, and started at two o'clock. Our road lay for some distance along the sands, close to the sea, and over rocks, from which we obtained fine views of the distant mountains. We reached "Chadi" at eight, and reposed there till 4 P.M., when we again set forward, and proceeded as far as "Bir Khassan," a small tavern on the road side. Here we recited a prayer of thanks for our safe return. A number of our brethren came to meet us, and in their company we continued our journey to Beyrout, which place we reached at eight o'clock. The afternoon's ride had been extremely beautiful, our route taking us through what seemed a succession of gardens. Sir Moses, however, felt very weak, and thought he could not have endured another day's journey. We found a house, which had formerly been inhabited by the Rev. Mr Thomson, comfortably prepared for us.

Friday, July 5th.—Beyrout.—Sir Moses received a visit from the Governor of the town, who said he was happy to see us safely returned, as he had been uneasy on our account. "Indeed," he observed, "you displayed more courage than prudence in attempting such a journey under existing circumstances, and I am delighted to think you met with so little inconvenience." He also gave us the official account he had received of the victory. He said 12,000 prisoners had been captured, besides 140 pieces of cannon, and 25,000 stands of arms, the killed and wounded on both sides being 9000. The victory had been most decisive, and the whole of the Turkish army was annihilated. "Before this battle," the Governor continued, "the country was in a state little short of open rebellion. There being no

troops left to keep the Druses in check, they came down from the mountains, and pillaged the towns at their pleasure. Many of the inhabitants of Damascus and Safed fled to Beyrout and Acre for refuge."

The residence which Sir Moses and Lady Montefiore occupied was so pleasant, that it contributed greatly towards their recovery from the fatigue and excitement of the journey. The house stood very high, in the midst of a beautiful garden. It was about three quarters of an hour's ride from the town, and commanded beautiful views of the sea, the adjacent country, and the mountains of Lebanon. The gardens in the neighbourhood were mostly filled with mulberry trees (white) for the cultivation of silk-worms, and, at a short distance, we noticed several sand hills. These hills move progressively, and destroy the country in their course by burning the land and trees. Of many fig trees only the tops remain visible. In the evening several visitors belonging to the Hebrew community arrived, and joined in divine service for the Sabbath.

July 6th.—The Austrian steamer from Jaffa arrived, bringing reports that Russia had chartered 400 transports to convey 25,000 troops from Odessa to Constantinople.

July 7th.—Many visitors came to offer their congratulations on our safe return from the journey ; among others, Mr Moore, the British Consul, who told us that English, French, and Austrian steamers were expected with further information respecting the political state of Egypt, Turkey, and Syria.

CHAPTER XXIV.

1839.

ON BOARD THE *ACHERON*—SIR MOSES' PLANS ON BEHALF OF THE JEWS IN PALESTINE—INTERVIEW WITH BOGHOZ BEY—PROPOSED JOINT STOCK BANKS IN THE EAST.

MONDAY, July 8th.—We sent the greater part of our luggage on board the *Acheron*, under the command of Captain Kennedy, and prepared to start at a moment's notice. Sir Moses occupied himself with writing letters to Mr Young, the British Consul at Jerusalem, to whom he sent money for distribution among the indigent Christians of the Holy City, as well as for their burial ground. To Mr Joseph Amsaleg he sent £500 for the poor of the Hebrew communities, and to the Rev. Mr Thomson he sent a donation for the Christian poor of Beyrout, as well as a souvenir for himself, in consideration of the accommodation afforded to Sir Moses in his house. To the poor of Safed he gave, through R. Moses Schmerling, 53,500 piastres, and to those of Hebron he gave, through Nissan Drucker, 11,770 piastres, being the amount he had promised for these two Holy Cities.

The following day Sir Moses concluded his arrangements with the representatives of the Hebrew community in Beyrout, respecting the distribution of his gifts for their Synagogue and poor. This being accomplished, his work for the day was over.

“I am now anxious,” said Sir Moses, “to have an interview with the Pasha at Alexandria, for the purpose of claiming of his Highness security for the persons and property of the Jews in Palestine, and particularly for those at Safed and Tiberias, where they are continually exposed to insult, robbery, and murder. I have also several other requests to make of him, viz., that he will order the walls of Tiberias to be repaired; that he will admit the evidence of Jews in cases brought before the judges or governors of the land; that he will permit land and

villages to be rented on a lease of fifty years, free from all taxes or claims of governors, the rent to be paid at Alexandria; that he will allow me to send people to assist and instruct the Jews in a better mode of cultivating land, the olive, the vine, cotton, and mulberries, as well as the breeding of sheep; finally, that he will give me a firman to open banks in Beyrout, Jaffa, Jerusalem, and Cairo. I sincerely pray," he continued, "that my journey to the Holy Land may prove beneficial to the Jews; not only to those who are already there, but to many others who may come to settle in the Holy Cities, either from love for the Land of Promise, or from a desire to quit countries where persecution prevents their living in peace. I shall then be amply repaid for the fatigue and anxiety of my journey."

July 10th.—Sir Moses had been extremely unwell on Tuesday and confined to his room, but feeling a little better the next morning, he gave orders for our immediate departure, as the English Consul had informed us of the arrival of the Indian Mail Packet, adding that we must embark at once, as the boat would get under weigh about noon. Having taken leave of all our friends, we proceeded to the wharf, where Captain Kennedy's boat took us on board the *Acheron*. We were under weigh at seven o'clock. The weather was extremely sultry, and a terrible swell, with a head wind, contributed greatly to the discomfort of all on board.

July 12th.—At five o'clock in the morning we had a sight of land off Rosetta, and at half-past nine we passed the Egyptian fleet; fourteen ships under full sail, standing to the east, about twelve miles from Alexandria. They made a very imposing appearance. All had new sails; they kept an equal distance ship from ship, a cable and a half's length apart (900 feet), and formed an excellent line. The second ship, with a flag at the foremast, was the Vice-Admiral's. The Admiral was in the centre of the line, which consisted of eleven line of battleships with three tiers of guns, two large frigates, and one large corvette. The Rear-Admiral's flag was at the mizzen of the last ship. We anchored safely in the harbour of Alexandria at 11 A.M. The men-of-war in the harbour were all dressed with flags, and over the houses of the Consuls floated the flags of their several nations. The captain took us on shore in his boat, and at one o'clock we reached the hotel. The first news we learned on our arrival was

that the Sultan was dead, and that his son and successor had accorded the Dominion of Egypt to Mohhammad Ali and his successors.

Sir Moses called on Colonel Campbell, but he had to wait some time before seeing him, as the Colonel was with the Pasha. The Colonel willingly consented to introduce Sir Moses to Boghoz Bey, and fixed four o'clock for the purpose. Colonel Campbell said he would call for Sir Moses, and bring one of his horses for him.

The Colonel was punctual, and we rode together to the residence of Boghoz Bey. Sir Moses gave him his three requests in writing, and he promised to lay them before Mohhammad Ali and explain them to him. The Bey appeared well inclined to forward his requests, and offered to present him to the Pasha either the same evening or the next morning. Sir Moses fixed nine o'clock the next day, although Colonel Campbell wished it to be the same evening. Sir Moses was, however, desirous that the Pasha should have time to consider and talk over the matter with his minister before the interview, and it being near Sabbath, he knew not how to get there.

July 13th.—We rose at five in the morning; recited the Sabbath morning prayers. About half-past seven we proceeded to the Pasha's palace. The Sardinian Consul kindly lent Sir Moses his sedan chair, the only one to be found in Egypt at that time. We could not ride in a carriage on account of the Sabbath. Sir Moses was in full uniform, and wore his Sheriff's chain. The palace was situated about half-an-hour's distance from the Hotel de l'Europe, and commanded an extensive view of both harbours, as well as the outer roads. The Pasha's fleet was in full sail nearly opposite to his window.

Sir Moses gives the following account of his interview with the Pasha :—

"I had to wait," he writes, "for Colonel Campbell in one of the attendance rooms, being before the time I had appointed to meet him; he came very punctually at nine o'clock. We were immediately admitted to the presence of Mohhammad Ali. He received me standing, then taking his seat on the divan, he motioned me to a seat on his right hand, Dr Loewe next to me, and Colonel Campbell on the left of the Pasha. His Highness gave me a very gracious reception, and spoke on each

of my requests. Referring to the one for renting land of him in Palestine, he said he had no land there, but any contract I might make with the Mussulmans should have his approval, and he would send it to Constantinople for confirmation.

"On repeating that I had been led to believe that his Highness possessed land there, from information I had received when in the country, he replied that if I could point out the parts belonging to him, I could have them.

"He said he would be glad to see the land better cultivated, and I might send proper persons with agricultural implements.

"I then spoke to him on the subject of the Jews being admitted as witnesses at Safed, Tiberias, and Hebron, in the same manner as in Jerusalem. He first said that on account of their religion they could not be permitted to give evidence against Mussulmans, but on my again repeating that they were so permitted in Jerusalem, he replied that Jews and Christians should be treated alike, and there should be no difference between them.

"I then spoke to him as to the rebuilding of the wall round the town of Tiberias, which had been destroyed by the earthquake. I said there were plenty of stones on the spot, and people willing to do the work free of expense, as the inhabitants were at present so much exposed to robbers. At first he misunderstood me, and asked which wall it was that the Jews wished to repair. I explained to him that both Mussulmans and Jews were equally anxious that the city wall should be repaired: both had written and spoken to me on the subject whilst I was at Tiberias, begging me to represent to him the present insecure state of the city; all that was required was his order to have the work done. He said he would order a report to be made immediately to him, and the wall repaired.

"I told him that in the cultivation of land, security was necessary for both land and person, and I hoped they would have it. This he also promised.

"I then spoke of establishing joint stock banks with a capital of £1,000,000 sterling, with power to increase it, if necessary. His eyes sparkled at this; he appeared delighted, and assured me the bank should have his protection, and he should be happy to see it established.

"I mentioned the branches : Alexandria, Beyrout, Damascus, Jaffa, Jerusalem, and Cairo.

"I said I was happy to see him looking so well ; he did not appear to me older than when I had the honour of being presented to him at Cairo in 1827. This is really the fact. I then congratulated him on the fine appearance of his fleet, which I had passed yesterday. He replied, ' At present it is very small.'

"I presented him with a bronze medal of our most gracious queen, struck by the city of London to commemorate Her Majesty's visit to the Guildhall on the 9th of November 1837. He appeared pleased, examined it attentively on both sides, asked me if it was a good likeness of the Queen, then thanked me for it. I took leave, and returned to the hotel the same way I came, being followed the whole way by crowds of curious people.

"Boghoz Bey, the Pasha's Minister of Commerce, had read over and explained my requests to him on the previous evening, that he might be fully aware of the object of my visit to him. Being anxious to have Mohhammad Ali's answers in writing, which he said Boghoz Bey should give me, as he had been present at our interview, I called on the Bey, but he had not returned from the Palace.

"Between four and five I walked there with Dr Loewe. Boghoz Bey received me most politely, and said as I had not put my signature to the written requests, he could not give me an answer in writing, but he hoped I was perfectly satisfied with what Mohhammad Ali had promised me this morning. He added that as soon as I had made my several requests in writing, and signed them, he would write me the answer, agreeably with the Pasha's words, as he had accorded me all I required.

"I thanked him, and immediately after the conclusion of Sabbath I wrote, and sent the several requests to Boghoz Bey, properly signed in the form of letters."

Numbers of visitors came to pay their respects to Sir Moses and Lady Montefiore, and offered congratulations on their safe return from Palestine. Mr Waghorn (the originator of the short overland route between England and India), read to Sir Moses the letters he had just addressed to Lord Palmerston, Mr Hobhouse, and the *Times* newspaper on the subject. The heat was intense, and we were so terribly persecuted by insects

that the pleasure of our interesting discussions was greatly marred. Sir Moses indeed observed that he could not live in Egypt, even to be king of the land.

Sunday, July 14th.—A deputation from the Hebrew community, headed by their Ecclesiastical Chief, and the representatives of their schools and charitable institutions, waited on Sir Moses to report on the state of their Synagogues, &c. Sir Moses, with his usual liberality, contributed towards the funds of all their charities. He then requested me to wait on Boghoz Bey to receive the letter which the minister had promised him. Accompanied by Lady Montefiore, Sir Moses afterwards paid some visits, and took leave of all who had called on them; and, this being accomplished, they proceeded to the harbour, where a boat belonging to the Pasha was waiting to take them on board the *Acheron*. The peculiar phraseology of the conversation I held with Boghoz Bey, partly in Arabic and partly in Turkish, made it desirable to give Sir Moses, on my return, an exact translation of it in writing, but it may be briefly related as follows. After the usual exchange of compliments, I endeavoured to obtain a definite answer to the letter addressed by Sir Moses to the Pasha, but the Bey did not care to express himself on any other subject than that of the proposed bank, and the elaborate manner in which he sought to induce Sir Moses to establish the bank without delay, the enticing promises of protection, patronage, and personal profit which he held out, left no room for doubt as to the interest he took in the scheme. I, on my part, enumerated in detail all the points to which Sir Moses attached so much importance, and the concessions which he asked in favour of religious toleration, justice, and the practice of agriculture and the establishment of colonies. Upon my pressing for an early reply, the Bey again endeavoured to gain time, and for that purpose changed the subject by opening a religious discussion, taking for his theme the interpretation of the prophet's words, "And the Eternal shall be King over all the earth; on that day there shall be one Lord, and His name One." He seemed to be under the impression that this would be an earthly king. I soon succeeded in allaying his fears, and convincing him that the words of the prophet Zachariah referred to the King of kings, the Almighty in Heaven.

Eventually he fixed ten o'clock as the time for receiving my

reply, and after a repetition of the customary Eastern complimentary phrases I withdrew.

It had struck me that the strange question the minister had put to me regarding the expectation of having one King over all the world, had been brought to his mind by the promoters of the colony which he told me intended to settle in Syria. Possibly they might have been informed of Sir Moses' plans, and made some remarks which had come to the ears of the minister. I therefore deemed it right to reassure him on the subject, so that no one should for a moment be led to believe that Sir Moses had any other object in view than that distinctly stated in his letter to the Pasha.

I went once more to Boghoz Bey, but not finding him at home, proceeded at once to the Palace. On my arrival there, I went to the secretary's hall and wrote a few lines, stating that I had come to see His Excellency Boghoz Bey for the promised reply, intending to send it in to him, notwithstanding his being with the Pasha. As I was in the act of handing the note to one of the attendants, the minister came out saying, "Come, my friend, immediately with me to His Highness." After having made my first and second bow, Boghoz Bey said to the Pasha, "This is the very person," alluding probably to the subject of their recent conversation.

The Pasha smiled. Artim Bey then said, "You will hear word for word just as I said to you yesterday."

The Pasha.—"I received the letter from Sir Moses just this very moment, that is, the official letter, and I shall send him two letters in reply, one which will reach him when he will be performing quarantine in Malta; acknowledging the receipt of his letter, and informing him that I will take steps to ascertain all particulars respecting the land he wishes to take on lease; but with regard to the protection of the people, the admission of evidence given by Jewish witnesses, and the repair of the wall of Tiberias, I shall immediately give orders. The latter shall be done, whether the stones and materials are to be found there or not, whether people will come forward willing to work or not; all will be done. I shall also write to Sir Moses in the same letter respecting the establishment of banks; all will be satisfactory. The second letter, in which all particulars respecting the contract, and the pointing out of land which belongs to

me, or which I shall have to take for Sir Moses from others, he will receive as soon as we shall have obtained all the required information. Be sure of all I have told you."

I thereupon said: "But perhaps His Highness would be so gracious as to give me even these few words in writing."

Upon this both Boghoz Bey and Artim Bey at once began: "My dear L., yesterday was your Sabbath and to-day is ours; I know you are strict in the observance of your religious tenets, therefore we beg you will not insist on our writing."

The Pasha smiled, so did all present. Boghoz Bey made several observations to the Pasha respecting our conversation of yesterday. Having expressed my thanks to the Pasha, in the name of Sir Moses, I withdrew from his presence.

At 3 P.M. the *Acheron* left the harbour. Our bill of health from Alexandria stated, "With regard to the health of the place, occasional cases of plague occur in this town." This was signed by John Wingfield Larking, Her Britannic Majesty's Consul. We were naturally all glad to quit the place.

CHAPTER XXV.

1839.

ARRIVAL AT MALTA—HOME AGAIN—BOGHOZ BEY RETURNS NO ANSWER—TOUCHING APPEAL FROM THE PERSECUTED JEWS OF DAMASCUS AND RHODES—REVIVAL OF THE OLD CALUMNY ABOUT KILLING CHRISTIANS TO PUT THEIR BLOOD IN PASSOVER CAKES.

JULY 18th.—About ten o'clock at night we entered the quarantine harbour at Malta, where we were ordered to remain till August 7th. To be confined for twenty days, during the hot summer months, with three hundred pilgrims, at Fort Manoel, was already a cause of great discomfort to Sir Moses and Lady Montefiore, but the circumstances were here made especially painful to them by the loss of a faithful servant, whose death occurred during their stay in the Lazaretto. In addition to this they received news that the Turkish fleet had been delivered up to Mohhammad Ali, in Alexandria, by Kapoudan Pasha; that the Sultan was dead, and 150,000 Russian troops had arrived at Constantinople. This change in the political horizon frustrated almost all Sir Moses and Lady Montefiore's hopes of seeing their schemes for the amelioration of the condition of Syria realised. There was no chance now of receiving letters from Mohhammad Ali.

August 6th.—The captain of the Lazaretto was there before we o'clock in the morning to give us *pratique*. Sir Moses and Lady Montefiore went to the Synagogue, presented some ornaments for the Ark, and various gifts to the officers. They also called on the Governor, and after paying visits to Sir Hector Grey and their many other friends, went on board our steamer the *Lycurgus*.

August 7th.—About twelve o'clock the steamer moved out of the harbour, and we all bade farewell to the island. On Saturday we cast anchor in the roads of Leghorn. When leav-

ing that place, Sir Moses remained looking at the city as long as it continued in sight. "Heaven only knows," he said, "whether I have seen the place of my birth for the last time; the state of my health and my age would lead me to believe that I can scarcely hope to visit it again. May peace, happiness, and prosperity attend my relatives and all its other inhabitants!"

August 11th.—At Marseilles, Sir Moses visited the gas-works, and expressed great pleasure at seeing the new gas holder and coal shed nearly finished. In the evening he invited all the gentlemen connected with the Imperial Continental Gas Association to take tea with him.

August 13th.—We left Marseilles and proceeded *viâ* Aix, Avignon, Valence, and Lyons to Châlons. Here we had an instance of the great attention which Sir Moses invariably paid to everything he saw. Having noticed a man lighting the street lamps without the aid of a ladder, he sent for the man to come to our hotel, desiring him to bring with him the long stick he had used in lighting the lamps. The man came and showed it to him; it had a small lantern near the top, and was furnished with a hook. In explaining its use the man pointed out that the burners had no taps but valves, which were raised or lowered by the hook. "It appears to me," said Sir Moses, "a very simple and neat contrivance, a saving of time, and consequently expense, both in lighting and extinguishing the flame." He requested me to make an exact drawing of the stick, with the lantern and hook attached to it, and before leaving the hotel, made the man promise to bring him one of the burners to look at.

Thursday, August 22nd.—We reached Paris. Baron Anselm de Rothschild, who had been with the King at Eu, told Sir Moses that the Pasha had refused to give up the Turkish fleet, and the King would not compel him. Sir Moses called on Mr Bulwer, who informed him that the King would probably be in Paris in five or six days, and wished Sir Moses to remain there, so as to be presented to him. Mr Bulwer also promised to take him to an evening party, to be given on September 3rd by Marshal Soult. But Sir Moses was longing to return to England, and would not prolong his stay.

August 30th.—We left the French capital for Beauvais, where we remained over Sabbath. On Sunday we proceeded to Boulogne, and on Thursday, September 5th, we arrived safely at Dover. Sir Moses and Lady Montefiore continued

their journey on the same day to Ramsgate, where they arrived in time to be present at the evening service in their Synagogue, and to offer up fervent thanks to the Most High for their safe return after so long an absence and so dangerous an excursion. The next day they left Ramsgate for Richmond, where they were received with most tender affection by their mother, sisters, and brothers, and every member of their family.

On their return their correspondence with the East increased rapidly, and engaged much of their attention. Messengers frequently arrived from Jerusalem to entreat them to do what they possibly could to improve the condition of the Jews there. Both Sir Moses and Lady Montefiore took great pleasure in relieving, as far as in their power, every deserving case.

At the end of December Sir Moses thought he might, without impropriety, remind His Excellency Boghoz Bey, Minister of Finance in Egypt, of the promise the Viceroy had made him, when he was at Alexandria, respecting the purchase of land in Syria, and the establishment of banks there and in Egypt. He addressed a letter to Boghoz Bey, recapitulating all the particulars which he had verbally explained to him and the Pasha.

Weeks and months passed, and no reply came from Egypt. Sir Moses meanwhile occupied himself with other subjects, thinking that perhaps another and more favourable opportunity might present itself for bringing the matter forward again. His duties in connection with his financial companies took up his time till about the month of March, when the report of an outrage in the East roused sorrow and indignation in the heart of every upright man.

In a letter from the Elders of the Hebrew community in Constantinople, addressed to Messrs de Rothschild in London, dated March the 27th, 1840, we read :—

“Independently of the tie which so strongly binds together the whole Jewish community, of which you, gentlemen, are distinguished ornaments, having always been prominent in assisting our distressed brethren, whose appeals to you are not infrequent, your hearts cannot but be greatly moved to sympathise with two Jewish communities (viz., that of Damascus, under the Egyptian jurisdiction, and that of Rhodes, one of the Ottoman States) oppressed by the tyrannies of the Pashas who govern them.

“These persecutions originated in calumnies, which the oppressors themselves have invented, and which have been long rankling in their hearts, to the prejudice of the Jewish community. Our brethren are accused of being accomplices in murder, in order to make their Passover cakes with the blood of the murdered men—a thing in itself incredible, as being forbidden in our holy religion. This report has, however, found credence with the governing Pashas of Damascus and Rhodes, and they have oppressed and incarcerated not only several old men and Rabbins, but even a number of children, putting them to tortures, of which it makes men shudder to hear. Such is the afflicting picture drawn in the letters of our persecuted brethren, of which, with deep regret, we hand you copies.

“The community now addressing you, although implored by the sufferers to put an end to these persecutions, and to prevent, if possible, their recurrence, is deeply grieved to find itself incapacitated from affording any relief, in consequence of being subject to a Government not on friendly terms with the Pasha of Egypt.

“There remain, therefore, no means of salvation for the oppressed, except an appeal to your innate goodness and pity. We entreat you to interpose your valuable mediation, in such manner and with such persons as you may deem most desirable, for the safety of our unhappy brethren languishing in chains and in prison, so as to obtain, from the Pasha of Egypt, the liberation of the Jews of Damascus, and a compensation, not only from the governing Pasha of Damascus, commensurate with the excesses committed by him, but also from the Consular Agents at Rhodes, who have oppressed persons not subject to them.

“We, the Rabbins and Elders of this place, impressed with the urgency of the case, and moved by compassion for our brethren, and further induced by the report which is current throughout the world, of the generous and philanthropic sentiments which animate you and fill your hearts, ever open to the miseries of the oppressed, feel persuaded that you will exert yourselves to do all you possibly can, in these distressing circumstances.

“(Signed) I. CAMONDO.

SALAMON QM. MCO. FUA.

SAMUEL DE N. TREVES.

"The Jews of Damascus, addressing Messrs Abram Conorte and Aaron Cohen, Elders of the Congregation at Constantinople, after expressing their wishes for their health, say as follows :—

"To our deep regret, we address you these few lines to inform you of the continued state of misery in which our brethren, inhabitants of Damascus, still remain, as communicated to you in my letter of the 17th of Adar (February), forwarded to you by the steam-packet. We had hoped to advise you in this letter that the circumstances of the murder, respecting which the Jewish community were calumniated, had been ascertained, but in this hope we have been sadly disappointed. We will now, therefore, repeat everything in detail, and it is this :—

"On Wednesday, the 1st day of the month of Adar (February) there disappeared from Damascus a priest, who with his servant had dwelt for forty years in the city. He exercised the profession of physician, and visited the houses of Catholics, Jews, and Armenians, for the purpose of vaccination.

"The day following, viz., Thursday, there came people into the Jewish quarter to look for him, saying they had seen both him and his servant in that quarter on the previous day. In order to put into execution their conspiracy they seized a Jewish barber, telling him that he must know all about the matter, and took him to the Governor, who on hearing the accusation, immediately ordered him to receive five hundred stripes. He was also subjected to other cruelties. During the intervals between these inflictions he was urged to accuse all the Jews as accomplices, and he, thinking by this means to relieve himself, accused Messrs David, Isaac, and Aaron Harari, Joseph Legnadio, Moses Abulafia, Moses Becar Juda, and Joseph Harari, as accomplices, who had offered him three hundred piastres to murder the above mentioned priest, inasmuch as the Passover holidays were approaching, and they required blood for their cakes. He said that he did not, however, give ear to their instigations, and did not know what had happened to the priest and his servant. Upon this the Pasha caused the persons named to be arrested as instigators, and punished with blows and other torments of the most cruel nature; but as they were innocent they could not confirm as true that which was a calumny, and therefore, in contradiction, they asserted their innocence, appeal-

ing to the sacred writings, which strictly prohibit the Jews from feeding upon *any* blood, much less that of a fellow-creature, a thing totally repugnant to nature. Nevertheless they were imprisoned with chains round their necks, and had daily inflicted on them the most severe beatings and cruelties, and were compelled to stand upright without food of any kind for fifty hours together.

“Subsequently the Hebrew butchers were cited to appear; they were put in chains together with the Rabbins Jacob Antubi, Salomon Harari, and Asaria Jalfon; and they too were beaten to such an extent that their flesh hung in pieces upon them; and these atrocities were perpetrated in order to induce them to confess that they used blood in making the Passover cakes. They replied that, if such had been the case, many Jewish proselytes would have published the fact. This, however, was not sufficient.

“After this, the same Governor went to the boy’s college; he had the boys carried to prison, bound them with chains, and forbade the mothers to visit their imprisoned children, to whom only ten drachms of bread and a cup of water per day were allowed, the Governor expecting that the fathers, for the sake of liberating their children, would confess the truth of the matter.

“Subsequently a Jew, who was still at liberty, presented himself before the Governor, stating that the calumny of our using blood for our Passover cakes had been discussed before all the Powers, who, after consulting their divines, had declared the falsehood of the charge; and he added that either others had killed the priest and his servant, or they had clandestinely absented themselves from the country, and that the barber, in order to save himself from persecution, had stated that which was not true.

“Upon this the Governor replied that, as he had accused other persons of killing them, he must know who the murderers were; and in order that he should confess, he was beaten to such an extent that he expired under the blows.

“After this, the Governor, with a body of six hundred men, proceeded to demolish the houses of his Jewish subjects, hoping to find the bodies of the dead, but not finding anything, he returned, and again inflicted on his victims further castigations and torments, some of them too cruel and disgusting to be

described. At last, being incapable of bearing further anguish, they said that the charge was true!!!

“The Governor, hearing this statement, asked them where they had secreted the blood of the murdered men, to which one of them replied, that it had been put into a bottle, and delivered to Moses Abulafia, who, however, declared he knew nothing of it. In order to make him confess he received a thousand stripes, but this infliction not extorting any confession from him, he was subjected to other insupportable tortures, which at length compelled him to declare that the bottle was at home in a chest of drawers. Upon this the Governor ordered him to be carried on the shoulders of four men (for he could not walk), that he might open the bureau. This was opened, but nothing was found in it, except a quantity of money which the Governor seized, asking at the same time where the blood was. Whereupon Abulafia replied that he made the statement in order that the Governor should see the money in the bureau, trusting by this means to escape. Upon this the tortures were again repeated, and Abulafia, to save himself, embraced the Moham-medan religion.

“In this manner they treated all the prisoners who have been for one month in this misery. In Beyrout and in Damascus the Jews are not permitted to go out.

“After this an individual came forward, and stated that by means of astrology he had discovered and ascertained that the seven individuals above named assassinated the priest, and that the servant was killed by Raphael Farkhi, Nathan and Aaron Levy, Mordecai Farkhi, and Asher of Lisbon. The two first were immediately arrested, the others, it appears, sought safety in flight.

“You will judge from this—the Elders of Damascus say—what sort of justice is administered by means of astrology, and how such justice is exercised. And there is no one who is moved to compassion in favour of the unfortunate victims. Even Bekhor Negri, the Governor’s banker, unable to bear these afflictions, became a Mussulman.

“Read this, dearest friends,—they continue,—to Messrs Camondo, Hatteni, and Carmona, in order that they may co-operate for the safety of our unfortunate and calumniated brethren, with such persons as they may deem most fitting.

“The Jews of Rhodes describe their state of misery to the elders of the congregation in Constantinople in the following statement:—

“A Greek boy, about ten years old, son of an inhabitant of the country, is said to have been lost, and the Christians have calumniated us by saying that we have killed him. All the European Consuls came forward to demand an elucidation of the affair. They went in a body, with the exception of the Austrian Consul, to the Pasha, and requested that he would entrust to them the conduct of the business, which request the Pasha granted. They then summoned before them two Greek women who dwelt near the city, who stated that on Tuesday some Jews were passing from the villages to the city, and that one of them had a Greek boy with him. The Consuls immediately cited the Jew to appear before them, and questioned him on the subject. He replied, that he could prove that during the whole of Tuesday he was in the village, and did not come into the city until Wednesday. He added, moreover, that even if this boy did enter the city by that road, and at the time the Jews were going into it, it ought not therefore to be believed that the Jews had killed him, as the road was the chief and public thoroughfare through which any one might pass.

“These reasons were not admitted by the Consuls, and the unfortunate Jew was immediately put in irons, and tortured in a manner never yet seen or heard of. Having been loaded with chains, many stripes were inflicted on him, red hot wires were run through his nose, burning bones applied to his head, and a heavy stone was laid upon his breast, so that he was reduced to the point of death; all this time his tormentors were accusing him, saying, ‘You have stolen the Greek boy, to deliver him up to the Rabbi—confess at once, if you wish to save yourself.’

“Their object was to calumniate our Rabbi, and to take vengeance on all the community; and they stated openly that this was done for the purpose of exterminating the Jews in Rhodes, or to compel them to change their religion, so that they might be able to boast in Europe of having converted an entire community.

“Meanwhile the poor Jew cried out in the midst of these torments, praying for death as a relief, to which they replied,

that he must confess to whom he had given the boy, and then he should be immediately set at liberty. The poor Jew, oppressed by tortures beyond endurance, resorted to falsehood in order to save himself. He calumniated first one and then another, but many whom he accused had been absent from the town some time, which clearly proved that his assertions had no other object than to free himself from these tortures. Nevertheless all those who could be found were immediately imprisoned, and subjected to insupportable torments, to extort from them the confession that they had delivered the boy to the Chief Rabbi, or to the elders of the community, and night and day they were tormented, because they would not accuse innocent persons. Meanwhile, goaded by continual tortures, these poor creatures cried out and prayed that they might be killed rather than be subjected to the endurance of such anguish; especially seven of them, who anxiously courted death, and indeed were all but dead in consequence of these tortures. To increase the misery, the Jewish quarter was closed and surrounded by guards, in order that none might go out, or learn what had happened to their unfortunate brethren.

“You must know—they say—that during the day at such times as there is no one in the Jewish quarter, the Christians are going about endeavouring clandestinely to leave the dead body of a Turk or Christian in the court of some Jewish house, for the purpose of having the individual brought before the Governor, in order to give a colouring to their calumny. Such is the misery that weighs upon our hearts and blinds our eyes. We have even been refused the favour of presenting a petition to the Pasha of the city.

“After three days spent in this wretchedness, they refused even to supply us with bread in our quarter, for our families shut up with us; but by dint of entreaty we have obtained, as a favour, the supply at high prices of salt fish and black bread.

“From what we can gather from the Europeans who are about the Pasha, he acts in concert with the Consuls, as he has done from the beginning. We except the Austrian Consul, who at first endeavoured to protect us, but who was at length compelled to join with the multitude.”

CHAPTER XXVI.

1840.

INDIGNATION MEETINGS IN LONDON—M. CRÉMIEUX—LORD PALMERSTON'S ACTION—SIR MOSES STARTS ON A MISSION TO THE EAST—ORIGIN OF THE PASSOVER CAKE SUPERSTITION.

THESE communications, together with all the letters which had been addressed to Sir Moses on the same subject, were submitted to the consideration of the Board of Deputies and others at a meeting held at Grosvenor Gate, Park Lane, the residence of Sir Moses.

There were present—Mr Joseph Gutteres Henriques, President; Baron de Rothschild, Sir Moses Montefiore, Messrs Moses Mocatta, I. L. Goldsmid, Jacob Montefiore, Isaac Cohen, Henry H. Cohen, Samuel Bensusan, Dr Loewe, Messrs Louis Lucas, A. A. Goldsmid, Louis Cohen, H. de Castro, Haim Guedalla, Simon Samuel, Joel Davis, David Salamons, Abraham Levy, Jonas Levy, Laurence Myers, Solomon Cohen, Barnard van Oven, M.D., S. J. Waley, and F. H. Goldsmid.

The following resolutions were unanimously adopted :—

“That this meeting has learned with extreme concern and disgust that there have been lately revived in the East those false and atrocious charges, so frequently brought against the Jews during the middle ages, of committing murders in order to use the blood of the murdered as an ingredient in the food during the religious ceremony of Passover, charges which, in those times, repeatedly served as a pretext for the robbery and massacre of persons of the Jewish faith, but which have long disappeared from this part of the world, with the fierce and furious prejudices that gave them birth.

“That this meeting is anxious to express its horror at finding that, on the ground of these abominable calumnies, numbers of Jews have been seized at Damascus and at Rhodes; that many children have been imprisoned, and almost totally deprived of

food ; that of the adults seized, several have been tortured till they died, and others have been sentenced to death, and, it is believed, executed, although the only evidence of their guilt was the pretended confessions wrung by torture from their alleged accomplices.

“That this meeting earnestly request the Governments of England, France, and Austria to remonstrate with those Governments under which these atrocities have taken place, against their continuance.

“That this meeting confidently relies on the sympathy and humanity of the British nation to exert its influence and authority to stay such abominable proceedings, and that the President, Joseph Gutteres Henriques, Esq.; The Baron de Rothschild, Sir Moses Montefiore, and Messrs I. L. Goldsmid, Jacob Montefiore, David Salamons, A. A. Goldsmid, and F. H. Goldsmid do form a deputation to request a conference on the subject with Her Majesty’s Secretary of State for Foreign Affairs.

“That these resolutions be advertised in the newspapers.”

A letter was read from the Rev. Dr Hirschel, Chief Rabbi, expressive of his regret that his infirmities prevented his attendance at the meeting, and declaring his concern at the revival of such false and calumnious assertions, and his horror at such atrocious cruelties.

The meeting was attended by Monsieur Crémieux, Vice-President of the *Consistoire Central des Israelites Français*, who addressed the meeting, expressing his concurrence and sympathy in its proceedings.

On April 30th the Committee proceeded to Downing Street, and were most kindly received by Lord Palmerston. He promised to use his influence with Mohhammad Ali and the Turkish Government to put a stop to such atrocities. Sir Moses mentioned on this occasion, when Lord Palmerston was speaking of his visit to Palestine, Mr Young’s humanity at Jerusalem, and also the fact that the Jews were desirous of being employed in agricultural pursuits.

On June 15th at a meeting of the Deputies and Representatives of all the Synagogues, including the Rev. Dr Hirschel, Rev. D. Meldola, Monsieur Crémieux, and Rev. D. Bibas, Sir Moses was requested to proceed, with Monsieur Crémieux, to Alexandria and Damascus, to which request he acceded.

On June 23rd he attended a meeting at the Great Synagogue, where the resolutions adopted at the previous meeting (June 15th) were confirmed, and he declared his readiness to go.

On the 24th of June he went with Baron Lionel de Rothschild to the Foreign Office. Lord Palmerston was most friendly, and read to them the despatches to Colonel Hodges and Lord Ponsonby. That to Colonel Hodges was most strongly worded, calling on him to address Mohhammad Ali in writing to urge him to compensate the sufferers, and remove those officers who had misconducted themselves in Damascus. Lord Palmerston further said he would give Sir Moses letters to Colonel Hodges, telling him to afford him every protection and assistance, and desiring him to apply to Mohhammad Ali to give him (Sir Moses) every facility for the investigation of the affair. His Lordship also added that he would give him any other letters he might require.

On Friday, July 3rd, there was a crowded and enthusiastic meeting in the Egyptian Hall at the Mansion House, of bankers, merchants, and many influential and learned British Christians, for the purpose of expressing their sympathy with the Israelites, and their earnest wishes for the success of Sir Moses Montefiore previous to his starting on the mission to the East. Mr Alderman Thompson took the chair. The principal speakers were the Lord Mayor, Sir Chapman Marshall, J. Abel Smith, John Masterman, S. Gurney, Sir Charles Forbes, Dr Bowring, Daniel O'Connell, and the Hon. and Rev. Noel. The result of the meeting was highly satisfactory.

In the interval between these meetings Sir Moses attended the Queen's Drawing-Room, and was most graciously addressed there by Prince George of Cambridge, who said he was glad to see him, and reminded him of his having met him at Malta.

At a meeting of the Board of Deputies on the 26th Sir Moses was unanimously elected their president, on the resignation of Mr J. H. Henriques. He attended the annual festival dinner of the Jews' Hospital, when the Duke of Sussex presided. On the 11th of June he went to the Merchant Taylors' Hall to meet the Duke of Cambridge and Prince George, the latter being made an honorary member of the Company. Taking special interest in the abolition of slavery, Sir Moses and Lady Montefiore both attended the grand meeting of the Society for the

Abolition of the Slave Trade, when Prince Albert took the chair and addressed the company. On June 15th he was present at a meeting of the Board of Deputies of the British Jews, and agreed to the addresses of congratulation prepared by the Hon. Secretary, to be sent to Her Majesty, Prince Albert, and the Duchess of Kent, on the occasion of the escape of the Queen from the attempt made on her life in the Park on the 10th of June. The address to Her Majesty was subsequently presented by him, as President of the Board of Deputies, accompanied by four other gentlemen, at St James' Palace; and Sir Moses was then presented to the Queen by the Duke of Norfolk, on his going to the East. The next day Sir Moses and the same four gentlemen presented the address to the Duchess of Kent, who received them most amiably, and enquired particularly after Sir Moses' health. He then proceeded with them to Buckingham Palace, and presented the address to Prince Albert, who also received them very graciously.

Sir Moses, as the representative of the Jews in the British Empire, now commenced making his arrangements for the departure of the Mission, and Monsieur Crémieux, as representative of the Jews in France, took similar steps.

Sir Moses selected for his companions Mr D. W. Wire (his former under-Sheriff and afterwards Lord Mayor of London), Dr Madden, a distinguished author and well-known traveller in the East, and myself.

Monsieur Crémieux engaged as his companion Monsieur Solomon Munk, a distinguished savant of Paris.

Before I proceed to give the account of the present mission, as taken from the entries in Sir Moses' diary and from my own personal observation, I deem it necessary to direct the attention of the reader to the origin of accusations similar to those made at Damascus, which were brought against the Jews in former times; and to point out the reason why, even to this day, they are not without effect in some of the most enlightened countries.

Tertullianus (J. Septimus Florens), one of the Fathers of the Church, who lived in the second century, complains in his work entitled "*Apologet. advers. gentes*" (chap. 8), of the adherents to the religion to which he himself belonged being accused of sacrificing and eating children. Upon which, Pamelius, in his commentary on the same chapter (which he dedicated to

Philip II. and Pope Gregory VIII.), observes, that the accusation has its origin in the misunderstanding of the sense of all those passages in the New Testament which refer to the Agapes. These verses have been taken by the uninitiated in their literal sense.

The heathens at that time asserted that the Christians used human blood at their Passover. Thus we find the origin of that horrible accusation in the first three centuries of the Christian era; not until the thirteenth century was it brought against the Jews, viz., in the year 1235 in Fulda, 1250 in Spain, 1264 in London, 1283 in Bachrach, Moravia, 1285 in Munich.

If these charges were true, it might be asked, how is it that the Jews, who celebrated the Passover festival fifteen hundred years before the Christian era, had never been accused of such a crime before? The answer to this question is to be found in the history of the thirteenth century.

It was in this century, when fanaticism and hatred of race prevailed, and when persecutions for witchcraft and the burning of heretics and sorcerers were of frequent occurrence, that it appeared opportune to bring against the Jews the same accusation which had been formerly brought against the ancestors of their accusers, viz., the using of Christian blood for the Passover. The wealth of the Jews in several parts of Europe, as well as the high position to which they were raised in Spain by the rulers of the land, had aroused the jealousy of their adversaries. The unfounded nature of the accusation against them was so palpable that the heads of the Church deemed it necessary to defend and protect them. Thus Pope Innocent IV. published a Bull on the 5th of July 1247, addressed to the heads of the Church in France and Germany, officially refuting the demoniacal accusation (S. Baronitas Annales eccles. ad annum 1247, No. 84). I give here a translation of it in order to afford the reader the opportunity of acquainting himself with the contents of that important document:—

“LYONS, 3rd July 1248.

“Pope Innocent, the servant of the servants of God, sends his apostolic greeting and blessing to the right reverend Fathers, Bishops, and Archbishops in Germany.

“We have received from Germany the sad news that in your

towns and dioceses there is a wish to despoil the Jews, in an illegal manner, of their property, and that, for this purpose, malicious counsels and different false accusations are brought against them. Without considering that they were, in a certain way, entrusted with the care of the Christian faith; that the command of Holy Scripture, 'Thou shalt not commit murder,' was given to them; and that, by their law, they are forbidden to touch corpses on the Passover, they are accused of eating in company the heart of a murdered child, and if the dead body of any human being is found, they are believed to be the murderers, although such practices are in direct contradiction to their laws. By such false accusations they are oppressed, and deprived of all their goods, although they have never been brought before any judge and found guilty, in spite of the privileges graciously granted them by the Apostolic Chair. This is against all human and divine law, and brings these said Jews into a worse condition than that of their forefathers under the Pharaohs of Egypt, and forces them, in their misery, to leave the places where their fathers had been settled from time immemorial. In their fear of being exterminated entirely, they have sought the protection of the Apostolic Chair, and we hereby forbid every unjust oppression of the said Jews, whose conversion we trust to the mercy of God, according to the promise of the Prophet, that those of them who remain shall be saved; and we commend them to you, our brethren, through this Apostolic letter, that you may show favour to them, and help them to their right, when they have been unjustly imprisoned; and that you in no case permit them to be oppressed for the said or similar causes. Those who are guilty of molesting them in this way are to be punished by doing penance in the Church, without regard to their station.

"Given at Lyons, on the 3rd of July, in the fifth year of our Pontificate."

In 1275 the Emperor Rudolf of Hapsburgh confirmed this Bull, in a decree, sealed with his great seal, which is still to be seen in the Archives of the Town of Cologne. The title of this decree is, "I, Rudolphus, Rex Rom., do hereby confirm the privileges granted to the Jews by Popes Gregory and Innocent, and declare to be untrue, that which some Christians say,

that they do eat the heart of a dead child on the day of their Passover."

The contents of this decree are a literal translation of the Bull given above. Another Bull issued by Gregory, says, amongst other things:—

"Gregory, &c. . . . Following the example set us by our predecessors of blessed memory, Calixt, Cugen, Alexander, Cölöstin, Honorius, and Gregory, we agree to the prayer of the Jews, and will hold the shield of our protection over them. We also strictly forbid, that any Christian force them, against their will, to be baptised, as only those can be considered as Christians who, from their own free will, accept baptism. Nor shall any Christian dare, without a judgment from us, to wound or to kill them, to deprive them of their money, or in any way to molest them in the privileges granted to them in the places where they live."

The Emperor concludes his decree with the following words: "We confirm and permit, in our Royal mercy, by this act to the said Jews, all and everything which was granted and given to them by the Roman Popes, so that they may live securely under the shadow of our protection, and that they shall not be condemned, in any case whatever, unless properly judged and found guilty by the righteous testimony of Jews and Christians.

Considering that M. Achille Laurent has published a book, in which he presumes to give what he calls a "*Procédure complète dirigée en 1840 contre des Juifs de Damas*,"—a book which is replete with outbursts of hatred against the Jews, and has, since its publication, unfortunately served almost as a text-book in the hands of their adversaries,—I think it desirable, in addition to the declaration of the Pope given above, to introduce to the reader the names of some eminent Christian scholars, who have but recently (since the accusations of Kohling and Geza roused the attention of the public) expressed their opinion in the works they have published; some of which were written by the special order of the Courts of Law in Austria, and the Universities of Amsterdam, Leyden, Utrecht, and Copenhagen.

The Right Rev. Bishop Dr Kopp, of Fulda; the Right. Rev. Dr J. H. Reinkens, in Bonn; Professor Dr Franz Delitzsch; Professor Dr A. Dillman; Professor Dr G. Ebers; Professor

Dr H. L. Fleischer, in Leipzig ; Professor Dr H. Kalkar, in Copenhagen ; Professor Dr Paul de Lagarde, in Göttingen ; Professor Dr Merx, in Heidelberg ; Dr Alois Muller, in Vienna ; Professor Dr Th. Nöldecke, in Straszburg ; Professor Dr Riehm, Professor Dr Carl Siegfried of Vienna, Professor Dr B. Stade of Gieszen, Professor Dr Sommer of Königsberg, Professor Dr Strack of Berlin, and Dr August Wunsche of Dresden.

A book entitled, "Christliche Zeugnisse gegen die Blutbeschuldigung der Juden," published by Walther and Apolant, Berlin, 1882, gives a compilation of all the statements on the subject made by these authors, all proving the accusation to be a calumny.

To take possession of the wealth accumulated by the industrious and sober habits of the Jews, and to deprive them of the important positions which they had, by their uprightness and ability, obtained, was the object their adversaries had in view in raising this accusation in the thirteenth century, and the same object can be traced in the persecutions which, in the present century, in some parts of the world, continue to affect individuals, and sometimes even whole communities.

July 7th.—We proceeded to the London Bridge Wharf, where we were met by the members of the Ecclesiastical Courts, both of the German and Portuguese congregations, and many others of our brethren. "I should think," Sir Moses observes in his diary, "there were more than one hundred Jews waiting to see us set off, all giving us their blessing, and wishing us health, success, and a safe return. May the Almighty hearken to their prayers, and grant their petition."

It was blowing very hard when we reached Gravesend, and we determined to land, which was not effected without some difficulty and inconvenience. Sir Moses and Lady Montefiore were much fatigued, having spent nearly the whole of the previous night in writing letters and arranging various important matters relative to the Mission.

July 8th.—We went on board the *Arrow* a little before eight, and reached the French coast before eleven o'clock. The weather being squally and the sea rough, we and several others remained on board till the vessel could enter the port. We came to anchor, and continued to roll about till half-past four, when we landed in safety.

Thursday, July 9th.—Found our carriages and servants all well at Boulogne, and ready to receive us. Having taken some refreshment, we proceeded to Abbeville, and travelled all night, arriving shortly after mid-day in Paris.

During our stay there we had frequent interviews with the members of the Rothschild family, who took a deep interest in our Mission. A meeting of the Consistoire de France on the subject was held at the house of Baron Anselm de Rothschild, which I attended together with Dr Loewe and Mr Wire. Monsieur Crémieux made a fervent appeal to all present, and the result was very satisfactory. We left Paris on the 13th July, together with Dr Madden, who had come from London to join us. Monsieur and Madame Crémieux joined our party at Avignon, and together we reached Marseilles on the 20th. The Grand Rabbin, with the principal members of the community, immediately came to welcome us; afterwards we went on board the *Minos* to inspect our cabins.

Tuesday, July 31st.—Repaired early in the morning to the Synagogue, and prayed for the safety and success of our Mission. At 4.30 P.M. we went on board the *Minos*; Messrs Palmer and Taylor, of the Imperial Continental Gas Association, accompanied us. Mr Moore, the Queen's messenger, and Mr Doyle, of the *Chronicle*, were fellow passengers. The wind blew very fresh when first we started, but the evening was very fine.

CHAPTER XXVII.

1840.

ARRIVAL AT LEGHORN—ALEXANDRIA—SIR MOSES' ADDRESS
TO THE PASHA—ACTION OF THE GRAND VIZIR.

JULY 23rd.—Landed at Leghorn, and went at once to the Hotel du Globe. Many visitors called. A deputation from the Synagogue came, and Sir Moses and Lady Montefiore asked to have the evening prayers read in the presence of all their brethren. They accordingly gave notice to the members of the community, who assembled in great numbers. Before the service commenced we all joined them. Subsequently the Ecclesiastical Chief opened the Holy Ark, and offered up a special prayer for the Mission. At the conclusion of the service we returned to our ship, accompanied by the representatives of the community, and at four o'clock we left the harbour.

July 24th.—At ten we dropped anchor at Civita Vecchia. We had been advised in Leghorn not to land in the city, as there had been some little movement against the Israelites, occasioned by the writings of a priest called Meyer, a converted Jew. We were visited by Signor Scala and Signor Samuel Alatri, a deputation from Rome. Their account was very unfavourable as to the opinion of the Papal Government, and murmurs, not loud but deep, were heard in Rome. They strongly recommended our going from Malta in an English steamboat to Egypt. They related an incident which had taken place a few days previously, and caused them much uneasiness. A Hebrew woman was delivered of a daughter by a Christian midwife, who immediately baptized the child, and the authorities refused to restore her to the mother. At Leghorn, just before Passover, a woman had lost a child, and accused the Jews of stealing it, but the Governor put her in prison, saying she should remain there till the child was found. This had the desired effect, and the child was discovered the next day.

We left Civita Vecchia at 3 P.M. and anchored the following

day at 8 A.M. in the harbour of Naples. Baron Charles de Rothschild and his son came on board to see us, and to converse with us respecting the Mission.

It was nine when our captain and his companions returned, and we immediately started.

July 27th.—Entered the harbour of Malta at 5 A.M.; landed, and went to Dunford's Hotel. Subsequently paid our respects to the Governor, at the Palace, also to Sir Hector Grey.

Tuesday, July 28th.—Rose at five. Went to Synagogue. Having left cards at the Palace and called on some friends, we went on board the *Eurotas* at half-past eleven.

The sea was terribly rough and disagreeable. "Those who have the happiness of remaining at home," said Sir Moses, "can have no idea of the miseries of the sea."

July 29th.—Had some heavy squalls. While Lady Montefiore was sitting on deck, a lurch of the vessel threw her backwards with great force. Both she and Sir Moses were much alarmed. The weather continued very rough.

July 31st.—Were close in with Falkner's Island and the Island of Milo to the E.S.E.; every one was delighted with the change in the weather. The appearance of the Islands was barren and monotonous. At five o'clock we cast anchor in the bay, pretty close to Syra. The water here is extremely blue, and so clear that we could see the bottom at a depth of sixty feet. We had made all preparations for immediately embarking on board the vessel which was to take us to Alexandria, but we learnt, to our regret, that she had not yet arrived from Athens. We were consequently compelled to remain on the *Eurotas*.

August 1st.—At twelve left the *Eurotas* and went on board the *Tancrede*, which had arrived in the night from Athens, having made the voyage in seven and a half hours. We had very few passengers besides our own party,—one a brother of Count Capo D'Istria. He had been imprisoned during eight months, and was being sent out of Greece. A boat with soldiers remained close to the steamer till we left Syra.

August 2nd.—In sight of Candia, near Cape Soloman. The morning was fine, with a pleasant breeze. Lady Montefiore was well and in very good spirits, active and studious as ever.

Tuesday, August 4th.—Dropped anchor in the harbour of Alexandria at a quarter to eight in the morning. The harbour

was filled with ships of war, Turkish and Egyptian. We noticed particularly the *Mahmudie*, 130 guns, and two vessels of sixty-eight guns.

We immediately went on shore to see the Ecclesiastical Chief of the Hebrew community, and ascertain from him the latest news from Damascus.

Later Sir Moses went to Colonel Hodges, the English Consul General, who received him most politely. The Colonel said he wished to go over the whole business with him. It had assumed, he said, a political character. Sir Moses would find Monsieur Cochelet, the French Consul, very plausible, but very firm; another Consul, he remarked, had been charged with taking bribes. Colonel Hodges recommended Sir Moses to keep clear of all parties, and requested him to call again in two hours. The Colonel had seen, with much satisfaction, Dr Hirschel's letter addressed to Sir Moses previous to his departure from England, which had been translated into the Arabic, Turkish, Armenian, and modern Greek languages, for distribution in the East. He had shown it to Mohhammad Ali.

At twelve Colonel Hodges accompanied Sir Moses to the French Consul, where they met Mons. Crémieux. They afterwards called on Mons. Laurin, the Austrian Consul, with whom they saw the Prussian Consul. They finally called on the Russian Consul, who, however, happened to be asleep.

August 5th.—It was nearly two o'clock this morning before we could retire, having read over and arranged various documents. We rose soon after five, and at eight Colonel Hodges called to accompany us to the Palace. Sir Moses was dressed in uniform, and the gentlemen who went with him wore either their court or official costume. Messrs Crémieux and Munk did not join us, as their appearance before Mohhammad Ali on that day was not considered advisable by Monsieur Cochelet, for reasons best known to himself.

Sir Moses, who rode in the carriage with Colonel Hodges, read to him the petition which he had to present to the Pasha. He said he approved of it and hoped it would be granted, but did not appear from his manner to think it would. On our arrival we were immediately ushered into the hall of audience. Mohhammad Ali was seated in the same spot as when last we had seen him. Colonel Hodges presented Sir Moses, saying he

had the pleasure of presenting an old acquaintance of His Highness. The Pasha greeted Sir Moses very graciously, after which we were all introduced. Colonel Hodges then said that Sir Moses desired to present a petition to His Highness on behalf of his Government, to which the Pasha gave a most gracious assent.

Sir Moses addressed His Highness as follows :—

“Your Highness,—We have heard in Europe that false accusations have been brought against the Israelites of Damascus, who are the subjects of your Highness, and that tortures and fearful sufferings have been inflicted upon them, in order to extract evidence against themselves. As it is well known that our religion not only does not approve the crime of which they are accused, but strictly commands us to abhor the use of blood in every form, we have been delegated by our co-religionists in the whole of Europe, to implore your Highness' justice for our brethren. It gives us the highest satisfaction to hear that your Highness, as soon as informed of the tortures, gave orders to suspend them immediately. Being firmly convinced that your Highness, who has already earned such great renown in Europe for bravery in war, wisdom in council, and tolerance towards all your subjects without distinction, will, with your usual benevolence, grant our request, we appear before your Highness. We come, not in anger nor with hatred, but solely with the most earnest desire to have the truth made known. We therefore entreat your Highness to grant us authority to go to Damascus, and there to institute such enquiries as will lead to satisfactory information on the subject of this accusation, which has caused consternation to the Jews of the whole world, and untold sufferings to the Jewish population of Damascus; that the information thus obtained may be officially authenticated by the Governor of Damascus and put before your Highness.

“We further beg that your Highness will cause every facility to be given us for procuring evidence, and will grant absolute protection to the members of this Mission, and perfect security to all who give evidence.

“We entreat your Highness to grant us permission to see and interrogate the accused as often as may be necessary, and that the authority and permission, which your Highness will be pleased to grant us, may be, by a firman, registered in the

Archives, and sent officially to the Governor of Damascus, who shall cause its contents to be proclaimed in the streets of that town.

“In conclusion, we beg to be permitted to state that the eyes of all Europe are fixed on your Highness, and that by your granting our prayer the whole civilised world will be much gratified. It is well understood that the Great Man, who has already earned such a glorious name, must love justice dearly. There cannot be a greater homage rendered to your Highness’ genius and benevolence, than this Mission sent to you by the Israelites of the whole world, to appeal for justice. It is the highest tribute paid to your genius, to your love of truth, and to your earnest desire to secure justice to all your subjects, that this Mission addresses itself to your Highness with the greatest confidence, and feels sure that its appeal will not have been in vain.”

The Pasha had kept his eyes upon him the whole time. Sir Moses, when he had finished, requested that his interpreter might be permitted to read it to His Highness in Turkish. The Pasha said it was too long ; he would have it translated, and would then read it and give an answer. Sir Moses then begged that the heads of the petition might be read to him ; he repeated, “It is long, it is long ; shall be translated !” Sir Moses then stated that the petition referred to the Jews of Damascus, to which the Pasha replied, “I know it.”

Dr Madden then presented an address of thanks on behalf of the Society for the Abolition of Slavery. The Pasha appeared pleased to be able to turn the conversation from the petition, and spoke at considerable length on the subject of slavery. Sir Moses tried, through Colonel Hodges, to bring his business again to the fore. An ineffectual attempt was made several times, when Colonel Hodges said Sir Moses should leave it to him. Before leaving, Sir Moses told His Highness that the English people were looking forward with great anxiety to his answer, for which he would wait on His Highness in two days’ time. The Pasha told Sir Moses to come, and he should have it, adding that if it was an affair of justice, and Sir Moses had brought a French advocate with him for that purpose, then this could not be permitted. Upon which Colonel Hodges informed the Pasha that Monsieur Crémieux, though an advocate,

had come solely from motives of humanity, and was himself a Jew. Sir Moses, on his return, remarked that nothing could have been less satisfactory than this interview, very different from the two former occasions, when His Highness was most friendly and chatty.

Sir Moses now heard that Monsieur Cochelet, the French Consul, had been with His Highness for an hour and a half on the previous night.

August 6th.—We had many visitors; the captains of two English war-ships were of the number, and also Captain Lyons. Sir Moses, on receiving a message from Colonel Hodges, informing him that the Pasha was going to the Delta early on the following morning, immediately went to the Consul. The latter read to him the letter he had sent to the Pasha on the subject of the Jews in Damascus; it could not have been stronger. Sir Moses determined upon going to the Pasha. It was nearly nine when he entered the Palace. His reception was most affable and kind, very different from that of the previous day. Sir Moses said he had heard that His Highness was going away. The Pasha replied that he would be back on Friday.

August 7th.—Monsieur Laurin sent a message to the effect that the Pasha had told him that he would grant our request. Colonel Hodges called to confer with Sir Moses on the subject.

August 8th.—The Grand Vizier directed a letter to the Pasha, of which the following is a translation:—

“His Excellency, the Ambassador of Great Britain, to the Sublime Porte, stated in a letter which he presented, that Sir Moses Montefiore, Mr David William Wire, and Dr Madden, English subjects and distinguished members of society, also Mr Adolphe Crémieux and Dr Louis Loewe, form a distinguished deputation to the East, for the purpose of making a thorough investigation respecting the persecutions to which the Jews have been subjected at Damascus and the island of Rhodes. The above-named Ambassador asked that the members of the Deputation should be treated with due respect, and should have every facility afforded them for accomplishing their mission.

“This is the purpose of my writing to your Highness.

“IO Gema-zil-Akhar, 1256.

“REOUF.”

We attended divine service morning and evening, and received visits from the leading members of the community. Colonel Hodges and Monsieur Laurin conferred a long time with us on the subject of the Mission.

Monday, August 10th.—Sir Moses, Monsieur Crémieux, Monsieur Munk, Mr Wire, and I went to Monsieur Laurin, who read to us all the papers and despatches respecting the Damascus affair. We remained with him for more than three hours, making notes of all that appeared likely to serve our cause.

From the following letters *subsequently* addressed to Sir Moses by the Rev. Joseph Marshall, Chaplain of H.M.S. *Castor*, Lieutenant Shadwell of the same ship, and the Rev. Schlientz, of Malta, all referring to their visit to Damascus on the 16th August, in the year 1840, the reader will be able to gather important information respecting the accused.

CHAPTER XXVIII.

1840.

AUTHENTIC ACCOUNTS OF THE CIRCUMSTANCES ATTENDING
THE ACCUSATIONS AGAINST THE JEWS—TERRIBLE SUFFERINGS OF THE ACCUSED—EVIDENCE OF THEIR INNOCENCE—WITNESSES IN THEIR FAVOUR BASTINADOED TO DEATH.

*Copy of a Letter from the Rev. Joseph Marshall, Chaplain of
H.M.S. "Castor."*

SIR,—In reference to the enquiries you make concerning your brethren in Damascus, I have much pleasure in informing you, that when I visited that city about the middle of last August, I took considerable pains in making myself acquainted with the nature of the charge preferred against them, the evidence on which it rested, the treatment to which they were exposed. The result of my enquiries I will briefly submit to you.

That two men, the Padre Tommaso and his servant, are missing, is beyond dispute. There is not the least reason to believe that the servant is murdered or dead; there is but little evidence that the Padre has been murdered, and not the slightest that he was murdered by Jews; on the contrary, evidence *a priori* is entirely in their favour, and that extorted by torture, if fairly considered, is equally so. However, as some others who have visited Damascus have expressed a contrary opinion, I think it necessary to state, in a few words, some of the grounds upon which I establish mine.

I need not allude to their ceremonial and moral law; both are equally abhorrent of the act imputed to them; but perhaps they were fanatics influenced by an inward light stronger than their law. Fanaticism is not usually found among such men as Soloman Murad and Meyer Farki, with their compeers, the leading men of a highly respectable and wealthy community, as

was evident from the appearance of their families even in distress. Indeed I was answered by both Moslem and Franks, that the higher order of Jews at Damascus were less to be remarked for enthusiasm than coldness in religion. I have the same authority for believing that worldly competitions and commercial jealousy made it very improbable that they would unite so closely as the commission of such a crime would imply.

What testimony is there then to overcome these probabilities? Confession wrung from mortal agony and unsupported by circumstantial evidence. Their enemies do, to be sure, appeal to certain circumstances, such as the identity of the extorted confession itself: true, I believe it to be so perfectly identical as to lose all character of independence. But there were other circumstances. There were animal remains found twenty-five days after the Friar had disappeared, in a running sewer in closer proximity to a butcher's stall than to David Arari's house. There was said also to be the mark of fire on the white marble pavement of the same gentleman's court. I saw it not, though the stone was pointed out. This mark, which did not exist, was supposed to be caused by the burning of the Padre's clothes, but there were certain stains on a wall which might be blood; I thought they might be anything else rather. Again, with the aforesaid animal remains there was found a piece of cloth such as might identify it with part of the Friar's cap. Is this circumstance consistent with the burning of his apparel, or did they spare that part only, which would most easily lead to detection?

But there was another circumstance much dwelt on, viz., the posting of a notice at the barber's door, at too great a height for the Friar's stature; therefore, evidently the work of a Jew. I can positively say, it was at the natural height for such fixtures, within the reach of any middle-sized person, and with the slightest trouble might be placed there by anyone. But what was the object of the gigantic Jew in posting the advertisement at all? He had taken it, it was *supposed*, from the Synagogue door, where it was *supposed* the Friar had posted it. And for the purpose of destroying all trace of the Friar having been in the Jews' quarter, he transferred it to the barber's door, which was actually within the Jews' quarter. He might, to be sure, have destroyed it and all trace of the Padre at once;

but this would have been an expedient too simple for the sagacity of this Hebrew, which appears to have been in an inverse ratio to his bulk.

The dulness of such reasoning defeats its malice. And this is all the evidence for the charge procured by the bastinadoing of one hundred and twenty persons, in several instances to death. I think its meagreness proves the negative, viz., that the poor victims had nothing really to confess; and this in addition to the positive evidence of those who died under the torture, sealing their testimony with their blood.

But might not the accused have brought forward positive evidence in their favour? One person did come forward to prove that he had seen the Friar in another part of the town subsequently to the date of the supposed murder. He was bastinadoed to death—a consummation not likely to encourage other witnesses to come forward; and indeed the Jews assert that Moslems of the first rank in Damascus, if they dared speak, could have established an *alibi* for them in many cases.

To have anything like an adequate idea of what these unfortunate people suffered, after the heads of their families had been thrown into prison, you must be on the spot to hear, as one of themselves expressed it, “their hearts speaking.” Insults of all kinds heaped upon them by the refuse of mankind, their houses broken into and plundered with impunity, jewels torn from the persons of their female relatives, young children imprisoned and tortured with starvation, the son bastinadoed before the mother’s eyes to make her betray her husband’s place of concealment, the most exorbitant bribes demanded to permit the common necessities of life to pass the gates of the prison for its bruised and wretched inhabitants. These, sir, were some of their sufferings, and of these I had undoubted evidence.

Surely the correspondent of the *Times*, to whom you allude, if he had not confined himself while in Damascus to Frank society, and that, too, of a particular caste, would have seen and heard enough to make him hesitate before he declared his belief in the guilt of the Jews, the mildness of their sufferings, and the mercy of their persecutors! Had he gone to the house of David Arari, he would have learned that *women* had been tortured, and in vain. He might have seen with his own eyes the heroic conduct of the poor negro girl, a Moslem and a slave, whom the

torture could not force to bear false witness against the Jew, her master. He might there also have learned that if Madame Arari had consented to sacrifice her daughter's virtue, she might have preserved her husband's person from violence, his property from plunder, and her people from slander. He might have ascertained the amount of sympathy and mercy which Madame Lagnado received at the hands of a European functionary, when she visited him on behalf of her husband, who died under the torture. Had he visited Signor Merlato, the Austrian Consul, a man whom all Christendom must respect, he might have satisfied his eyes respecting the barbarity of the torture, and that the sufferers had not at that time recovered from its effects. Long after that period I saw men who, after the lapse of five months from the infliction of the bastinado, had their feet and legs swelled to a form as if produced by elephantiasis. The correspondent of the *Times*, whose very just description of the state of Syria and Palestine lends an undue importance to his opinion on the case of the Jews, would have been persuaded that there were cases in which foreign influence was used with the Pasha to encourage the application of the torture when some old men, too feeble to survive for a moment the infliction of the bastinado, were subjected a second time to the torment of sleeplessness, under the bayonets of the Egyptian soldiers. But it is indeed too unreasonable and unjust to lay on the Pasha of Damascus the whole blame of these proceedings, unequalled in atrocity since the days of the fourth Antiochus. The guilt must be equally shared by those who delivered up an innocent people into his hands; indeed, their share is greater. He may plead that he was obliged to do these things by the nature of his office. The persecutors of the Jews cannot even shelter themselves under such a plea as that. Indeed, if they be blameless, then is the Spanish Inquisition blameless also; the Auto-da-Fé being, in the last result, certainly the result of the civil power. In short, the charges and recommendations of the Jews against their persecutors are of such enormity as to make them, it is to be hoped, if they be conscious of their innocence, anxious that the whole matter should be sifted to the bottom by a process more rational than the bastinado, and before a judge less suspected of foreign influence than Sheriff Pasha. Although I trust you will persevere in your meritorious exertions for the

sake of humanity and truth, yet, as you ask my opinion as to the practicability or prudence of proceeding at once to Damascus, I must say that I do not think it advisable. Though Damascus may have submitted to the Sultan, and the Emir Beshir would be happy to grant you, if necessary, an escort through the mountains, yet I am afraid a short time must elapse before the people of Damascus can be made aware of the important changes in their social condition, when the Hatti Sherif of Gulhane shall be no longer to them a dead letter, when violence shall no longer usurp the place of justice, nor men endanger their lives by bearing witness to the truth. You will be able to return to Syria in a few months under better auspices, and cover the slanderers of your people with confusion.

The example of Rhodes should give you encouragement. I was there last summer when the atrocious charge of the same malignity which was made against the Jews of that place, resulted in like violence, and which, if tried by a similar process, would have led to the same results as at Damascus.

Justice was done to them at Constantinople, and they triumphed. In the same way will you find the cloud clearing away from Damascus. Indeed, there exists not at present the shadow of evidence against them, except you so call a most unnatural and suspicious identity of confession, to be found in all false accusations where torture has been applied, such as in trials for witchcraft. A remarkable instance of this you may have seen recorded in *Chambers' Journal* a few months ago. It happened in the reign of James I. of England. The accused, if I rightly remember, was the "wise wife of Kent." In the meantime, if this testimony of mine can be of any service in comforting your distressed people, I shall not consider I have visited Damascus in vain.

Accept, Sir, my best wishes and esteem, and believe me to be your very obedient servant,

JOSEPH MARSHALL

To Sir Moses Montefiore, Bart., &c., &c., &c.

Copy of a Letter addressed to Sir Moses Montefiore by Lieutenant Shadwell of H.M.S. "Castor."

H.M.S. *Castor*, MALTA, December 5th, 1840.

SIR,—In compliance with your request, I beg leave to submit to you some observations relative to the affairs of the Jews at

Damascus, which I was enabled to make in my recent visit to that city, and also to lay before you the general impression on my mind at that time, as to the weight and credibility of the evidence addressed in support of the charges which have been advanced against them.

My visit to Damascus took place in the early part of the month of August of the present year, my fellow-travellers being the Rev. Mr Marshall, Chaplain of H.M.S. *Castor*, and the Rev. Mr Schlientz, of Malta, and his lady.

On the 10th of August, soon after my arrival at Damascus, accompanied by Mr Marshall, I went to the Jewish quarter of that city, and proceeded in the first instance to the house of David Arari, one of the accused persons, who was then in confinement, and at whose house the Father Tommaso is said to have been murdered. We were shown into an apartment where the atrocious deed is said to have been committed. It is a small room to the left of the Divan, with windows in front looking into the interior court, and high windows behind looking into the street. The latter circumstance is important as tending to throw doubts on the credibility of the accusation, as it is scarcely possible to conceive that any person could submit quietly to the pains of death without uttering cries for assistance, and that, if those cries had been uttered, they should not have been heard in the street outside.

In the corresponding apartment on the other side of the Divan, we were shown a stain of dirt upon the wall, which the zeal of the accusers branded with the imputation of being blood. This room was in a dismantled state, all the furniture having been removed, and the marble flooring torn up in order to search for bones or other remains of the supposed crime.

We afterwards visited the house of Mourad Farki, Mayer Farki, and Solomon Farki. The two former, being accused of participating in the murder, were in confinement. We were shown the room where the murder of Tommaso's servant is said to have been perpetrated, and saw the privy and the sewer in the street where the remains of the two are alleged to have been thrown.

We also went to the house of Halil Said Naivi, one of the accusers, and saw that individual. He is the keeper of a low grog-shop of disreputable character. It must be admitted that

the nature of the man's calling does not afford any guarantee for the credibility of his testimony.

On the following day, August 11, we went to visit the Latin Convent of the Capuchins, of which Father Tommaso was an inmate. In the chapel is a tomb with an inscription to the following effect :—

“Qui reposano le ossa de Pre. Tommaso da Sardegna Missionano Cappuccino assassinato dagli Ebrei il giorno 5 di Febrajo 1840.”

I will not be exactly certain whether the above is a literal copy of the inscription, having written it down from memory after my return home, but I can confidently state that it is substantially correct, especially in so far as concerns the use of the obnoxious word “assassinato.”

By this it will be seen that these enlightened Capuchins, following the example of popular credulity, assume the murder of their colleague as a fact before it has been proved judicially.

On the same day, in company with Mr and Mrs Schlientz, we repeated our visit to the Jewish quarter, and afterwards, having obtained permission from Sheriff Pasha through the British Consul, Mr Werry, went to the Seraglio to see the Jewish prisoners.

Sixteen individuals were implicated in the charge of murder; of these, two had died under torture, four had absconded. One, Mr Picchioto, being, fortunately for himself, an Austrian subject, was under the protection of the Imperial Consulate, the remaining nine were then in prison, and also a venerable Rabbi.

We were accompanied on our visit by the British Consul's dragoman and a writer in the service of the Pasha. The rooms in which the prisoners were confined were in the second floor of a large exterior building attached to the Pasha's palace, principally used as a barrack.

The apartment opened into a covered corridor or gallery running round the whole length of the building. None of the doors were closed, but sentries were planted at intervals along the gallery. The prisoners were almost all of them elderly men, and seemed very unhappy. Mr Schlientz, who is both an Arabic and a Hebrew scholar, spoke to several of them on the subject of religion, pointing out to them, in their affliction, the

consolations of Scriptures, which appeared greatly to excite the mirth of our attendants and other bystanders.

The prisoners confined here were either six or seven in number, the remainder, amongst whom was the Rabbi, were in custody in another part of the Seraglio, in apartments on the ground floor.

The chambers in which the prisoners were lodged were tolerably comfortable, and spacious enough to afford them the means of taking partial exercise. An obvious desire existed on the part of our attendants to represent matters in the most favourable light, and to convince us that the prisoners, in their confinement, were treated with the greatest leniency.

I have been particular, at the risk of being thought tedious, in giving a circumstantial detail of our various visits, as it will impress upon this statement the stamp of authenticity, and at least serve to show that we were anxious by all the means in our power to arrive at a knowledge of the truth.

In the course of these visits we had a great deal of conversation with the families and friends of the accused, persons who, far from appearing desirous of concealing anything, seemed on the contrary anxious to have everything fairly enquired into, and submitted to the most ample investigation. We saw several people who had been subjected to torture, amongst whom was one woman, a female servant of David Arari; we saw their wounds yet unhealed, and heard from their own lips the description of the sufferings they had endured. The tortures to which they had been subjected were of the most cruel and disgraceful nature, and some of them even too disgusting to be mentioned with propriety. We also had, during our stay at Damascus, many opportunities of discussing the question with various people with various shades of opinion, and of canvassing the evidence adduced in support of the charges.

My own opinion, in which I may, I believe, also safely state my fellow-travellers fully concur, is that the Jews of Damascus are NOT GUILTY of the atrocious charges which have been preferred against them.

My grounds for this opinion are simply this, that there is no admissible evidence to support the charge.

I at once reject *in limine*, as repulsive to every principle of reason and equity, and as unworthy to be considered as legal

evidence, all the admissions and confessions of the witnesses and accused persons which were extorted by torture or the fear of torture, however plausible they may seem, or however compatible with one another they may appear, particularly when I find them at variance with conflicting testimony on the one hand, and inconsistent with the general probabilities on the other.

Any absurdities, as the annals of witchcraft fully show, might be proved by the agency of torture. It was through fear of the application of this beauteous engine for the elucidation of the truth, that the Inquisition extorted from Galileo the admission that the doctrine of the earth's motion was heretical; yet, notwithstanding this confession, as that illustrious man observed on rising from his knees, "*e pur si muove.*" So also might the unhappy Jews of Damascus, whilst yielding to bodily suffering and confessing their guilt, exclaim the moment afterwards, "but yet we are innocent."

The whole of the pretended evidence against the prisoners was obtained either by torture or fear of torture, and the alleged agreement between the statements of the different witnesses, on which great stress has been laid, may easily be accounted for when it is considered how impossible it would be for people writhing under agonies of intense bodily suffering to give their evidence in a clear and connected manner, and how absolutely necessary it would be to extract their confession from them word by word, affirmatively or negatively—yes or no—through the agency of leading questions.

On the other hand, the only two witnesses who appeared in favour of the Jews were conveniently disposed of by being bastinadoed to death. These were a young man, who deposed to having spoken to Tommaso and his servant on the evening of the alleged murder as they were proceeding from the Jewish quarter, and the porter of the gate near the house of David Arari, who stated that he had heard or seen nothing of the priest's remains being thrown into the sewer.

The evidence was awkward, and not at all suited to the wishes of the prosecutors; and it proved fatal to the witnesses who gave it.

But, exclaim those who argue in favour of the guilt of the Jews, even although there is not sufficient legal evidence to convict them of the crimes laid to their charge, surely you must admit that, morally speaking, there can be no doubt that they

are actually guilty. Far from it. Every reasonable consideration appears to my mind to throw discredit on the statements of their accusers, while the whole of the evidence teems with obvious and palpable improbabilities.

For instance, to say nothing of the absence of any rational assignable motive which could induce frontier merchants—men of rank and influence among their own people—men of wealth and consideration among their neighbours—with everything to lose and nothing to gain, to conspire together to commit two such atrocious murders, is it likely for one moment, even if they did so, that they should be so utterly devoid of all common prudence, and so grossly infatuated, as to place themselves in the power of two such inferior persons as a barber and a servant as accomplices?

And again, even on the hypothesis that they had been actuated by some such fanatical motive as has been imputed to them, is it at all probable that they would have selected for their victim an individual so certain to be missed as the Father Tommaso? From his long residence at Damascus, and the nature of his calling, his absence was sure to be noticed. Why not have selected for their victim some more obscure individual, on whom their barbarous fanaticism might have exercised their impious rites with impunity? Bah! why waste time by pursuing the ridiculous absurdities of these suppositions any further?

Then, again, all the accusers, with Halil Said Naivi at their head, were persons of low degree and disreputable character, whose testimony on any ordinary occasion would have been received with extreme caution; while the recollection of the pillaging and extortions to which the Jewish families have been subjected, affords a clue to the motives which have instigated the persecutors.

Considerable importance has been attached to the finding of the bones, but it should be remembered that they were not discovered till twenty-five days after the disappearance of Father Tomasso; that the sewer where the bones were found was the common receptacle of all the filth and offal of the neighbourhood, and that considerable difference of opinion existed among the medical men by whom they were examined as to the fact of their being human bones at all; while there are strong grounds for believing in the existence of the most fraudulent collusion with reference to their discovery.

In conclusion, to the reiteration of my already expressed opinion, I can merely add that I conceive the whole charge to be a base and odious calumny, unsupported by any credible testimony; a mere renewal of those disgusting persecutions which disgraced the annals of the dark ages, and one which would not for one moment be tolerated in the present day among a civilised and enlightened people.

It is much to be regretted that the disturbed condition of the East at the period of your Mission to Alexandria prevented Mohhammad Ali from ordering a full and fair judicial enquiry into the whole of the proceedings of the Damascus affair, as there is no doubt that the enemies of the Jews will not be slow to represent the edict which Mohhammad Ali has accorded to your requests, as granted more through pressure of external political embarrassments than freely given as a mere matter of justice and righteous dealing; more as a political compromise of a difficult and troublesome question than as the solemn act of the Government of the country, vindicating the Jews from the aspersions which had been foully cast upon them, and branding with the stamp of official disapprobation those who had dared to utter them.

You have, however, done all that circumstances permitted you to accomplish. In the present excited condition of these countries, your attempting to reach Damascus would be highly dangerous, if not altogether impracticable; and even if you got there, I do not see how you could accomplish any good while the Government is yet unsettled, and in the absence of any constituted authority to aid your efforts with the influence of the British Government.

“*Magna est veritas et prævalebit.*” Go on and prosper in your righteous endeavours to protect the cause of innocence and truth. Let us hope for better times, when the advancing tide of knowledge and civilisation will sweep away the last remains of ignorance and fanaticism, and the vindictive spirit of persecution flee at the scowl of the genius of truth.

Trusting you will excuse my having so long trespassed on your attention, I have the honour to be, Sir, your obedient servant,

CHARLES F. A. SHADWELL.

The evidence of two such witnesses, given in an English Court of Justice, would surely have been considered decisive.

CHAPTER XXIX.

1840.

AFFAIRS IN THE EAST—ULTIMATUM FROM THE POWERS—
GLOOMY PROSPECTS OF THE MISSION—NEGOTIATIONS
WITH THE PASHA—EXCITEMENT IN ALEXANDRIA—ILL-
NESS OF LADY MONTEFIORE.

TUESDAY, August 11th.—We called on Colonel Hodges, who informed us of the arrival of a Turkish steamer from Constantinople. He said it must have brought the Ultimatum of the four great Powers to the Pasha ; that the door of negotiation was now not only shut, but locked, and the Pasha must give an immediate answer. Colonel Hodges advised Sir Moses to act in the same way as he should do ; if he (Colonel Hodges) left Alexandria, Sir Moses should do the same, and also go to the same place as he did. He said he expected every hour some ships belonging to the English fleet, but did not wish Sir Moses to mention this fact. Sir Moses said this interview and conversation reminded him forcibly of those he had had in 1827 with the late Mr Salt, English Consul General in Cairo, but he felt even less uneasy than he did at that time, as he did not apprehend war, though things looked serious.

Wednesday, August 12th.—A French war steamer arrived from Toulon, and returned the same afternoon to Smyrna ; the reports were all very black. We called on Colonel Hodges, but seeing he was occupied on important business, we left him.

Mr Thorburn called, and told us that Mr Larkin had summoned a meeting of all the British residents at his house at one o'clock, to inform them that the four great Powers had sent their Ultimatum to Mohhammad Ali. Colonel Hodges warned them to limit their credits as much as possible, and to prepare for the worst. The meeting occasioned much alarm.

In the afternoon Sir Moses and Lady Montefiore, with their friends, visited the Turkish line of battle-ship *Mahmudie*, under Colonel Reale Bey, who received them most politely, and

showed them over his ship. On their return they found that one of their party had been taken ill.

August 13th.—Mr and Mrs Tibaldi called, and Sir Moses and Lady Montefiore accompanied them to a small palace near the Pasha's, where they were introduced to Sa'eed Bey, Mohham-mad Ali's son, a very chatty and good-tempered young man about eighteen years of age. He understood English and spoke French well. He conversed about his studies, his horses, &c., and had his favourite grey led under the window where the party were assembled. Mr Thurburn was present. They afterwards went over the Pasha's palace, were much pleased with the building, and admired the elegance with which it was furnished. In the evening Monsieur and Madame Laurin, Monsieur and Madame Crémieux, Captain Lyons, Captain Austin, and Mr Thurburn dined with us. They told Sir Moses that the Count de Walewski, a natural son of Napoleon, had arrived from France, and it was confidently stated that he brought offers of men, money, and ships from the King of the French to the Pasha. The news was credited in the town, and it was therefore supposed that the Pasha would not accept the Ultimatum of the Powers, and a general war in Europe as well as in the East would be the consequence. Sir Moses did not believe that this would be the case, but thought the affair would be arranged satisfactorily. The Pasha had ten days to consider his answer, and by that time Sir Moses hoped to be at Damascus.

August 14th.—Sir Moses called on Colonel Hodges, who gave him Mr Werry's reply to the enquiries respecting the unfortunate Jews at Damascus; the Colonel also showed him a letter from Beyrout, dated the 8th inst., from which it appeared that the insurrection in Syria had not been entirely put down; and he advised Sir Moses not to venture just then to Damascus, as our situation there might be very perilous, in the event of the Pasha's not agreeing to the Ultimatum of the Powers.

In the evening we attended the European Synagogue, which was beautifully illuminated, while the floor was thickly strewn with flowers. The building was crowded, and the utmost decorum prevailed during the service. Subsequently the representatives of the community were invited to join our dinner party, on which occasion many excellent speeches, in various Oriental and

European languages, were made, referring principally to the object of our Mission.

August 15th.—We selected the Synagogue of the natives for attending divine service on this day. The heat there was very great and oppressive, but the devotion of the congregation and the mode of chanting the prayers afforded us much satisfaction.

Between two and three Sir Moses called on Colonel Hodges to express his extreme regret that Mr Werry had done so little towards improving the condition of the unhappy men at Damascus, and to request him to write to the Consul, which the Colonel promised to do. The Sabbath did not prevent Sir Moses from attending to the object of his Mission, as in a case like this, where life and death are at stake, exertion and work are considered permissible. Colonel Hodges said that the Pasha would give us no answer till the political question was settled. Monsieur de Wagner, the Prussian Consul-General, was present and confirmed this. Both advised Sir Moses not to venture on a journey to Damascus while affairs were in such a serious state. Syria was in open rebellion, and in Damascus he would only be looked upon as a Jew coming to screen the guilt of his brethern, while the fanaticism of the Christian populace of that place was so great, that he would certainly be murdered. Both Colonel Hodges and the Prussian Consul said that the Pasha would refuse the Ultimatum, and war was inevitable.

Sir Moses returned home, very unhappy on account of the nine unfortunate prisoners at Damascus, but determined to do everything in his power, and to go to the Palace after Sabbath.

At seven he proceeded to the Pasha's residence, accompanied by Monsieur Crémieux and the members of the Mission. His Highness received us kindly, but said he was so much engaged with affairs of high importance, that he could not give us an answer then. Sir Moses urged him strongly, in the cause of humanity, to give his decision, as there were nine prisoners; he replied that he had given orders for their being well treated, and he would send a letter to Sir Moses next day to the same effect. Sir Moses then asked pardon for the trouble he had given him, but the Pasha said, on the contrary he ought rather to apologise to Sir Moses. Mr S. Briggs, who was present at the audience, very frequently added kind words, which appeared to influence the Pasha. We took leave much dispirited; but scarcely had we returned to our hotel, when Mr Briggs came, and informed Sir

Moses that the Pasha had given him more than half a promise that he would liberate all the prisoners, declaring at the same time his entire belief in their innocence of the murder, and of the other charges made against them.

August 16th.—Having prepared with great care the document proposed by Mr Briggs for the approval and signature of the Pasha, Sir Moses took it to Mr Briggs. The petition had been drawn up in strict accordance with what Mr Briggs said His Highness would agree to. On his return he sent for Monsieur Crémieux, so that his signature might also be attached to it. Mr and Mrs Briggs then called, and Sir Moses gave them the document for the Pasha.

In the evening Mr Briggs called again, and informed us that he had seen the Pasha, to whom the paper had been explained, but he had declined to grant the request it contained, saying that there was so much excitement on the subject that he could not determine ; he appeared, however, willing to allow the prisoners their freedom, and so end the matter. Mr Briggs had afterwards spoken with the Secretary, who took the paper, said he would alter it, and show it him the next day. “The fact is,” said Sir Moses, “they wish the atrocious transaction to be hushed up, but I will never consent to that.”

In the morning we went to the Austrian Consul to obtain from him the names of all the prisoners, as well as a list of those who had already fallen victims to the outrageous tyranny of Sheriff Pasha and of the French Consul Rattimenton. Monsieur Laurin informed us that the four ambassadors had arrived from Constantinople with the Ultimatum, and would visit the Pasha.

Monday, August 17th.—Sir Moses called on Mr Briggs, and gave him copies of several Bulls of the Pope, with some letters and Smyrna papers ; also a list of merchants at Damascus, with their supposed amount of capital. Mr Briggs promised he would see the Pasha in the evening, but his manner of speaking was much less sanguine of success.

On the same day Dr Madden and Mr Wire left us for a trip to Cairo and the Pyramids. Sir Moses writes : “I would gladly have accompanied them with my dear wife and Dr Loewe, as I am sure it would have been most beneficial to our health, but it did not appear to me right to leave my post, even for an hour.”

August 18th.—Mr Briggs went in the morning to the Pasha. Colonel Hodges informed Sir Moses (confidentially) that three

of his Highness' transport ships, with provisions and arms, had left the harbour for Syria, and that he (Colonel Hodges) had sent the *Gorgon* to bring them back. They were not to be allowed to land on the coast; if they refused they were to be compelled to return, and if force was used they were to be sent to Malta. When this was accomplished, notice would be given to the Pasha that none of his war-ships would be allowed to leave the harbour. Nothing could be more warlike than the momentary aspect of affairs. The Pasha sent Mr Briggs and one of his Secretaries to Sir Moses with a copy of a despatch he had received from Sheriff Pasha, of Damascus, giving an account of the manner in which prisoners were treated by him. Of course it was stated to be most lenient, and it was denied that tortures had been used. Monsieur Cochelet made the following proposal to Monsieur Crémieux for the solution of the Damascus difficulty:—

That the Pasha was to declare that the Jews who had died had committed the murder from motives of private vengeance, but that the nine Jews still in prison were innocent, and were to be set at liberty. The Pasha would also publish his opinion that there was nothing in the Jewish religion or writings that in any way sanctioned the shedding of blood for the Passover.

Sir Moses told Monsieur Crémieux that it was impossible for him to consent to such an arrangement. He never would allow that any Jew committed the murder of Father Tommaso and his servant, either from vengeance or any other motive; were he base enough to admit such a thing, its effect would be most mischievous, for in every part of the world it would be said that the Jews were guilty, and the same awful charges would be brought against them over and over again.

This proposal of Monsieur Cochelet caused a most painful sensation in the heart of every member of the Mission; but, from a man whose official position compelled him to justify the proceedings of Rattimenton, a different suggestion could scarcely have been anticipated.

August 19th.—All this anxiety preyed so much on the minds of Sir Moses and Lady Montefiore that their health was greatly affected by it, and Lady Montefiore became so ill that the immediate attendance of a physician was required. The weather, also, was extremely close and oppressive, which greatly aggravated the discomfort of both. Monsieur Cré-

mieux called, and brought the news that the British fleet, with Albanian troops which they intended landing, was off Beyrout. He requested Sir Moses not to go to the Pasha, as Monsieur Cochelet did not deem it prudent; but Sir Moses did not feel justified in making a promise to that effect, and explained to Monsieur Crémieux, as his reason, that it would not be advisable to adopt any suggestion made to the latter by Monsieur Cochelet.

The town had been in a state of great consternation all day, and most warlike reports were spreading everywhere. Nevertheless Sir Moses would not agree to the proposal which had been made by Monsieur Cochelet.

August 20th.—Lady Montefiore felt somewhat better, and the doctor entertained hopes of her speedy recovery. Early in the morning Sir Moses called on Colonel Hodges, and remained with him fully two hours. Captains Napier and Walker were off the coast of Syria with six thousand Albanians, and had summoned Beyrout. A serious occurrence took place in the forenoon, which added greatly to the already troubled state of the town. The Dutch Vice-Consul, whose horse had accidentally kicked one of the National Guards, was immediately set upon by the mob and grossly ill-treated. It was with great difficulty that some of the officers rescued him from being murdered.

Two large Austrian frigates anchored near the *Bellerophon*, and the *Cyclops* took soundings outside the harbour.

Mr Briggs called to inform Sir Moses that he was going to England in three days. He brought a paper which he had drawn up, similar to that which Sir Moses had given him for the Pasha's signature, but not couched in such strong terms. He wished Sir Moses to see it, and he would then take it to the Pasha, and endeavour to procure his consent to it. Sir Moses sent for Monsieur Crémieux to approve it, and then returned it to Mr Briggs, who promised to speak to the Pasha either the same evening or the next evening.

August 21st.—Lady Montefiore continued poorly, and Dr Laidlow advised our removing to the Nile. Sir Moses was also unwell, and the uncertain state of politics did not afford any consolation; every person we saw had alarm depicted on his countenance. Monsieur Crémieux spoke of leaving on the following Tuesday for Athens or Constantinople in the French steamer. Sir Moses wrote to Mr Wire and Doctor Madden, begging them

to hasten their return. Mr Briggs called to say that he feared the Pasha would do nothing against the wishes of Monsieur Cochelet. Mr Galloway and Mr Tibaldi also paid us a visit, both much out of spirits. Sir Moses said he would not move till Dr Madden and Mr Wire returned, unless Colonel Hodges left, in which case he almost feared he would be compelled to do so. The weather was dreadfully oppressive; the sickly season had commenced, and fever was prevalent.

We attended divine service in the evening, and afterwards Monsieur and Madame Crémieux dined with us. Monsieur Crémieux told Sir Moses that Clot Bey had introduced him to the Pasha in the garden, and that he (Monsieur Crémieux) had made a speech to the Pasha, wishing him success with Egypt and Syria, but had *not referred to the Mission*.

Saturday, August 22nd.—Lady Montefiore continued ill, and too weak to leave the house. At seven o'clock in the morning we repaired to the Synagogue where we attended service. A large and devout congregation was assembled. On our return Mr Larkins, the English Consul, called. He had just left the Pasha, with whom he had been conversing for more than an hour on the subject of our Mission. He had read to His Highness the letters he had received from England from Colonel Campbell, Mr Thurburn, and Dr Bowring, all entreating him, in his own interest, to grant our request, that he might stand well in the opinion of Europe. They also assured him that the affair had caused a great sensation in England; but Mr Larkins said that the Pasha remained firm, and declared it was impossible for him to do anything in the business just then. Mr Briggs also spoke to the Pasha, but without success. He gave the papers we had prepared for the Pasha's signature to Khosrev, the principal interpreter at the Palace, so that he should be fully acquainted with the contents. Mr Larkins told the Pasha that Sir Moses intended coming for his answer in the evening. In reply to his application for a simple "firman" to go to Damascus, the Pasha said that Syria was in too disturbed a state to permit of his travelling there with security.

In the evening, after the conclusion of Sabbath, as we were setting out for the Palace, Sir Moses received a note from Mr Briggs, enclosing one from Khosrev, requesting Sir Moses to defer the visit to His Highness, as it was a most unfavourable moment.

Affairs appeared decidedly alarming, and the English fleet was expected every moment with Admiral Stopford. Captain Austen of the *Bellerophon* and Captain Austen of the *Cyclops* both called on Sir Moses, and most kindly offered to receive us on board their ships in the event of our being obliged to leave Alexandria for safety. The Pasha was making great preparations for war, including new batteries and arrangements for the better armament of the fleet. It was rumoured that he intended leaving Alexandria in a few days.

August 23rd.—Lady Montefiore passed a very bad night, and her illness caused Sir Moses much anxiety. The doctor came twice during the day. In the evening he found her less feverish, and reported more favourably upon her state of health generally. He advised her to change her bedroom, which appeared damp, and might have caused the fever.

Madame Crémieux came to tell us that she intended spending the day in the country, and talked of visiting Cairo as soon as the French boat arrived. Colonel Hodges, Mr Bell, Mr and Mrs Briggs, and Mr Stephens also called. The latter informed us that it was generally believed that the Pasha had agreed to leave the settlement of the whole question to the King of the French. It was also stated that Monsieur Guizot was to have an audience with His Majesty on the 12th inst., and the result would be known in Alexandria on the following Tuesday. It was thought that the troops in Syria would probably be influenced by the Sultan's money, as they had not received any pay for the last eleven months. The English Admiral with the fleet was expected to arrive on the following day.

Monsieur Crémieux called, and we agreed to send a letter to the Pasha, soliciting him to set at liberty the unfortunate Jews at Damascus. Monsieur Laufin, the Austrian Consul, promised to call upon all the other Consuls, and, if possible, prevail on them to sign a recommendation to the Pasha to grant our request. Sir Moses did not think he would succeed with Monsieur Cochelet or the Sardinian Consul. Mr Briggs announced his intention of going to the former with the original document that we prepared for the Pasha, and of using his influence to remove Monsieur Cochelet's hostility.

August 24th.—Dr Laidlaw found Lady Montefiore rather better and tolerably free from fever.

CHAPTER XXX.

1840.

THE ENGLISH GOVERNMENT AND THE PASHA—MOHAMMAD ALI AND THE SLAVES—THE PASHA PROMISES TO RELEASE THE DAMASCUS PRISONERS—HE GRANTS THEM AN “HON-OURABLE” LIBERATION.

THE French steamer from Marseilles arrived; our letters from London gave confident hopes of peace being preserved. The Ministry was stronger than ever, being supported by both Whigs and Tories. There would be no half measures, and the Pasha would be obliged to submit. Baron Charles de Rothschild wrote from Naples, that Lord Palmerston had made a pacific speech on the 7th, and amicable relations would be preserved with France. Baron Charles enclosed a letter of introduction to the Neapolitan Consul for Sir Moses.

We immediately went there to present the same, and had a very long conversation with him. He knew all about the Damascus affair, and the painful reports of Sheriff Pasha. He told us that the latter was an adopted son of Mohammad Ali, who had had him educated with his own children. Sheriff Pasha's own father had been an officer, and was killed in battle when he (Sheriff) was only four months old. The Consul observed that the trial of the Jews had been conducted according to Turkish law, and any interference would be improper. He had sent all the accounts to his Government. He considered the business had been badly managed by the Consuls, but he could not sign any paper, as it would do no good with the Pasha.

On the same day we received a letter from Constantinople, enclosing a firman from the Sublime Porte in favour of the deputation of the Jews; from the Grand Vizier to Mohammad Ali, and to the Governor of the Island of Rhodes.

We called on Colonel Hodges and Monsieur Laurin, who had both signed the petition which Sir Moses and Monsieur Crémieux

had prepared on the preceding evening. The Consuls of the four Powers signed it very readily, but Monsieur de Wagner called on Sir Moses and recommended his not presenting it to the Pasha, as it would do no good unless signed by Monsieur Cochelet. It is impossible to describe the distress of Sir Moses as he became more and more convinced that, with a few exceptions, every one in the place, great and small, was opposed to the object of his Mission. Dr Madden and Mr Wire returned from Cairo, and Admiral Stopford arrived with part of the fleet. Sir Moses thought we should be obliged to leave very shortly.

August 25th.—Lady Montefiore continued to mend, but was not sufficiently recovered to venture out. Sir Moses went at an early hour to Monsieur Crémieux, and requested him not to part with the petition bearing both their signatures. The rest of the day we were engaged in preparing letters and reports for the London Committee. Mr Charles Allison called and reported that the aspect of affairs was less warlike, but there appeared no doubt of the Pasha's refusal. We were only to have a military blockade of the Port and the Coast of Syria, and all merchants would be allowed to pass freely. This sort of blockade would cause but little annoyance, and the Pasha would no doubt laugh at the English and their allies. At eight o'clock the following morning the Consuls of the four Powers were to wait on Mohammad Ali for his answer.

August 26th.—Lady Montefiore was much better and able to leave her room. While we were at breakfast, Mr Briggs called and took leave of us. He expressed great regret that his endeavours with the Pasha on behalf of the Damascus prisoners had failed. Afterwards Sir Moses visited the slave-market, accompanied by Dr Madden, as he was desirous of learning how far the present state of the market corresponded to the humane act of the Pasha in abolishing slavery. During the first interview which Sir Moses had had with Mohammad Ali, the latter had spoken for a considerable time on the subject, and appeared much pleased with the address of thanks presented to him by Dr Madden from the London Society for the Abolition of the Slave Trade. The conversation led Sir Moses to hope that a heart which could be thus moved by humane sentiments, would surely not sanction such tortures and sufferings as the Damascus prisoners had been made to endure.

At the slave-market, Sir Moses found about one hundred slaves, mostly girls and boys; he noticed a few women among them, but no men. The price of the girls was 1000 piastres (£10), and of the boys, 600 or £6. There were two Albanian women for whom they asked 1500 or 2000 piastres (£15 to £20). The girls appeared to be well treated and contented with their situation, but not so the boys. He observed two boys weeping most bitterly, and on enquiring the cause, he heard that the children had been brought from Nubia together, that they were most likely brothers, much attached to each other, and one had just been sold. He spoke to the man who had purchased the youth, and he said he had paid 600 piastres. The master took the lad away, and in all probability the boys never saw each other again.

"Oh! the horrors of slavery!" exclaimed Sir Moses, and added, "Perhaps Mohhammad Ali may not be aware of what we have seen, else he could not conscientiously have spoken as he did, and evinced such pleasure in the vote of thanks which the London Society would certainly not have sent had they known the true state of affairs."

Sir Moses returned home much depressed by what he had witnessed.

There was nothing new in politics, but two English men-of-war had left for the East.

August 28th.—About nine o'clock in the morning Sir Moses received a letter from Monsieur Crémieux, informing him that he had started for Cairo. Sir Moses, who felt himself in duty bound not to quit his post for fear of injuring his cause, determined, notwithstanding the disheartening state of politics, to go to the Pasha and ask for an answer to the petition that he had presented on the day after his arrival.

At two o'clock we went to the Palace. We were shown into the audience hall, and a beautiful pipe was handed to Sir Moses. About twenty minutes afterwards we heard that the Pasha was leaving his room for the hall of audience. On Sir Moses going to the door, the Pasha smiled and beckoned him to follow him. Sir Moses did so, and the Pasha motioned him to be seated. Sir Moses then informed His Highness that he came for an answer to the paper which he had presented at his first interview. Mohhammad Ali replied that he would release all the

prisoners, upon which, Sir Moses said his desire was to have the guilty punished, and requested therefore a "firman" to go to Damascus. The Pasha said he had better not go there, as that place was in a very excited condition; the country was disturbed and politics unsettled. Sir Moses agreed to postpone his journey for a short time, but begged for the firman, that he might proceed there as soon as things changed, and the Pasha then promised to give it him. Sir Moses further petitioned for permission for the Jews who had fled to return to Damascus, and the Pasha granted his request. Finally Sir Moses requested Mohhammad Ali to give him a copy of his letter to the Governor of Damascus. His Highness promised to send it to him with the firman, and desired him to write to his co-religionists at Damascus, and he (the Pasha) would send the letter by his post, by which means they would receive it in five days.

"Thanks to Heaven," Sir Moses said, "the Mission has gained something; the lives of nine innocent persons are thus preserved."

Sir Moses wrote immediately to Monsieur Crémieux, and Mr Galloway sent a man off with it to Cairo. He also sent for Messrs Sonino, Valencen, and Toria, and the Spiritual Head of the Hebrew community, to acquaint them with the good news, enjoining them at the same time to keep it secret till the papers arrived from the Pasha.

Sir Moses then prepared for Sabbath, and attended divine service in the European Synagogue. Subsequently went to the Palace for a copy of the letter to the Governor of Damascus, but we had to wait there several hours, as the Ambassador from Constantinople and the Consuls of the four great Powers were with the Pasha. They remained with him some time, and on their withdrawal, the Capudan Basha had an interview with His Highness, lasting fully two hours; then the French Consul came and also stopped a couple of hours, so that it became very late. On our enquiring whether we should still wait, Monsieur Boufort told me to come the following morning, when I should be able to take with me the firman enabling us to go to Damascus, and a copy of the order for the Governor at that place. It was after ten o'clock when we returned to our hotel, at which hour Monsieur Crémieux also came.

August 29th.—In the morning we attended divine service.

Seeing Monsieur Crémieux and Monsieur Munk there, Sir Moses desired me to invite the latter to accompany me to the Palace. On our arrival there we went to the room of Negib Effendi (one of the chief secretaries of the Pasha), to order several copies of the firman and the letter to the Governor of Damascus. On perusing a copy of the original, we noticed the word "Afoo" (pardon), and pointed it out to Negib Effendi. I told him that Sir Moses would never be satisfied with such an expression, as the Jews could not for one moment be considered guilty, according to the proceedings which had taken place at Damascus. Negib Effendi and another secretary, who happened to be present at the time, entered into an argument with me on the subject, maintaining their idea that the word in question might be used and understood without absolutely conveying the meaning of "*pardon*." Nevertheless, I insisted on the necessity of removing that word altogether. As I could not leave the Palace, I requested Monsieur Munk, who had with him an Arabic translation of the Turkish order, to go and inform Sir Moses and Monsieur Crémieux that it was desirable they should immediately tell the Pasha that they could not sanction the introduction of a word so grossly misrepresenting the truth, and request him to substitute a word which would correctly convey his sentiments. Monsieur Munk went at once to Monsieur Crémieux, but apparently forgot to call on Sir Moses. Monsieur Crémieux, being probably anxious to see the misleading word removed as soon as possible, came at once to the Palace, without informing Sir Moses of what had occurred. The Pasha, without the least hesitation, immediately ordered that the word "Afoo" should be taken out, and the words "itlak ve Tervîh," signifying "an honourable liberation," substituted (literally an order for their liberation, and for procuring them peace).

On my return from the Palace I acquainted Sir Moses with what had taken place, and he expressed much regret at not having being informed of it in time. He said, "Had I known it, I should have been most indignant with the Pasha for inserting the word, it being in complete opposition to my request, as I would never, for an instant, admit any guilt, either of the living or the dead." He went again to the Pasha, and His Highness told him that he had given the order to remove the objectionable word. The Neapolitan Consul and his wite, and Monsieur Laurin came to offer their congratulations.

August 30th.—We hastily sent despatches to London and other places, and on the following day a letter of thanks to His Highness the Pasha was signed by Sir Moses and Monsieur Crémieux.

Wishing to do all the good in their power, they added to the letter a petition in which they entreated him to abolish the use of torture in his dominions.

In the morning, Admiral Sir Robert Stopford came on shore, and went immediately to Colonel Hodges. Sir Moses went to see the Admiral, who gave him a very kind reception. About three o'clock the Pasha sent a strong body of horse guards in full uniform, accompanied by a capital military band, to attend the Admiral. It was a handsome compliment on the part of Mohhammad Ali, but the Admiral declined it, and they soon returned.

About four o'clock Sir Robert Stopford and his suite, the Austrian Admiral and his suite, with the English and Austrian Consuls, proceeded to the Palace to pay their respects to the Pasha. The Pasha's carriage with four horses had been placed at their service, as well as Boghoz Bey's carriage and that of Mr Anastasia. They were preceded by sixteen janissaries, the two Captains Austen, and many others on horseback. They were absent about an hour.

Admiral Rifaat Bey gave the "Four Combined Powers," and Colonel Hodges, the "Five Powers," meaning that he included the Sublime Porte. After dinner, Admiral Stopford inquired whether Sir Moses intended going to Damascus, and said he would send a brig with us. Sir Moses replied that he wished to wait till Thursday, when he would inform Sir Robert of his plan of action. The two Admirals and the English and Austrian Consuls were to dine with the Pasha on the following day.

Sir Moses, accompanied by Mr Alison, then paid visits to Rifaat Bey, Sáeed Bey, and Colonel Hodges. On his return he found that the Austrian Admiral (Contre-Amiral Baron Baudiera), the Austrian Consul, and Mr Andrew Doyle, had called. Mr Galloway informed Sir Moses that Sáeed Bey had obtained the permission of his father, Mohhammad Ali, to dine with him any day he liked. Sir Moses thereupon invited him for Thursday, September 3rd, and also sent invitations to Admiral Stopford, the Austrian Admiral, and others.

The day's reports led Sir Moses to believe that the Pasha would refuse to give an answer to the four Powers on Saturday. The Admiral would do nothing without further orders from home, and it was Sir Moses' opinion that the Pasha would laugh at them all, and most probably succeed at last, or involve Europe in war.

September 2nd.—During the morning we were occupied in examining numerous papers and documents referring to the Mission, while Lady Montefiore amused herself by taking daguerreotype views of Cleopatra's Needle.

September 3rd.—Sir Moses went this morning on board the Turkish steamer, *Bird-of-the-Sea*, Rifaat Bey having invited him to a *déjeuner* he was giving to Admiral Stopford and Sáeed Bey on board that vessel. The guests included Captains Fisher and Austin, Colonel Hodges, Count Medem, Monsieur de Wagner, Monsieur Laurin, Mr Alison, Mr Stoddard, and others. The wind was so high that the Admiral could scarcely get to the ship. While they were at breakfast Sáeed Bey invited Admiral Stopford and Sir Moses to go over his corvette. The latter, with Captains Fisher and Austin and Colonel Hodges, accompanied the Admiral in his boat after they had taken leave of Rifaat Bey, and all went on board the corvette. Sáeed Bey received the party in a distinguished manner; he took them over the vessel, and made his men go through their exercises with great guns and small arms. Sir Moses then landed with the Admiral, and drove him to Colonel Hodges.

September 4th.—The French papers continued very warlike, and great demonstrations had been made in France.

Sir Moses and Monsieur Crémieux decided that we should go next evening to present the letter they had prepared to the Pasha. Should the English Consul leave Egypt, Sir Moses thought that it would be useless for us to remain there any longer. Dr Madden informed Sir Moses that he would be obliged to leave us on the following Monday.

September 5th.—We called on Colonel Hodges, and saw Admiral Stopford; the latter supposed our going to Damascus was out of the question. Sir Moses told him that he should remain a short time longer at Alexandria, unless the British Consul left, in which case we should leave also.

Rifaat Bey (Conseiller d'Etat au département de l'intérieur)

paid us a visit previous to his departure; also Mr Charles Alison, Attaché to Her Britannic Majesty's Embassy at Constantinople; also Captain Austen and Lieutenant Ralph, R.N.

Mr Alison had been present at the interview with the Pasha's Minister. The Pasha being ill, could not see the four Ministers, but had sent his answer. "He accepted the Sovereignty of Egypt, and would petition the Sultan for Syria."

This was virtually a refusal, but the Consuls did not intend striking their flags.

The Admiral went on board this morning. At five we walked in the square and met Colonel Hodges. From his conversation he expected the Pasha would order them to quit Egypt in about a week. He told Sir Moses the Admiral had left him the *Cyclops*, and that he was going in her, on the following Monday, to Beyrout.

September 6th.—We called on Colonel Hodges. Sir Moses told him that he had determined to leave as soon as the Colonel should do so. Colonel Hodges said he was going on the following day for a few days to Beyrout, but assured Sir Moses he need be under no apprehensions; there would be no hostilities till the Admiral received orders from England, which he did not expect for another fortnight; and that if he (Colonel Hodges) should be obliged to leave, he would give Sir Moses timely notice, and both he and Lady Montefiore should go with him in his vessel. From his manner of speaking, we gathered that he expected an outbreak in Syria, but no direct attack on the part of the English; Admiral Stopford had told him that we were by no means prepared; the ministers had been much deceived.

The letter to the Pasha could not be presented that day.

September 7th.—We met Colonel Hodges; he told us that the Pasha had seized £6000 in bullion, British property, and if it was not given up to-morrow morning, he would strike his flag and go on board ship. He told Sir Moses that he must be prepared to leave at a moment's notice, and that he had spoken to Captain Fisher of the *Asia*, who had kindly promised to take us in his ships in the event of our being obliged to leave.

CHAPTER XXXI.

1840.

INTERVIEW WITH THE PASHA—LIBERATION OF THE JEWS OF DAMASCUS—PUBLIC REJOICINGS AND THANKSGIVNIG— DEPARTURE OF SIR MOSES FOR CONSTANTINOPLE.

WE arranged with Monsieur Crémieux to go to-morrow to the Pasha and present our letter.

September 8th.—We drove this morning to Mohharem Bey's garden, where the Pasha is staying. We found him in the garden, with his Admiral, also Anastasi, the Turkish Consul, and Mr Tibaldi. He desired us to be seated. Sir Moses then said to him, "We come to offer to your Highness our thanks," and presented to him the letter, to which we had added the request to abolish the use of torture. There was a Turkish translation affixed to the letter. The Pasha gave the letter to one of his officers, who put it in his pocket; but on Sir Moses expressing a desire that the Pasha should have it read, he took it himself and appeared to read several lines, when one of his secretaries came and read the whole to him. We remained some moments in silence. Mr Tibaldi then told Sir Moses that the Pasha had been pleased to give him a granite column from the ancient temple of Serapis in Alexandria. Sir Moses thanked His Highness in suitable terms.

After waiting some time in silence, the Pasha having twice looked at his watch, we took our leave without having uttered a single sentence on the principal subject of our visit. Sir Moses was much out of spirits. On our return we went to Colonel Hodges, who said that Boghoz Bey had refused to give up the bullion seized on the previous day, but added that he should go himself to the Pasha, and if it was not restored in twenty-four hours, he would strike his flag and go on board the *Asia*, and would take Sir Moses and Lady Montefiore with him. Sir Moses hoped the Pasha would not hasten his ruin by his rashness. Colonel Hodges replied that he was already ruined; he had been

declared a rebel by the Sultan; another Pasha had been appointed for Egypt and one for Syria; and the Russian fleet with the Russian troops was already moving. This news the Colonel had received from Constantinople. Sir Moses begged him, should any vessel be going to that city, to procure a passage for us; this he promised to do.

Sir Moses was now anxious to leave Egypt, thinking he could do no more good there.

September 9th.—Monsieur Crémieux came in the morning to ascertain Sir Moses' intentions, as he wished to go on the following Monday to Cairo, and should Sir Moses decide to remain in Egypt, he would go to Thebes. Sir Moses suggested taking three days' time for consideration.

September 10th.—We called on Colonel Hodges. The Pasha had not yet given up the bullion; the Colonel said he should write to him the same evening at five, and send at eight the next day for an answer, and should tell him that unless he received satisfaction he should strike his flag and embark, leaving the English under the protection of the Dutch Consul. Colonel Hodges had already sent on board several camel-loads of books, papers, &c. Sir Moses felt confident that the Colonel would soon follow, whether the Pasha gave up the money or not, and believed the best thing for us to do would be to go by the next French packet, which would leave Alexandria on the 16th, pass the quarantine at Syra, and afterwards proceed to Constantinople, thank the Sultan for all he had done in the affair of Rhodes, and then, should the state of Syra permit, go to Damascus, and failing this, to return *viâ* Vienna to England.

September 11th.—Again visited Colonel Hodges. He still talked of embarking, but advised us to wait for the French steamers, and if it should still be our intention to visit Damascus before leaving the East, he would recommend our making quarantine at Syra, thence to proceed to Constantinople, and await events. "It would be madness," he added, "to go now to Damascus. I will hold myself responsible for the advice I now give."

Saturday, September 12th.—Attended divine service, afterwards called on the Spiritual Head of the congregation, who showed us his large and valuable library. Later in the day Sir Moses and Lady Montefiore received many visitors: two

gentlemen from Salonica especially interested them in their accounts of communal matters in that city. They informed us that there were about five thousand Jewish families, and they possessed thirty-six Synagogues, and fifty-six colleges for the study of Hebrew and theological literature, and over one thousand gentlemen were distinguished for their knowledge of Hebrew. They had suffered greatly by the fire which had broken out (in the previous year) in their city, and had destroyed over two thousand houses belonging to the Jews.

Our dinner party on that day included Colonel Hodges, Monsieur Laurin, Captain and Mrs Lyons, Mr Paton, Mr Stoddart, Mr Drummond Hay, and Monsieur and Madame Crémieux. Colonel Hodges said he had given the Pasha time till Monday at twelve o'clock for his reply, failing to receive which he would strike his flag. Sir Moses informed Monsieur Crémieux that he felt convinced of the impossibility of obtaining anything more from the Pasha, owing to the present serious state of politics. The Consuls, he said, were making every preparation for leaving Alexandria, and as our proceeding to Damascus at that time was considered to be not only a most rash and unwarrantable act, but almost an impossibility, he was of opinion that we should proceed to Constantinople, and there await a favourable change in politics. Should Damascus hereafter belong to the Sultan, then to request from him the same justice for the Jews of that city as he had afforded to those of Rhodes, but if Damascus continued under the Pasha, then we should be forced to return to Egypt and thence to Damascus, and should then, if politics still continued unsettled, return to Europe.

Monsieur Crémieux agreed with Sir Moses, and said he would go to Constantinople, but first to Cairo. He then proposed to Sir Moses to build an hospital for the Jews in Cairo, as he (Monsieur Crémieux) intended building a house there for school purposes, having in hand one thousand ducats from the Baroness de Rothschild in Paris for that purpose. Sir Moses, however, did not feel justified in spending large sums in Egypt. "Were it for the Holy Land," he said, "I should be delighted to establish both hospital and school."

September 14th.—It was reported that St Jean d'Acre was being bombarded by the English fleet; everything looked most threatening. We met Colonel Hodges, who was hourly ex-

pecting to receive orders from Constantinople to quit Egypt. A Russian and an Austrian ship of war had arrived. The French steamer due that morning had not arrived ; they said it had been detained at Syra for the mail from Constantinople.

September 15th.—We were caused much anxiety by the absence of any account from Damascus, and by hearing that Mohhammad Ali had had a despatch from Sherif Pasha, stating that he had received His Highness' orders for the liberation of the Jews, but without further notice of it. Monsieur Cochelet, we were told, had had a letter from Rattimenton, violently exclaiming against the Viceroy's order, by which he had been compromised, adding that he had warmly protested to Sherif Pasha against his complying with His Highness' order. But soon after this, writes Sir Moses, "Thanks to Heaven, this day has happily put an end to our fears for the delay of the execution of the Pasha's firman. We have received letters that all the Jews were liberated on the 5th inst., in the most gracious manner, by Sherif Pasha, to the great joy, not only of the Jews of Damascus, but also of all the Mussulmans of that city. The unfortunate men were accompanied by bands of music, and thousands of persons, Jews and Moslems. They first went to Synagogue to return thanks for their delivery, and then to their respective dwellings. All the distinguished Mussulman merchants paid them visits of congratulation, expressing their firm belief in their innocence. The Christians maintained silence, denoting thereby their dissatisfaction at the justice of the Pasha. The blood of the four unhappy men who have died under torture has not been sufficient to satisfy these people. The suffering of the Jews appears to have been unbounded, as is their gratitude to God for their deliverance."

The copy of the Pasha's order, which we sent by a courier with our letters to the prisoners, had not arrived on the 7th when the mail left. We were all anxious for news from the unfortunate men themselves, but as we knew that all were at liberty, Sir Moses considered that no further good could be achieved by remaining in Egypt. Syria was in a state of revolt, and the post between Beyrout and Damascus closed. The British Consul, with all the other European Consuls, excepting the French, had left Beyrout, and were on board the ships of war. Commodore Napier had given notice that he should bombard the town on

the following day. Monsieur Cochelet, we were told, had heard accounts of several thousand men having been landed from the fleet between Beyrout and Sidon; no action had, however, as yet taken place. Sulieman Pasha had declared he would destroy Beyrout, though he should be compelled to withdraw his troops.

September 16th.—Sir Moses writes in his diary: "I sent to Monsieur Crémieux, but he and Madame Crémieux, with Monsieur Munk and Signor Morpurgo, had already left for Cairo. Mr Wire, Dr Loewe, and I went to Mohhammad Bey's palace. He is the son-in-law of Mohhammad Ali. We entered the garden. As soon as the Pasha saw us he beckoned me to approach him. He was seated in a kiosk. Boufort, the interpreter, was translating to him one of Galignani's papers. On our entering the kiosk, he motioned me to be seated. I took my seat opposite him, Dr Loewe next to me, and Mr Wire next to the doctor. I informed the Pasha that we had received letters from Damascus, and that, agreeably to his orders, the Jews had been honourably liberated by Sherif Pasha on Saturday, September 5th. The Mussulman population had expressed much joy on the occasion. They had accompanied the unfortunate men, when liberated, to the Synagogue, and the Jews had thrown themselves on the ground before the Holy Ark, blessing the God of Israel for their deliverance from the hands of their persecutors, and praying for the happiness of His Highness, whose justice and humanity had restored them with honour to liberty. I also told the Pasha how they had been visited and congratulated by all the Mussulmans of Damascus, who confidently believed in their innocence. Mohhammad Ali replied he was glad to hear it, and informed me that he had received letters from Sherif Pasha with the same intelligence, and also that the Jews who had fled from the city had returned. This we did not know. I expressed much gratitude to His Highness for his humanity, and entreated him to protect my brethren in his dominion. I also said that as it was impossible for me to go to Damascus at present, I intended returning to Europe, and therefore begged to take leave of His Highness; but before doing so I hoped he would allow me to speak a few words in favour of the poor Jews who had suffered by pillage at Safed, and that he would graciously make them compensation. He replied he would see; he would

do it. I again repeated my thanks, and rose to leave, but he motioned me to remain. In a few moments he beckoned me to come quite close to him, which I did. He then said that he frequently gave orders for ships, guns, and other things to be sent from England, that six months elapsed before they were ready to be shipped, and that as I was going there he would like to make some arrangement with me to guarantee the parties, and said that I should always have the money before the things were shipped. He repeated several times that he did not desire that I should ever be in advance, as he would always send the money beforehand. He did not wish the arrangement to take place immediately, but as soon as affairs were settled. I told His Highness that I would consult with my friends in England, and would write to him as soon as I got back to London; he expressed his satisfaction, and we retired.

"I have omitted to notice that I gave Mohhammad Ali a copy of Dr Hirschel's letter to me, respecting the charge brought against the Jews of using blood in their religious ceremonies. I gave him copies of the same in Turkish and French; he looked at them, and promised to read them.

"We then went to the Palace of Sáeed Bey. Mr Thurburn was with him. 'Excellency,' I said, 'I have come to take leave of you previous to my return to Europe,' and repeated to him all the accounts we had from Damascus. He was very civil to us, and invited us to take wine and coffee, but, being much pressed for time, we declined. I said I hoped to see him in London. He replied that as soon as affairs were settled he should travel, and would certainly pay us a visit. We then took leave of Count Medem, the Russian Consul. He congratulated me on the success of our Mission, having attained all that was possible in the present unfortunate state of affairs. I told him I was most anxious to visit Damascus, to trace the whole transaction respecting the charges against the Jews. He said it was quite impossible to go just now, the country was in revolt; Beyrout was threatened with bombardment, and all accommodation for travellers stopped.

"We next went to Monsieur de Wagner, the Prussian Consul (who expressed the same opinion), and to Colonel Hodges and Monsieur Laurin, expressing to both our sincere thanks for what they had done in favour of the Jews in Damascus, Safed, and the Holy Land in general."

September 17th.—We embarked in one of the Pasha's large boats, being escorted to the water side by three janissaries, and were safely on board the *Leonidas* at 3 P.M.

September 18th.—We are detained in the harbour for despatches.

Mr Reinlin, the Dutch Vice Consul, came on board with letters. He went with me into our berth, and informed me that news had been received last night from Beyrout; the English had entirely destroyed that town, and had landed two thousand English and four thousand Turks. The French Consul had taken a house in a garden about a mile out of town, with the French flag flying on it, nevertheless four cannon balls had struck the house. Ibrahim Pasha was at Beyrout, and Suleiman Pasha was in the neighbourhood.

At 10 A.M., the anchor being weighed, we started, and were soon safely out of the port. "Then," Sir Moses writes in his Diary, "we sang the 'Song of Moses,' and with joy and thanks, left the land of Egypt."

September 21st.—After eighty hours at sea, with a strong north wind, we arrived at five in the morning at Syra. The captain and the surgeon went on shore with letters and despatches; they soon returned. When a boat with the health officers came alongside, we learned to our great dismay that we had a man dangerously ill on board. The officers insisted on seeing him. The poor man was carried on deck with much difficulty; they asked him many questions, but he was so weak that he could scarcely answer. The officers then left us, to make their report to their superior; they did not know whether we should be allowed to go that night into the Lazaretto. This was a serious matter, as the *Leonidas* was to start at twelve for Alexandria. Our ship was soon surrounded with boats, occupied by Turks, male and female, with their luggage, who had secured their berths for Alexandria. The captain would not allow them or their luggage to be received on board till he had got rid of those he had brought with him. The noise and confusion that arose in consequence were dreadful. It was nearly nine o'clock when permission arrived for our leaving the ship for the Lazaretto; the captain put us in his long boat. It was blowing hard, the sea was rough, and the night very dark.

Sir Moses was dreadfully uneasy, but there was no choice.

We all went in the same boat, which was long and narrow. It was half-an-hour before we reached the landing place, and it was not without great difficulty that we scrambled up the rocks in the dark.

On getting into the Lazaretto we found that the guardian and officers had left for the night, and there were but two miserably dark rooms for the whole party. We were told to make the best we could of them for the night. All our luggage had been left at the water's edge, and there was not a soul to assist in bringing it to the Lazaretto. After much time and trouble, our servants got one bedstead and mattress for Sir Moses and Lady Montefiore, and a few mattresses for the rest of our party.

In our small room, more than nine of us, including a Greek lady, her servant and one child, had to remain the whole night ; the servants and all other passengers were obliged to manage as they could in the other room.

After a night passed with little or no sleep, we rose from our weary couches. Mr Ralli, the son-in-law of Mr Wilkinson, called. He had procured us an order from the Superintendent of the Lazaretto, giving us the apartments set aside for noblemen. We were soon admitted to them. They were very comfortable rooms, beautifully situated, commanding a fine view of the town and port. They were quite empty, but our servants soon brought up our bedsteads and camp-stools, and we hired two or three tables, which was all we required. Being informed that we might shorten our confinement by five days, if we and our servants took a bath and changed all our clothes, and had all our luggage fumigated, we readily consented. By two o'clock, all our boxes having been opened, and the contents spread over the room and hung up on lines, dishes with pots of burning sulphur were placed in each room, and the doors kept closed for half-an-hour. In the meantime we took a bath and changed every article of dress.

Sir Moses put the whole quarantine into confusion, and compelled a repetition of the fumigating ceremony, by inadvertently putting his finger on the wrapper which contained Lady Montefiore's dress. This caused much vexation to all the "guardiani" and ourselves. However, the fumigation was per-

formed once more, and by four o'clock the whole ceremony was ended.

September 28th being the first day of the Jewish New Year, we all met early in the morning, and read the service appointed for the day. It was nearly twelve before we breakfasted. The afternoon we spent in reading subjects connected with Hebrew literature. Sir Moses and Lady Montefiore spent a most happy day, and said they had only felt the want of their Synagogue and of the society of their relatives.

The physician paid us a visit on the same day, and said we might, if we pleased, go out of quarantine on the morrow. He enquired if we were all well, then desired us to strike our fists under each arm and other parts of the body. Having seen this ceremony performed, he made his tour round the Lazaretto. We were much amused at seeing him go through the same ceremony with more than one hundred persons, who were to leave the next day.

The following day, being the ninth day of our quarantine, and having performed the "Spoglio" the morning after our arrival, we could have received *pratique* this morning; but as we were most comfortable, Sir Moses requested to be allowed to remain till Thursday. We received the greatest kindness from all the officers of the quarantine, who came frequently to enquire if they could do anything to promote the comfort of Sir Moses and Lady Montefiore. We all quitted the Lazaretto on the 1st of October, grateful to the Almighty for permitting us to pass the ten days we spent there so pleasantly. We walked to the town, which was built round the bay, nearly opposite the Lazaretto. The road was very rough, and Sir Moses and Lady Montefiore were extremely fatigued by the walk.

Syra was very gay; the town was thronged with well-dressed people, as the King and Queen were expected that day from Athens. On the wharf, which was strewn with laurel, there were some four hundred little boys and girls dressed in white with blue ribbons, some of them carrying branches of laurel, and others the Greek flag. It was four o'clock when the first cannon announced the arrival of the steamboat with the King and Queen on board. From Terenzio House, where we were accommodated, we had a good view of them as they landed.

The King was dressed in a Greek uniform, and the Queen in Western costume. To our great disappointment, the steamer which was to take us to Constantinople had not arrived, and at Syra we could not even find a room to pass the night, so that we were compelled to return to the Lazaretto. Lady Montefiore was most fatigued and poorly, and quite happy when she could throw herself on the ground with the luxury of a mattress.

We received an invitation from the Governor of the town to a grand ball to be given to the King and Queen. The next morning at five o'clock we were informed that the *Mentor* had not yet arrived, but about two hours later we ascertained that she had come into port in the night. We lost no time in preparing to embark, and before eight again took leave of the Lazaretto, very thankful for the accommodation it had afforded us. At eight we were on board, but it was nearly twelve before we started. We expected to reach Smyrna towards noon on the following day, but not to be able to land, as it would be our Sabbath.

We entered the harbour of Smyrna on the 3rd October. Sir Moses received immediately a large number of letters and visits from the heads of the congregation and principal inhabitants, all offering their services. The Dutch Consul spoke much of the sad state of the Jews at Smyrna, and requested Sir Moses' intercession on their behalf.

CHAPTER XXXIV.

1840.

CONSTANTINOPLE—CONDITION OF THE JEWISH RESIDENTS—
INTERVIEW WITH RECHID PASHA—AUDIENCE WITH THE
SULTAN—HE GRANTS A FIRMAN.

FROM Smyrna we went to Constantinople. Of our arrival in that place Sir Moses gives the following account:—

“*Constantinople, October 5th.*—The appearance of the city was most beautiful from the steamboat; we anchored at half-past eleven. Many persons came on board to welcome us, including Monsieur Commundo, who had prepared one of his houses for us. Lady Montefiore and Mr Wire went there immediately. Dr Loewe and I, accompanied by Mr Nugent, a Queen’s messenger, who had special despatches for Lord Ponsonby, started for Terapia, and were allowed to leave the vessel at once. It took two hours to row there, the current being very strong. On reaching Terapia we went to Lord Ponsonby’s, and found that he was out. Mr Nugent remained, but we returned. There was a strong wind blowing against the current, which made a heavy sea. I passed two hours in the utmost anxiety, and would gladly have landed and walked back, but it was impossible; we should not have found our way. At last we landed safely, but our troubles were not over. We had the greatest difficulty in finding Monsieur Commundo’s house. We found two Germans in a little tailor’s shop, and they became our guides. I found my dear Judith in a state of great anxiety on our account. It being between seven and eight before we arrived, they had sent in every direction after us; however, we sat down to a good supper, and soon forgot our troubles.”

The day after our arrival the Spiritual Heads of the Hebrew communities, accompanied by several of their members, came to pay their respects to Sir Moses and Lady Montefiore, and to invite them to attend divine service in one of their Synagogues

on the Day of Atonement, which commenced the same evening, an invitation which was accepted.

During the whole of the following day (the Day of Atonement) Sir Moses and Lady Montefiore remained in Synagogue, returning in the evening at the conclusion of the service, accompanied by many members of the congregation. They were preceded by two men bearing two large wax candles, which had been lighted in the Synagogue the evening before. They received a hearty welcome from their host, Monsieur Commundo, and, having broken their fast, soon retired to rest.

October 8th.—Signor Commundo, with his wife, two sons, and a daughter, paid us a visit in the morning. The little girl, a lovely child about seven years of age, was already engaged, as well as the two boys, aged nine and ten respectively, both handsome, intelligent lads. It reminded Sir Moses of what he had once found fault with when at Haifa. Certain allowances, however, must be made for the peculiarities of the East. Turkey would certainly not yield in this respect to any remonstrances. We called on the British Consul General, and in the evening Sir Moses received a deputation from the European Hebrew community; they spoke much of the necessity for an hospital and schools.

October 9th.—We set off to the Porte to-day, as soon as our visitors had left, with the intention of going later on to Terapia to see Lord Ponsonby. After rowing nearly two hours and a half, we found that it would take us a full hour longer to reach our destination, and that, wind and current being both against us, we should not be able to get back before the Sabbath. Sir Moses, therefore, gave orders to return home.

Saturday, October 10th.—We attended divine service in a very large Synagogue; all the worshippers appeared to be natives of Turkey. At the conclusion of the service we accompanied the Chief Rabbi to his house. He was preceded by three soldiers and six attendants; on passing the guard-house we found the officer with his men in front. They saluted him with every token of respect, as did all the people in the densely-crowded streets. His house was full of people. We partook of some refreshment, and took leave. As we appeared again in the street we noticed a guard of honour walking before us, and an officer with two soldiers following in the rear. Sir Moses wished them to return after going a few paces, but they insisted

on accompanying us to the end of the street, an honour Sir Moses was but little desirous of receiving.

Sunday, October 11th.—We afterwards went into three large and handsome Synagogues in the same quarter; adjoining one of these we observed three school-rooms, occupied by about 250 boys. We entered the school, and found the boys divided into three classes, their ages varying from three to twelve. At the request of Sir Moses I examined two boys. They read the Talmud and translated it into Spanish very fluently. Sir Moses was much pleased. The children all appeared to belong to the poorest classes. We had much difficulty in escaping the importunities of the people; many seemed to be in very distressed circumstances. In one room, scarcely six feet square, we saw a mother and five children.

October 4th.—An Austrian steamer arrived in the afternoon from Smyrna, with an English messenger from Syria. It was reported that Commodore Napier had concluded a treaty with the Emir Besheer, by which the latter had engaged to join his forces to the Sultan's. Napier had landed with his marines, and, assisted by the Turks and the troops of the Emir, was in pursuit of Ibrahim Pasha. Many of the Pasha's soldiers had joined the Sultan's party.

October 15th.—Sir Moses went to Lord Ponsonby. Having thanked him for his great assistance in the affair of the Jews at Rhodes and Damascus, he informed him that he wished to have an audience with the Sultan, to thank him for his justice to the Jews, to claim his special protection for them in all his dominions, and to obtain from him a declaration similar to that made by Selim the Second.

Lord Ponsonby said he would give Sir Moses a letter of introduction to Rechid Pasha, who would perhaps be able to forward his wishes. Lord and Lady Ponsonby then begged him to fix a day to dine with them, and Sir Moses returned, much pleased with the interview.

The next five days were spent by Sir Moses in making himself acquainted with the communal affairs of various congregations. Being very anxious to assist them in their endeavours to introduce improvements in their method of education, he had frequent communications with their teachers and school committees. In support of his exertions, at the special request of

the ecclesiastical chief and representatives of the congregation, I delivered an address in one of their large Synagogues at Galata, on the last day of the Feast of Tabernacles, the aim of which was to exhort the audience to give more attention than hitherto to the acquisition of a liberal education.

October 22nd.—Mr George Samuel, Mr Pisani, Mr Wire, and myself accompanied Sir Moses to an interview with Rechid Pasha, who received us most kindly. Sir Moses informed His Excellency that he had come to express his thanks, and those of all his co-religionists in Europe, for the humanity and justice which His Excellency and the Sultan had shown in respect to the affair at Rhodes. The Pasha said he was sorry they had not been able to do the same at Damascus. Sir Moses hoped that His Excellency would do him and the gentlemen who accompanied him the honour of introducing them to the Sultan, to which he replied that he thought it might be done. Sir Moses then said that formerly Sultan Selim had issued a Hatti-Sherif, declaring his conviction of the innocence of the Jews of the charge brought against them, and it would be a great satisfaction if the present Sultan would do the same. Sir Moses had prepared a paper, which he requested His Excellency to hear read. Mr Pisani read it to him in French; he thought it very good, and said it might be done. Having had pipes and coffee, we returned home, being engaged to dine with Lord Ponsonby. We had great difficulty in procuring a carriage to take us, and at last agreed with a man to take Sir Moses and Lady Montefiore, and fetch them back, for the sum of £6 sterling. It was a miserable four-horse concern. Mr Wire and I preferred riding on horseback.

It was a most agreeable party, and we met there several of our acquaintances. His Lordship spoke with Sir Moses on the subject of a bank for Constantinople, and said he wished him and another gentleman, whom he named, to speak with Rechid Pasha about it, and he would be present at the interview. Sir Moses said he would do so, but could not say anything before he returned to England. On the following day the Rev. Dr Samuel Bennet, the Chaplain of the Embassy, lunched with us. He had just delivered an excellent sermon in favour of the Jews in the Damascus affair.

October 26th.—As no appointment had been made, and that

evening was the commencement of the Rámázan, during which month the Turks attend to no business, Sir Moses determined to call on Mr Pisani to inquire if he had heard from Rechid Pasha. We went accordingly, and Mr Pisani informed him that he had just received a letter from the Minister of Foreign Affairs, acquainting him that the Sublime Porte would receive a deputation headed by Sir Moses Montefiore on Wednesday evening, three hours after sunset, at the Palace of Beshik Tash. "How great and good," exclaimed Sir Moses, "is the Almighty! At the moment when I most despaired of success, He has granted our petition." Mr Pisani said he had no doubt he should get the Hatti-Sherif, but he could not say when. Before we reached home it was six o'clock, and we found by the brilliant illumination of the minarets and mosques that the Rámázan had been declared.

Tuesday, October 27th.—In the course of the day the Háhám Bashi, Signor M. H. Fresco, came to Sir Moses by appointment, together with several leading members of the community and the secretary of the congregation. Sir Moses recommended him to issue an order that every school should have a well-qualified master, to teach the children to read and write the Turkish language. Sir Moses offered to pay the first expenses they would have to incur. The Háhám readily consented.

An order to that effect had been drawn up in the Turkish, Spanish, and Hebrew languages, and promulgated all over the country.

The Háhám Bashi is the head of all the Jews in the Turkish Empire, and his decrees are law. Sir Moses promised him to speak on the subject to Rechid Pasha before leaving Constantinople.

The following is the account, as given in Sir Moses' diary, of his audience with the Sultan :—

"Wednesday, October 28th.—Sir David Wilkie, Mr Pisani, and George Samuel dined with us, and at seven afterwards we set out. Our cavalcade consisted of one carriage with four horses, and one with two horses, six kávásses or police officers, eight men carrying large wax torches, two horsemen with each coach, a sedan chair with each coach, and three men to close the procession. As the carriages could not drive up to our door I was carried in a sedan chair to the foot of the hill, the other

gentlemen walked, and I went in the first carriage with Mr Pisani, the British Dragoman; George Samuel, Mr Wire, and Dr Loewe in the second. I wore my full uniform. The streets were crowded; many of the Jews had illuminated their houses. We reached the Palace in rather less than an hour. On descending from the carriages we found in the courtyard a large guard of honour, who presented arms. We were shown into a handsome drawing-room, furnished in the European style. Two magnificent silver candlesticks with large wax candles stood on the ground in the centre of a richly embroidered velvet carpet. We had not been seated two minutes when Rechid Pasha entered; he was most friendly in his manner. We were soon joined by Rizá Pasha, and all were served with coffee and pipes, the mouthpieces and bowls of the latter being richly embellished with diamonds.

“Rechid Pasha asked me how long I remained at Alexandria, how often I had seen Mohhammad Ali, and how he looked? In a few moments it was announced that the Sultan was ready to receive us. The two Pashas walked first, I next, and the rest of our party followed, a large throng of officers bringing up the rear.

“We crossed a garden about sixty yards in length, and entered a handsome marble hall; having descended a grand staircase, likewise of marble, we entered into the presence chamber.

“The Sultan was seated on a sofa, clad in his cloak of state, which was fastened at the neck with two large clasps of the finest diamonds. The cloak itself was of a violet colour, similar in cut to our own. He was a good-looking young man, and appeared about twenty-six years of age, though in reality but nineteen. The two Pashas took their station on his left, I and my party on his right. After having received some courteous signs of welcome from him, I delivered the speech I had intended to have read to him, but instead of reading it, I spoke it, as I knew it well by heart, and there was not sufficient light to read it without spectacles. I said as follows:—

“‘May it please your Imperial Majesty,—In the name of my brethren, who have deputed me, I come to lay at the foot of your Imperial Throne the grateful homage of their respect.

“‘England, my country, and other enlightened nations of the

earth, heard the cries of the suffering and persecuted Jews at Damascus and at Rhodes, and they hastened to offer to the sufferers their sympathy and affection. But the Lord God, who ruleth over all, prevented the necessity of their aid at Rhodes, and inspired your Imperial Majesty with wisdom, justice, and the love of truth. Under your righteous direction the oppressor was laid low, the designs of the wicked made known, and the innocent delivered. I therefore crave permission to offer to your Imperial Majesty the profound gratitude of the hearts of our people, and to utter our prayers that the merciful God may bless your Imperial Majesty with length of days, with wisdom, honour, and riches, and so direct all your actions, that your name may be inscribed in golden characters for ever, and the memory of your deeds smell as sweet as a garden of roses.

“‘In ancient times the Lord God brought our people out of Egypt, and for ages they dwelt in Palestine; to them were committed the oracles of God, and though now dispersed among the nations of the earth, they are numbered with the most peaceful and loyal subjects, and by their industry they have augmented the riches and prosperity of the countries in which they live.

“‘They look with love and veneration upon that land where their forefathers dwelt; they pray that all who live therein may enjoy the shadow of your sublime protection, and in peace be permitted to worship the God of their fathers.

“‘Their prayers ascend to Him whose wisdom is absolute, whose decrees are fixed and immutable, whom none can withstand, imploring that he will make your enemies eat the dust, that they may vanish as the morning dew, and flee away as chaff before the wind; that your throne may endure for ever, and that all who live under your sceptre may have peace, sitting under their own vine and their own fig-tree, none daring or wishing to make them afraid.’

“The Sultan listened with great attention, and as soon as I had finished, Mr Pisani repeated it in Turkish. The Sultan smiled whilst he was reading, and showed that he well understood the address and was pleased with it. As soon as Mr Pisani had concluded, the Sultan fixed his eyes on me, and spoke in a mild and pleasing voice. ‘I am perfectly satisfied,’ he said, ‘with the communication made and the sentiments expressed by the deputation.

“ ‘I have been affected by the events which have taken place in Damascus, but I have endeavoured to offer some satisfaction to the Israelitish nation, by giving orders that justice should be done in the affair of Rhodes.

“ ‘The Israelitish nation shall always have, from me, the same protection and enjoy the same advantages as all other subjects of my Empire.

“ ‘I will grant the deputation the firman they have asked.

“ ‘I know, gentlemen, how to appreciate the pure philanthropy which has led you to this capital.’

“ Having given his reply, the Sultan requested me to come nearer. Rechid Pasha again presented me by name. The Sultan smiled most graciously, and said, ‘Present your friends to me.’ I first presented George Samuels, my relative, then Mr Wire of the City of London, and Dr Loewe. When Mr Pisani repeated the last name and the Doctor made a bow, Mr Pisani informed the Sultan that the Doctor had presented to the late Sultan a translation of the hieroglyphical inscription on the Obelisk in the Hippodrome. The Sultan spoke with Rechid Pasha to explain it, and then said he remembered seeing it, and seemed much pleased, and said the Doctor must be a learned man.

“ The Sultan could not have given us a more flattering reception; it was at the same time most dignified. The room in which he received us was well proportioned, and neatly furnished in European style. The curtains were of rich yellow satin and embroidered damask and velvet, most probably of French manufacture; the carpet was English; there were two large wax torches standing in elegantly carved candelabras. We descended a flight of marble stairs, and were shown into a large and handsome room, splendidly furnished, and more brilliantly illuminated than the other room. We chatted with Rechid and Riza Pashas, expressed our thanks to them for their great kindness in procuring for us at so unusual a time an audience with His Imperial Majesty, and our gratitude to His Majesty for his gracious reception and reply. I asked Rechid Pasha when I might hope to receive the firman which the Sultan had promised me, as I was most desirous of returning to England the moment I got it. He replied that he supposed I should not go before the next steamer left (on the 7th of November), and that I should have it by that time; but as it was the Rámázan, there

was some difficulty in preparing it. We returned in state as we came, the guard of honour saluting us as we passed them in the court of the palace. We were again served, after the audience, in the lower room of the palace with sherbet in elegant glasses, and we had splendidly embroidered table napkins. A military band played during the greater part of the time we were at the Palace. We found the streets still more crowded than when we went; not a window in the whole street through which we passed but was filled with female faces. As we approached the Jewish street we experienced even more difficulty in passing. At the end of the same street Signor Com-mundo, with the ecclesiastical chief of Galata and about twenty of our acquaintances, insisted on walking with us to our house. I was delighted to see my dear Judith, and to acquaint her with our happy reception and the complete success of our Mission, for which we return our grateful thanks to Heaven."

CHAPTER XXXIII.

1840.

DISTRESS AMONG THE JEWS AT SALONICA—OPPRESSIVE LAWS
WITH REGARD TO THEM—TEXT OF THE FIRMAN—ITS
PROMULGATION.

ON the 30th of October all the representatives of the Hebrew congregations called to express their thanks to Sir Moses for introducing the study of the Turkish language and its literature in their schools. The letter on the subject, addressed by the Háhám Bashi to all the congregations, had been printed, and was to be read publicly on the following day in all the Synagogues in Constantinople.

On Saturday we had the happiness of receiving from Mr Pisani the answer of His Imperial Majesty, which he had delivered to Sir Moses in reply to his address on Wednesday evening, which His Majesty promised should be delivered in writing. Rechid Pasha sent it by Mr Pisani, saying that he was preparing the firman which Sir Moses had requested from the Sultan. The same day the letter of the Háhám Bashi was read in all the Synagogues, and caused great satisfaction to all present, as they considered that the introduction of the Turkish language in the Jewish schools would raise the Jews in the estimation of both Moslems and Greeks. We had again many visitors, and received a deputation from Salonica, where there were 5000 Jewish families. Much distress, they said, prevailed there, in consequence of a fire which had destroyed 20,000 houses, of which 2000 belonged to Jews. They had presented a petition to the Sultan for assistance to rebuild the houses, as he had sent money for that purpose to the other inhabitants, but not to the Jews. They also complained that they were forced to pay the Governor large sums of money before he would allow them to bury any one. Sir Moses asked them if persons of other religions were also charged for the privilege

of burying their dead; they replied in the affirmative, but said the sum that others paid was very trifling as compared to the charges made to the Jews.

Mr Isaac Picciotto, who had just arrived from Damascus, paid us a visit. He was one of the unfortunate persons accused there, and had only been saved from torture by the protection of the Austrian Consul, he being an Austrian subject. He was kept seven months in the Consul's house, and had only had courage to leave it that week, after the other persons had returned to their homes. He expressed great gratitude for our exertions on their behalf, and shed tears on seeing us.

November 1st.—Mr Alison called, with a request from Rifaat Bey to Sir Moses to fix a day to dine with him, and he would invite Colonel Hodges to meet him. Sir Moses accepted the invitation for the following Wednesday. The intervening days were spent in receiving deputations and friends, and visiting various charitable institutions, where he distributed generous gifts.

November 7th.—Having seen much poverty at Kháskoey, Sir Moses went there, accompanied by Lady Montefiore and myself, to attend prayers at the Synagogue "Major."

On leaving the Synagogue, Sir Moses, according to previous arrangements, commenced distributing among the poor the money he had brought with him. But he was overpowered by the crowd, and had he not been rescued by the guard (two officers and six men) who attended him as a mark of honour, he would not have been able to pass. It required all their force to keep back the crowd till we had reached our abode. Sir Moses was obliged to leave the money with the wardens of the Synagogue to be distributed by them, observing that he had never in any other place witnessed so much poverty and distress.

Poor, however, as the people of Kháskoey were, they devoted a great part of their humble earnings to education, and not only to the education of their children, but also to that of grown-up members of their community; nor did they neglect to contribute to the support of their Synagogues.

My attention was here called to a rather amusing notice affixed to the portals of the Synagogue, containing strict orders and regulations, issued by the heads of the congregation, regarding the best mode of effecting economy in the affairs of the

community, collectively and individually. The members and their families were interdicted from wearing costly furs, dresses and head-dresses embroidered with gold or silver. Expensive shawls, gold and silver fringes on the costume, and similar luxuries are likewise prohibited. The women are not to bring their jewellery to the hamám (public bath), where they were in the habit of spending hours chatting with their friends and exhibiting their wealth. Similar restrictions were placed on festivities at weddings and at the naming of boys. Even at funerals the use of costly shawls on the biers of females was not permitted.

The poor of Galata were considered the following day, and we repaired to the Synagogue, there to distribute Sir Moses and Lady Montefiore's gifts.

In the course of the day Mr Pisani called, informing Sir Moses that he would receive a decoration from the Sultan.

Subsequently Sir Moses called on Lord Ponsonby, who promised to do what he could to relieve the distress in Rhodes.

Being pressed for time we soon returned, and proceeded to Rifáat Bey's. "It was already late," says Sir Moses, "when we came there, and found waiting there Lords Canning and Louvain, Colonel Hodges, Captain Gordon, Dr M'Carthy, Mr C. Alison, Rifáat Bey, and several Turkish gentlemen.

The conversation on the events in Syria was very interesting.

About nine o'clock we left the party, much pleased with the novelty of the scene.

November 6th.—We went first to the Austrian Ambassador and then to Rechid Pasha. The latter, who received us in a very friendly manner, said that the Hatti-Sherif was ready, but had not yet been signed by the Sultan. Sir Moses expressed his anxiety to have it as soon as possible, as he was desirous of leaving the next day. The Pasha said that if Mr Pisani came at ten o'clock the same evening to the Porte, he should have it, as he himself would go to Riza Pasha about it, and appointed twelve o'clock the next day to see Sir Moses.

Saturday evening, November 7th.—Sir Moses writes in his diary: "I sat up last night till after twelve, awaiting with great anxiety the return of Mr Wire, who had gone to Mr Pisani's house to fetch the firman for me as soon as Mr Pisani should return from the Porte, where Rechid Pasha had appointed him

to be at ten o'clock. I had just fallen asleep when Mr Wire knocked at my door, and showed me the firman which the Sultan had signed. It was beautifully written on thick parchment, and was enclosed in a coloured satin bag. I sent it to Dr Loewe, who had also retired, begging of him to read it and let me know if it was all we could desire for the satisfaction of our brethren. In a little while Mr Wire returned it to me, saying that Dr Loewe had read it, and had assured him it was written in the strongest possible terms as to the innocence of the Jews, as well as for their future protection.

"I then blessed the Lord God for His great goodness, placed the firman under my pillow, and fell asleep."

The next day I walked with Dr Loewe to Rechid Pasha's residence. I took the firman with me, as it had to be deposited in the Archives of the Ottoman Empire, and the Pasha had only sent it to me that I might be convinced of its authenticity. An official copy was, by order of the Sultan, forwarded to the Háhám Bashi. His Excellency, Rechid Pasha, received us immediately, and said he hoped I was satisfied with what the Sultan had done for us. Mr Pisani then handed me an official copy of the firman, and I gave the original to the Pasha. I had first begged to be allowed to keep it, but His Excellency said it was impossible, and my copy of it was in every respect accurate.

The following is an exact translation of the firman Hatti-Sherif (addressed to the Chief Judge at Constantinople), at the head of which His Imperial Majesty the Sultan Abd-ool-medjid wrote with his own hand the following words: "Let that be executed which is prescribed in this Firman :"—

"An ancient prejudice prevailed against the Jews. The ignorant believed that the Jews were accustomed to sacrifice a human being to make use of his blood at their feast of Passover.

"In consequence of this opinion, the Jews of Damascus and Rhodes (who are subjects of our Empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexations to which they have been subjected, have at last reached our Imperial Throne.

"But a short time has elapsed since some Jews dwelling in the Island of Rhodes have been brought from thence to Constantinople, where they have been tried and judged according to

the new regulations, and their innocence of the accusations made against them fully proved. That, therefore, which justice and equity required has been done on their behalf.

“ Besides which the religious books of the Hebrews have been examined by learned men, well versed in their theological literature, the result of which examination is, that it is found that the Jews are strongly prohibited, not only from using human blood, but even that of animals. It therefore follows that the charges made against them and their religion are nothing but pure calumny.

“ For this reason, and for the love we bear to our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident) to be vexed and tormented upon accusations which have not the least foundation in truth, but in conformity to the Hatti-Sherif which has been proclaimed at Gulhani, the Jewish nation shall possess the same advantages and enjoy the same privileges as are granted to the numerous other nations who submit to our authority.

“ The Jewish nation shall be protected and defended.

“ To accomplish this object, we have given the most positive orders that the Jewish nation, dwelling in all parts of our empire, shall be perfectly protected, as well as all other subjects of the sublime Porte, and that no person shall molest them in any manner whatever (except for a just cause), neither in the free exercise of their religion, nor in that which concerns their safety and tranquillity. In consequence, the present firman, which is ornamented at the head with our ‘Hoomaioon’ (sign-manual), and emanates from our Imperial Chancellerie, has been delivered to the Israelitish nation.

“ Thus you, the above-mentioned judge, when you know the contents of this firman, will endeavour to act with great care in the manner therein prescribed. And in order that nothing may be done in opposition to this firman, at any time hereafter, you will register it in the Archives of the Tribunal; you will afterwards deliver it to the Israelitish nation, and you will take great care to execute our orders, and this our sovereign will.

“ Given at Constantinople, 12th Rámázan, 1256 (November 6th, 1840).”

I gave Rechid Pasha the order issued by the Háhám Bashi respecting the instruction henceforth to be given in all the Hebrew public schools in the Turkish language. He read the paper carefully, and said he was much pleased; he also made

the following remark: "If you had done nothing else in Constantinople than that, you ought to consider yourself amply compensated for the trouble and fatigue you have undergone, by the consciousness of having been instrumental in affording your brethren the opportunity of raising their position, by a knowledge of the Turkish language." He then told me of his having written to the Pasha of Rhodes to take special care that the Jews were always under proper protection, so that, if they wished to leave the town, they might do so without fear of molestation.

On our return home we found a great many visitors who had come to bid us farewell. Towards evening the representatives of all the congregations called, and prayers were recited at the conclusion of the Sabbath. Soon after dark, Monsieur Le Goff, who had promised to call for us when it would be time to embark, came, and we all went on board. Hundreds of people pressed round us as we embarked, offering prayers and good wishes for our safe return to England.

On the 9th November we landed at Smyrna, where Sir Moses left Greek translations of the firman, as well as many charitable gifts for distribution. Six days later we arrived at Malta, where we learned that St Jean d'Acre had been taken, after three hours' fight, but with very little loss.

This, Sir Moses thought, would settle the affair of Syria, and he had some hope that Egypt itself would soon return to the Sultan. The officer of the Lazaretto came, and advised us to remain on board that day and the next. He told us we should have excellent apartments in Fort Manoel, as the Emir Besheer and his attendants, about 120 persons, would then leave the Lazaretto. Sir Moses agreed to this, and the next day the commandant, Monsieur Le Goff, took us in his boat to Fort Manoel. The Emir Besheer and his suite only left at nine o'clock. We saw them going in two boats on their way to St Antonio. The Emir Besheer was in the Governor's boat with some of the attendants; the ladies, about twelve of them, were in another boat. The Emir was a noble-looking old man, with a long white beard; the ladies were all dressed in white, and had their faces veiled. I once had the opportunity of seeing the Emir in his mountains at Ebtedeen. His proper name was Emir Sa'ad ed-deen Esh-shchâbi. His political movements, as well as his general course of life, from a religious point of view, could not stand the test of a

strict investigation. He spoke on one occasion, in the presence of French officers, disrespectfully of the Queen, and also of the Sultan. The British Consul at Damascus, now Sir Richard Wood, escorted him to Constantinople, where he received a serious reprimand from the English Ambassador and the Turkish authorities.

We found that our apartments were not ready for immediate occupation, and we therefore had to remain a long time in the open air, until they had undergone a process of fumigation and ventilation.

• *November 19th.*—A French war steamer arrived in the morning from Alexandria, reporting the recall of Ibrahim Pasha from Syria, and the countermanding of troops under orders for Syria, and of the levy of Bedáwees. We also learned that the Pasha had given up the Turkish fleet, and contented himself with the vice-regal power in Egypt; and that all this had been approved by a council. Sir Moses remarked, "that all this might be true, but if the Sultan allowed Mohhammad Ali to retain Egypt, he would not suffer Syria to remain quiet for twelve months, but would excite insurrections. The English government," he said, "had the game in their own hands, and he hoped they would not throw it away; Syria would never be safe while Mohhammad Ali ruled in Egypt."

September 23rd.—Sir Hector Grey sent the welcome tidings that our imprisonment would be reduced to fifteen days instead of twenty. A few days later, Captain H. M. Austin, of Her Majesty's steam frigate *Cyclops*, arrived from Beyrout, and gave us a most interesting account of all that had been passing in Syria. He expected that Ibrahim Pasha would be taken, and that Mohhammad Ali would retain Egypt, as our ministers, he said, wished it.

Friday, September 27th.—We had many visitors at Fort Manoel Lazaretto (Malta) this day: Lady Stopford and her daughter, Captain and Mrs Copeland, and the Greek Consul; also Captain Le Goff of the *Minos*. All of them gave accounts of the state of politics. The French steamer brought us letters from Signor Communda, in which he informed Sir Moses, that Rechid Pasha had sent his chief secretary, accompanied by many officers, to the Jews with the Hatti-Sherif. It was publicly read amidst the universal joy of the people, and prayers were offered up for the Sultan, also for Sir Moses.

CHAPTER XXXIV.

1840.

DEPARTURE FROM MALTA—NAPLES—ROME—A SHAMEFUL
INSCRIPTION—PREJUDICES AGAINST THE JEWS AT THE
VATICAN.

NOVEMBER 30th.—Sir Hector Grey called, bringing news (in confirmation of previous reports) to the effect that Commodore Napier had made a convention with Mohhammad Ali: the latter was to give up Syria, recall Ibrahim Pasha, and restore the Turkish fleet, on being guaranteed by the four Powers in his authority over Egypt.

Having accepted an invitation from the Governor to dine with him, we repaired to the Palace, and met a very pleasant party of twenty-four persons. The Governor repeatedly expressed, to Sir Moses his satisfaction with the result of his Mission.

December 2nd.—Major Churchill called, bringing with him Colonel Hugh Rose and Colonel Colquhoun; all offered to take letters and parcels for us to Damascus. Sir Moses availed himself of their kindness, and entrusted Major Churchill with a box containing letters, newspapers, and copies of the Sultan's Hatti-Sherif for transmission to the representatives of the Hebrew community at Damascus.

At ten in the evening we went, by invitation from Colonel Winchester and officers of the 92nd Highlanders, to a splendid ball. All the *élite* of the island were present, the Governor, the Admiral, &c. Sir Moses was introduced to General Mitchel and all the officers then going to Syra. They offered him every assistance he might desire, and promised to protect the Jews.

Lady Lewis called to invite Lady Montefiore to go with her to see the Emir Besheer's lady, Báheeyát Eddoonyá (the beauty of the world), and Sir Moses and party to accompany them, and call on the Emir. The invitation was gladly accepted. We

were detained there a long time, the Emir having a great deal to say to Sir Moses respecting his own affairs, as he wished him to intercede on his behalf with the English government.

Saturday, December 5th.—Attended divine service early in the morning, and received in the course of the day the representatives of the Hebrew community. They came to thank Sir Moses and Lady Montefiore for what they had done for them, and wished us a safe voyage home.

The Emir Besheer sent his Bishop to Sir Moses, and begged he would speak with Lord Palmerston. He had written himself to the Queen, praying Her Majesty for his return to the mountains. He wished him to say that his family had ruled there two hundred years, and himself fifty.

Sir Moses promised the Emir to comply with his request, and Lady Montefiore returned compliments and good wishes to the Princess Báheeyát Eddoonyá.

December 6th.—Early in the morning we went on board the French steamer *Dante* at Malta, and after a two days' pleasant sea voyage, dropped anchor in the Bay of Naples.

December 8th.—Sir Moses was very anxious to prepare here for the important work he would have to do at Rome regarding the removal of a scandal that might, at some future period, become a source of great vexation and misery to thousands of innocent Jews.

I allude to the libellous epitaph which the Capuchins at Damascus had inscribed on the stone erected over an opening in which some bones of animals had been put.

The inscription, which had been copied by two monks, was in the Italian and Arabic language, as follows :—

“ D. O. M.

“ Qui riposano le ossa del Pr^e Tomaso da Sardegna Miss^o Cappuccino assassinato dagli Ebrei il giorno 5 de Febraro l'anno 1840.”

Translation of Italian Inscription.

“ Here rest the bones of Father Tomaso of Sardinia, a Capuchin missionary, murdered by the Hebrews on the 5th of February 1840.”

Translation of Arabic Inscription.

"The outward appearance of the tomb of Father Tomaso the Capuchin, and its place of wailing. He zealously discharged the duties of his calling as one of the missionaries in Damascus—the Jews slaughtered him—his goodness did not save him.

"The laying down of his bones took place on the 5th of February 1840."

The Baron and the Baroness Charles de Rothschild called soon after our arrival. They considered with us what was best to be done to facilitate the intended proceedings at Rome, and agreed to seek an interview with the Pope's Nuncio. Permission was obtained the same day from the Minister of Police to have the Hatti Sherif printed and published in Italian papers. His Excellency had them printed for Sir Moses, and forwarded him several hundred copies for distribution among friends.

Mr Briggs paid them a visit, and having discussed all that had taken place in Alexandria, expressed much pleasure at the result of the Mission.

Naples, December 10th.—Sir Moses went with Baron Charles to the Pope's Nuncio, who received them most kindly. He complimented Sir Moses, saying that he was an excellent ambassador, as was proved by his success.

On acquainting him with the object of his visit, and asking for his advice as to the best mode of proceeding when at Rome to procure the removal of the stone in the Latin Convent of the Capuchins at Damascus, the Nuncio said that the business must be hinted with much delicacy at Rome; he was going there on the 13th January, and would do it himself if Sir Moses would remain at Naples. Sir Moses, however, could not remain so long, and the Nuncio promised to prepare a letter to a friend at Rome and send it to him.

In the evening we all dined with the Baron and Baroness de Rothschild. The entertainment was given in honour of Sir Moses and Lady Montefiore; twenty-four at table—Princes and Princesses, Dukes and Duchesses, the *élite* of the Neapolitan nobility, as well as Admiral Gowley and other distinguished officers in the navy. We were also invited to a ball, but Sir Moses was not sufficiently well to go, and Lady Montefiore would not go without him.

December 16th.—A visit was paid to the Austrian Ambassador, Count de Lebselter. Both Sir Moses and Baron de Rothschild were much pleased with his remarks on the recent events in the East.

December 19th.—Sir Moses and Baron Charles went to the French Ambassador, who received them most kindly.

Sir Moses recounted to him Count Ratti-Menton's conduct in the affair of Damascus, with the full particulars. He also told him what he had effected in Constantinople, and he had the happiness of hearing the Ambassador state that it had been his opinion from the first that the Jews were innocent of the crime imputed to them. He several times congratulated Sir Moses on his success ; said that he was glad the latter intended going to Paris, and that he should make the government acquainted with the conduct of Ratti-Menton, but without publishing it to the world. The Duke was the first Frenchman that Sir Moses had heard express in so decided a manner his conviction of the innocence of the Jews.

It was reported that the Sultan had refused to ratify Commodore Napier's convention, at the request of the Ambassadors of the four Powers. They would not consent to the Pasha having Candia.

Naples, December 20th.—"We entered our good old carriage this morning," Sir Moses writes in his diary, "at eight ; the weather was mild and pleasant. We had four horses to our carriage, and only a pair to the carriage for Mr Wire and Dr Loewe, though I was obliged to pay for three, as we do not intend travelling at night, and are anxious to get on as fast as we can. We hope to save much time and obtain better accommodation on the road by having a courier."

December 22nd.—Through the carelessness of the postilions, Sir Moses' carriage was driven against a cart, the pole of the former being broken. Our carriage also met with an accident, but we nevertheless all reached Rome safely. Soon after entering the gates of the city we were greeted by a deputation of our brethren, who followed us to our hotel, and expressed their pleasure at seeing us return in good health. We then proceeded to the Synagogue, which had been most brilliantly illuminated in our honour.

The people of Rome were delighted with our success at Con-

stantinople; the firman, they considered, gave some reparation or the past and security for the future.

December 23rd.—Sir Moses presented his letter of introduction to Prince Alexander Torlonia, who likewise congratulated him on the success of the Mission.

Another deputation from the Jews of Rome came to express their thanks to Sir Moses for his exertions on behalf of his co-religionists, regretting that it was not in their power to prove their gratitude by something more than words.

Rome, December 24th.—We then called on Baron de Binder, the Attaché to the Austrian Embassy. Sir Moses intimated his desire to be introduced to the Austrian Ambassador, in order to thank him for the lively interest he had taken in favour of the Jews of Damascus.

The Baron said he should be happy to introduce him, but as the following day was Christmas day, and the New Year holidays were so near, he feared some few days must elapse before he would be able to get an appointment.

Sir Moses informed the Baron of his earnest desire to be presented to the Pope, to express his gratitude to him for not having permitted the public press of Rome to insert the charges made against the Jews at Rhodes and Damascus, also to present His Holiness with a copy of the firman granted by the Sultan, and to intimate the great act of kindness it would be on his part to advise the removal of the inscription from the stone in the convent at Damascus, over some bones said to be those of Father Tommaso. The Sultan would doubtless, if applied to, order the removal of the stone, as soon as his Governor was in the city; but Sir Moses, well knowing His Holiness' love of truth and peace, felt confident that, if made known to him, he would not permit such a libel to remain.

December 25th.—Sir Moses and Lady Montefiore, while visiting one of the public institutions, met the Princess Augusta of Cambridge, who spoke to them most kindly. Prince A. Torlonia sent them the key of his box at the opera. They availed themselves of this kindness in company with several friends. "Being the first representation of the season," writes Sir Moses, "the house was filled to overflowing in every part. The Queen of Spain, the Duchess of Cambridge and her daughter were present, as well as every person of note in Rome. It is customary for

the Governor of the city, on the first night of the season, to offer to the audience in the second and third tiers of boxes, ices, cakes, &c., twice during the evening, between the acts. Simultaneously, as if by magic, two waiters entered into each of the sixty-two boxes, one bearing wax candles in silver candlesticks and the other trays with the choicest refreshments. We had one of the best and largest boxes in the house, and remained till nearly twelve."

The following day Sir Moses and Lady Montefiore received a beautiful address from the Consistoire Israélite of France, offering congratulations and deep gratitude for their noble exertions.

December 29th.—Sir Moses went with Baron Binder to Count Lebselter, the Austrian Minister. The Count expressed himself most handsomely, saying that he was perfectly convinced of the innocence of the Jews, and that he knew the people well, having been Ambassador at Constantinople for four years. He said he had frequently spoken with the Cardinals on the subject of the Damascus affair, but he did not succeed in converting them to his opinion. He recommended Sir Moses to see Mr Aubin, who then acted as agent for the British Government, and to request Mr Aubin to present him to Signor Capuccini, Under Secretary of State, and explain to him his wishes.

December 30th.—Sir Moses had a long conversation with Mr Aubin, who consented to speak to Signor Capuccini and acquaint him with Sir Moses' desire to be introduced to the Pope. Mr Aubin said, as to the presentation he feared he should not succeed, but thought perhaps he might with the request referring to the firman.

At four o'clock Sir Moses saw Mr Aubin again. He had been with Signor Capuccini, but could not succeed in any way, and was, indeed, most anxious that Sir Moses should not even call upon him. Mr Aubin said that all the people about the Pope were persuaded that the Jews had murdered Father Tommaso, and even *if all the witnesses in the world were brought before the Pope to prove the contrary*, neither he nor his people would be convinced, and he could do nothing more.

Sir Moses, on hearing this, determined at once to leave his card, together with his letters of introduction, with Signor Capuccini and the Cardinal Tosti, which he did, also leaving cards on Monsignor Bruti and the Abbé Ferrari, and was in-

formed two days later that the Secretary of State had appointed eleven on the following day to receive him.

Sir Moses called on Torlonia, and spoke to him respecting his introduction to the Pope, to solicit his directions for the removal of the stone. The Prince promised to consult his brother, the Duke, and see what could be done; personally he thought it should be done through the Propaganda. Sir Moses left him a translation of Mr Shadwell's letter on the subject.

It was again reported that the Sultan would not ratify Commodore Napier's convention with Mohhammad Ali, but that Lord Palmerston would insist upon the ratification.

We then visited the Ghetto, where we were met by a deputation of our brethren, who took us to see the workshops. We saw many Jewish children at work, some weaving, others making shoes. Sir Moses gave to each child a Spanish dollar, and two Napoleons to each teacher. We next went to the four schools. Sir Moses gave to each boy half a dollar, and fourteen dollars to the students, for the study of the Holy Law.

On our return, Sir Moses found that cards had been left by the Abbé Ferrari; Monsignor Bruti, private chamberlain to the Pope; and Baron de Binder Kriegelstein.

Great anxiety was felt by Sir Moses as to the result of his endeavours to get an audience with the Pope. His petition was already prepared, and he hoped by some means to get it into the Pope's hands. If this could be effected, he thought some good might be done. "Heaven only knows," he said, "my fears are much greater than my hopes; neither the Austrian Minister nor Baron de Binder will do anything."

The Hanoverian Minister had expressed to Baron de Binder his total inability to assist Sir Moses in obtaining an audience with His Holiness. Mr Aubin said he had done all he could, but ineffectually, and Signor Capuccini entreated that Sir Moses would not insist upon seeing the Pope, as the Cardinal Tosti had taken no notice of either Sir Moses' letter or card. "This is the last night of the year 1840," Sir Moses said. "It has been a year of much anxiety, fatigue, and danger to Lady Montefiore and myself, but thanks to the God of our Fathers, we trust its fruits will be productive of much good to His children, not only in the East, but in the West as well."

CHAPTER XXXV.

1841.

MONSIGNOR BRUTI AND HIS HINTS—CARDINAL RIVEROLA—INEFFECTUAL ATTEMPTS TO INTERVIEW THE POPE—RETURNING HOMEWARDS—ALARMING ACCIDENT—THE GOVERNOR OF GENOA—INTERVIEW WITH KING LOUIS PHILIPPE.

AT Rome, 1st January 1841, Sir Moses writes: "Monsignor Bruti called on us, and I asked his advice as to the best means of obtaining the removal of the stone, &c. He advised my first trying the head of the Capuchins here, also of the Propaganda, before I went to the Secretary of State, and offered, if I would postpone my visit to the Secretary of State, which I had arranged with Mr Kolb for to-morrow, to make enquiries in some influential quarters, and see me again to-morrow to acquaint me with the best mode of proceeding. He spoke in a liberal manner, and appeared to think I might succeed. In consequence of this, Mr Wire wrote to Mr Kolb to postpone the appointment.

"*January 2nd.*—Monsignor Bruti came in. He said he had spoken to several influential persons, but the one he particularly wished to see was out of town; if he did not return in a few days, he would go to him. Monsignor Bruti thought the petition I had prepared for the Pope very likely to meet with success, if I first gained the concurrence of some of the Capuchins, and he advised my making some presents of money. I instantly stopped him, and assured him that, in the execution of my Mission, I had not given a single dollar, nor would I do so in Rome, even if I was sure to obtain by it the object I had so much at heart. This information had a great effect on his manner of speaking, and he left us in two minutes. I daresay we shall see little more of him."

January 4th.—Mr Kolb went with us to the Monastery to endeavour to see Cardinal Riverola, the head of the Capuchins; he was unwell, but appointed to see us the next day at twelve.

Monsignor Bruti called; he seemed very desirous to know how Sir Moses was going on; the latter, however, did not think Monsignor Bruti could assist him.

January 5th.—"I received a letter," Sir Moses writes in his diary, "from Prince Torlonia, expressing his regret that he had not succeeded in his application for me, and enclosing a letter he received from the Chamberlain of His Holiness, stating that at present His Holiness did not give any audiences. At twelve, I and Dr Loewe went to Monsieur C. de Kolb; he joined us, and we went to the Monastery. We were admitted immediately to his Eminence, Cardinal Agostino Riverola. Mr Kolb introduced me. I acquainted the Cardinal with the object of my visit to him, as he was the chief of the Capuchins. I urged the injustice of allowing such a libel to exist in the Convent at Damascus, pointing out that the inscription stated that Padre Tommaso was assassinated by the Hebrews. I said that both Mohhammad Ali and the Sultan were satisfied as to the innocence of the accused, and they had both given me firmans confirming their opinion. The Cardinal said the firman was most important, and he would at once sanction the removal of the stone, whether the firman had been obtained by Rothschild's fortune or by other means. I instantly stopped the Cardinal, and assured him that I had not given a dollar for the firman, nor would I have attempted to obtain justice by bribery. He said that was immaterial, he would not enter into the subject; the firman was of great importance. The inscription, he said, was most improper, as it charged all the Israelites with the murder. What would be said if a Florentine committed a crime, and all Florentines were charged with it? I assured the Cardinal that Padre Tommaso had not been murdered by a Jew, but he did not seem to credit my assurance. I said I thought it possible that the Padre might still be living in one of the Monasteries of Lebanon. The Cardinal laughed, and turning to Mr Kolb, said, perhaps Cardinal Fesch was still living. It was his opinion, however, that the stone should be removed, and he would confer with the general of the Capuchins on the subject, as he could not give instructions for its removal without his concurrence. I asked if he would see him to-day, but he replied, 'Look at the weather; it is impossible, but I will in a day or two.' I enquired when I might call again; he said, 'whenever I pleased.' I gave the

Cardinal two copies of the firman, also translations of the letters sent me by Mr Shadwell and the Rev. J. Marshall. The result of my interview leads me to hope that with patience and perseverance I may succeed in getting the inscription removed.

"January 6th.—Signor Scala paid us a visit, and advised me to forward the petition I had prepared for His Holiness to the Cardinal. I and Dr Loewe then went to the Cardinal's house; we sent in the petition, enclosed in one to himself. We then had an interview with him in his library. He told us that he had read the petition, but that it was not his department to present petitions to His Holiness. I asked him kindly to inform me in whose department it was. He replied, the Cardinal's Secretary of State for Foreign Affairs. I gave him two of my pamphlets with the firman, and we took our leave. We returned to our hotel, and I immediately wrote to Cardinal Luigi Lambruschini, Secretary of State for Foreign Affairs. We took the letter to his house, but he was at dinner, and the servant informed us he must not be disturbed. We could leave the paper, and it would be given to the Cardinal. If we returned at six o'clock we should have an answer. We left the papers. At six, Dr Loewe went to Cardinal Lambruschini. His servant said the Cardinal had read the papers, but he had nothing to do with them; that the application had been made before, and that he returned them. Thus, it appears, all doors are closed against my petition finding its way to His Holiness.

"Mr Kolb said I must be prepared to hear bad news tomorrow from the Cardinal Riverola, as the Cardinal felt great surprise at my boldness in replying to him respecting the Rothschilds having purchased the firman with their fortunes, and also about the Jews not having murdered Father Tommaso. I believe it is not of much consequence, but, at all events, I would not suffer any one to suppose for a moment that I had been base enough to bribe any one for the purpose of freeing the Jews from false and base accusations. At twelve I went with Dr Loewe and Mr Wire to Mr Kolb. He joined us, and we proceeded to the Convent of the Frati di St Marcello to Cardinal Riverola, the protector of the Capuchins. We were all presented to him. I took my seat next to him by his desire. He informed me that he would write to advise the removal of the stone from the Convent of the Capuchins at Damascus;

that he could not order the removal of the stone, but would advise it; that the Convent was under the protection of the French authority, who had caused it to be erected; that all the monks belonging to that Convent, except one, had died, and that several monks would be sent there as soon as Syria became more tranquil. The Cardinal was most friendly in his manner. Before I left he returned me the copies of the letters of Mr Shadwell, &c., I gave him to read at my last interview, but he kept the copy of the firman, as well as the copy of the firman of Mohhammad Ali which I gave Mr Kolb for him. Cardinal Riverola had consulted with the Chief of the Capuchins at Rome. It was this person who assured the Cardinal that he had not the power to remove the stone, but if he advised it, the advice would certainly be followed. I must see when I get to Paris what can be done with the French Minister."

Sir Moses then called on Baron Binder and Prince Torlonia, and informed them of what he had done. In the course of the day Signor Scala came to inform him that the Pope had appointed the next day at eleven o'clock to receive the deputation of the Jews of Rome who annually paid their homage to him at that season.

January 8th.—We called on Mr Aubin to ask his advice respecting the petition to His Holiness. He was of opinion that Sir Moses had better not present it unless Cardinal Riverola advised it. We afterwards called on Mr Kolb. He said he was satisfied the Cardinal would keep his promise, and Sir Moses would only do mischief if he attempted to petition the Pope. Signor Scala and the deputation that accompanied him were received by the Pope, who said he was well satisfied with his Hebrew subjects, and would grant them all the privileges his religion permitted.

We quitted Rome on Monday evening (January 11th), and travelling *viâ* Viterbo and Sienna, reached Leghorn on the 14th January.

"Most grateful do I feel," said Sir Moses, "to the Almighty for having conducted me and my dear Judith in safety and peace to this my native city."

Saturday, January 16th.—About one o'clock the Chancellor of the Congregation came, saying that he had received an intimation from the Governor of the town that the latter wished

to make the acquaintance of Sir Moses, but that etiquette prevented his calling on him, and he had therefore sent his card by his aide-de-camp. In consequence of this we all went to His Excellency, accompanied by the Chancellor, Signor Basevi. He received us most politely, and paid Sir Moses a great many compliments. He said, among other things, that every friend of humanity owed him a debt of gratitude. He was delighted to have made his personal acquaintance, and hoped to see him again.

January 17th.—Accompanied by Signor Basevi, we went to the old burial-ground, where we met seventeen old men who knew Signor R. H. Racah, Sir Moses' uncle and godfather. Sir Moses distributed money among them, and proceeded to the new burial-ground, where, on seeing the grave of one of his relations without a tombstone, he gave the order to have one made at his expense.

19th January.—We left Leghorn at 1 P.M., Sir Moses being obliged to leave by a side door to escape the great numbers of people who were waiting in front of the hotel to pay their respects to the Champion of Israel. About two o'clock we were all much alarmed by Lady Montefiore being suddenly taken seriously ill, with a numbness of her hand and arm, and a dizziness and great pain in the head, which almost deprived her of speech and motion. She was just able to ask for the Prayer-Book. Gradually she recovered from the attack, which Sir Moses hoped was only spasmodic, though she remained weak and very unwell.

From Genoa we made our way to Savona, but in consequence of a serious carriage accident, in which Buck, one of the servants, was badly hurt, we immediately returned to Genoa to obtain medical assistance. By some misunderstanding which had arisen between our couriers and the postillions of another carriage on the road, that of the Prince and Princess Marc de Beauvaix, in changing horses, ours took fright and went off down a hill. On the one side there was a deep precipice, of at least a hundred feet, into the sea; on the other a deep ditch. The carriage was thrown into the ditch, and fell on the side of the hill, which prevented it from being entirely overturned. Sir Moses, on getting Lady Montefiore out of the carriage, found she had lost all power to help herself, and placed her on the side of the road,

while he endeavoured to restore her. As soon as the carriages were ready again, the invalids were carefully placed in them, and we all returned to the Hotel Croce di Malta, our old quarters, where we found everything prepared for us, all having been ordered by the young couple who were the innocent cause of our misfortune. We soon had Robert carried to bed, and Dr Bennett, an English surgeon and a very clever man, very carefully examined the patient, and did all that was necessary for his comfort and recovery. He said the wound in his leg would be of no consequence, but if it had been extended the hundredth part of an inch it would have cut the artery, and he would have bled to death before we could have even placed him in the carriage.

Sir Moses and Lady Montefiore were much fatigued and agitated, but full of deep gratitude to Heaven for the mercy shown to them and to their faithful servant, Robert, whom they would not leave; and they remained at Genoa till he was sufficiently recovered to travel.

January 26th.—Mr Yates Brown, the British Consul, called with the compliments of the Governor of Genoa, who desired to make Sir Moses' acquaintance. The latter agreed to accompany him the next day to His Excellency.

January 27th.—I accompanied Sir Moses to His Excellency the Marchese Paulucca, the Governor of Genoa, who received him most kindly, enquired as to the result of his voyage to the East, and was happy to hear of its success. "He had never," he said, "for a moment believed the charges against the Israelites; he had been Governor of Georgia, where there were many of that nation, and he had never heard of such a thing; he had known many Jews for eighteen years, and respected them. He had allowed a contradiction of the charge to appear in the *Genoa Gazette*, for which he said he had been reprimanded by the Government; nevertheless, he was glad he had done it. Sir Moses gave His Excellency two copies of the firman, with which he seemed much pleased. The Rev. E. Bondi subsequently related to Sir Moses an anecdote concerning the Marchese. About three months previously an Englishman, a Protestant, with a large family, had given much trouble to the British Government respecting a claim he had on the Sardinian Government, but not having succeeded in gaining his object, in a fit of spleen, he embraced the Catholic religion with all his family. The cere-

mony took place in the great church at Genoa, in the presence of the King, the Royal family, and the great officers. On the following day the King inquired of the Marchese Paulucca if he was not delighted with the beautiful ceremony (supposing him to have been present), but the latter informed His Majesty that he was not in the church at the time. The King expressed his surprise, and inquired the reason. The Marchese replied that he disliked hypocrisy of all kinds. The King was silent, but did not speak to him for three days."

Monsieur Blaurie, the Consul General of France, sent us the key of his box at the opera, and begged we would go there in the evening, but Sir Moses declined the favour.

Friday, January 29th.—Mr Wire left us to-day to proceed by sea to Marseilles and thence to England, accompanied by a French courier whom Sir Moses engaged to attend him. The *Gazette* of Genoa (a paper which contained many articles unfavourable to the Jews) now published the firman, and other journals followed the example. The representatives of the Hebrew community requested to be favoured with some copies, to be distributed among their acquaintances, not only in this city, but in every town where there were Israelites, as they had all suffered more or less by the infamous calumny. In Genoa a song had been printed and sung about the streets, relating the particulars of the supposed murder of Padre Tommaso, and the confessions of the persons accused of the crime.

February 1st.—Lord and Lady Roden and Lady Stratford Canning came to see Sir Moses and Lady Montefiore. They spoke much on the subject of our Mission. His lordship told Sir Moses that the upper classes even of that place were ignorant and fanatic. An Italian lady only three days before told him at a large party that a young woman was missing in the city, and she believed the Jews had taken her, with the intention of keeping her for a time to see if her blood was pure, and then to kill her to use the blood in the Passover cakes. His lordship asked her the name of the person who gave her the information, and on what authority they did so, but she could not answer that question.

February 9th.—We travelled by Marseilles and Avignon, and reached Lyons the next day.

February 17th.—Reached Auxerre. During the last three

days we had noticed some reports in the papers to the effect that Sherif Pasha, the late Governor of Damascus, had incurred the displeasure of Ibrahim Pasha, the latter having threatened to have him tried by court martial. His troubles were therefore beginning, and he would perhaps regret the injustice he committed when enjoying the favour of his Highness.

February 18th.—On our arrival at Paris, Mr S. Almosnino, the Secretary of the Spanish and Portuguese Hebrew congregation of London, came expressly to Sir Moses to deliver some letters to him from the representatives of that body. Sir Moses was much pleased to see this worthy and faithful officer of his community, and gave him a hearty welcome. After paying visits to the Barons James and Solomon de Rothschild, to report to them on the result of the Mission, Sir Moses left his card at Lord Granville's.

Friday, February 19th.—Sir Moses called on Lord Granville, and told his lordship that he was anxious to present to His Majesty the King a copy of the firman Hatti-Sherif granted by the Sultan to the Israelites in his dominions. His Lordship said, as Monsieur Thiers had taken a prominent part in the affair of Damascus, it was probable the King might not wish to receive the firman. Sir Moses replied that he thought His Majesty too great a lover of justice to refuse his request. His Lordship then asked him whether he would publish the refusal, in case the King's reply should be unfavourable. Sir Moses immediately replied in the negative; that his object was to promote peace, and not to create animosity. Upon which his Lordship said he would consult Monsieur Guizot, and let him know the result. The next day Sir Moses received a note from Lord Granville, informing him that His Majesty had notified his willingness to receive him at the Tuileries the same evening.

Saturday, February 20th.—At half-past eight his Lordship also informed him in a second note that he would be at the Palace to present him.

The following is an account of the interview with the King in Sir Moses' own words :—

"I was so fatigued that I could eat no dinner, but dressed myself in my uniform, and at half-past eight I went to the Palace, accompanied by Dr Loewe. A minute or two afterwards Lord Granville came in, and we were immediately conducted into the presence of the King and the Royal family. There were a number of officers in the room. His Majesty came up the

moment we entered. Lord Granville presented me. I then offered to the King the translation of the Hatti-Sherif; he accepted it of me in a most gracious manner, said he was happy to receive it, and enquired if I had been at Damascus. I informed him that the disturbed state of the country had prevented me, but His Majesty would perceive by the firman I had the honour of placing in his hands, that there was no longer any occasion for my going, as the Sultan had expressed his entire conviction that the accusations against the Jews at Damascus were calumnies. His Majesty said he was happy it was so. He said he feared he had put me to some inconvenience by the very short notification he had given me, but as to-morrow was Sunday, he was fearful it would be detaining me longer at Paris than I wished. He then turned to Lord Granville, and said he also feared he had occasioned him some inconvenience. Dr Loewe was then presented, and Lord Granville took me to the Queen, and afterwards to the King's sister; both were very gracious, and spoke to us in French for a long time.

"There was a Member of the Chamber who appeared to know me, and spoke to me about the Damascus affair. He began to rail against Monsieur Thiers, but I stopped him, saying that the result of my Mission had been so completely successful, I was desirous of having everything of an unpleasant nature forgotten."

Sir Moses expressed himself to all his friends as being greatly pleased with his reception by the King.

Numerous visitors called and left cards. Some of them came expressly from England, so as to be able to offer their hearty welcome to Sir Moses and Lady Montefiore a few days sooner than they could have done by awaiting their arrival at home.

February 22nd.—Sir Moses went to Monsieur Guizot, who was very civil, and spoke much on the Mission. He requested Sir Moses to give him copies of the letters he had received from the Rev. Joseph Marshall, Lieutenant Shadwell, and the Rev. E. Schlientz.

On his return to the hotel the members of the Consistoire Israélite, the spiritual chiefs of the community, and deputations from all the charitable institutions called, and presented to him and Lady Montefiore addresses of congratulation.

February 24th.—We left Paris, and reached Dover on Friday, where we rested over the Sabbath.

CHAPTER XXXVI.

1841.

HOME AGAIN—SIR MOSES PRESENTS A FACSIMILE OF THE FIRMAN TO THE QUEEN—HER MAJESTY'S SPECIAL MARK OF FAVOUR—REFORM MOVEMENT AMONG THE LONDON JEWS—APPEAL FOR ENGLISH PROTECTION FROM THE JEWS IN THE EAST.

FEBRUARY 28th.—In the evening we arrived at Park Lane, London, where Sir Moses and Lady Montefiore received a hearty welcome from their relatives and friends.

The next morning, and for many days afterwards, visitors called in great numbers. Deputations from various communal institutions, literary societies, and financial companies arrived and presented addresses.

In most of the Synagogues special services were held, and the exertions of Sir Moses and Lady Montefiore in the cause of suffering humanity, and in the vindication of the purity of the religious tenets of Israel, were warmly acknowledged by all present.

The Hebrew communities of Paris, Hamburg, Frankfort-on-the-Main, and Magdeburg, together with those established in Italy, the United States of America, the Barbary States, Egypt, and Turkey, all sent testimonials, which are now preserved in Judith, Lady Montefiore's Theological College at Ramsgate.

March 3rd.—Sir Moses went to Lord Palmerston to thank him for his great kindness and assistance in his Mission, and to give him an account of all that had occurred at Alexandria and Constantinople. He also spoke to him of the Emir Beshir, having promised the latter when at Mail to intercede in his behalf with the British Government. Sir Moses asked his Lordship whether he might present the Queen with a copy of the firman Hatti-Sherif, to which Lord Palmerston

replied that he had no doubt Her Majesty would be happy to receive it.

In accordance with his Lordship's permission, Sir Moses presented the copy of the firman to the Queen on Wednesday, the 24th of March.

The following is a copy of his entry in the diary referring to the subject:—"Attended the Marine Board at 11.30; the Alliance Board at 12; at 12.45 returned home and dressed in my uniform. Mr H. de Castro, Mr Waley, Mr H. H. Cohen, Mr Wire, and Dr Loewe came, and we proceeded to St James' Palace to attend the levee. I had the honour to present the Queen with the firman. The following is the copy of the card that was read to Her Majesty:—"Sir Moses Montefiore, F.R.S., presented by the Right Honourable Viscount Palmerston on his return from the East, to present a facsimile and translation of the firman granted by the Sultan to His Imperial Majesty's subjects professing the Jewish religion.' Mr Wire and Dr Loewe were presented by me to the Queen. I had a most gracious reception, and kissed hands."

As a token of royal approbation, Sir Moses had the satisfaction of being informed, three months later, that Lord Normanby would have great satisfaction in recommending the grant of supporters to his armorial bearings. "The supporters I wish for," Sir Moses writes in his diary, "are to exalt our holy religion by displaying 'Jerusalem' in a more distinguished manner than I could otherwise have done."

My readers may perhaps care to have the opportunity of perusing the material portions of this document, which are as follows:—

"VICTORIA R.

"Victoria, by the grace of God, &c.—Whereas it has been represented unto us, that our trusty and well-beloved Sir Moses Montefiore, &c., &c., in consequence of information having been received from the East, that a number of Jews had been imprisoned and tortured at Damascus and at Rhodes, and that he had, in conformity to a voluntary offer, made at a General Meeting of the London Committee of Deputies of the British Jews and others, held on the 15th of June last, proceeded (accompanied by Lady Montefiore) to Alexandria, with the view of proving the falsity of the accusation, and of advocating the cause of his unfortunate and persecuted brethren."

[Here follows an account of what Sir Moses had accomplished in the East.]

"We, taking the premises into our Royal consideration, and being desirous of giving an especial mark of our Royal favour to the said Sir Moses Montefiore, in commemoration of these his unceasing exertions on behalf of his injured and persecuted brethren in the East, and the Jewish nation at large, have been graciously pleased to allow him to bear Supporters to his Arms, although the privilege of bearing Supporters be limited to the Peers of our Realm, the Knights of our Orders, and the Proxies of Princes of our Blood, at Installations, except in such cases wherein, under particular circumstances, We have been pleased to grant our Licence for the use thereof."

The document proceeds to describe the supporters as follows :—

"On the Dexter side, Lion guardant, and on the Sinister side, a Stag, each supporting a Flagstaff, therefrom flowing a Banner to the dexter, inscribed 'Jerusalem' in Hebrew characters."

During his stay at Alexandria, and on his return to London, Sir Moses addressed letters to the Jews at Damascus, advising them to endeavour to conciliate the Christians in that city, as well as those who were known to be their most violent enemies. In connection with these letters, Raphael Farkhi, the principal representative of the Damascus community, now forwarded to him the following important communication, wherein he satisfactorily refuted certain calumnies, which, according to the *Times* newspaper, had been renewed against the Jews in Damascus.

"In addition to what I have already stated," Signor Farkhi writes, "I have already mentioned to Sir Moses, in a former letter, that as soon as the Pashas of His Majesty the Sultan arrived at Damascus, they reinstated me in my former office, the duties of which are to assist in the magistrates' department in managing the affairs of the city; this honour was conferred on me in accordance with a direction in the Sultan's firman. When the English Consul (Mr Wherry) and the detractors whom I have spoken of, heard of this distinction, so auspicious to our people, they were moved with the same mortification as that which they had exhibited when the arrival of Sir Moses at Alexandria destroyed their plans and rescued us from the cruel fate to which they had destined us; and the English Consul immediately repaired to the Governor of the city, and recommended him to dismiss me and put a non-Israelite in my place, under whom I might act as servant or deputy. But, by the blessing of the Almighty, this attempt against my interest utterly failed; for the Governor declined to adopt the plan thus suggested to him. In consequence of their envious scheme being thus defeated, they are seeking other means to inflict injury on us, by making a false charge against the Israelites of having insulted their religion, which they communicated to his Excellency the Governor Ali Pasha, and to the three Consuls, in order that the charge might be circulated in other and distant countries, and a universal prejudice created against the Israelites.

"As a further proof that the Israelites are innocent of the crime imputed to them, I have to mention that His Excellency Ali Pasha sent for me one day, and after having received an assurance from myself that such a deed would be contemplated with abhorrence by all our nation, he made many rigid enquiries amongst various honourable and respectable gentlemen con

cerning what had been disseminated by our enemies, the result of which was, that he declared himself convinced of the utter groundlessness of the foul report ; and he replied to the heads of the Christians in the city that henceforth they ought to treat us with justice and equity ; and he then commanded me that I should take upon myself to see that my people should behave themselves as might best become them, which commands I have been mindful to fulfil.

“ Our enemies endeavoured to engage the Russian Consul at Beyrout on their side, but he was not disposed to give any credit to their statements, and therefore despatched his faithful interpreter to Damascus, to make proper inquiries ; and the result of his interpreter’s labours was an opinion which to us was most flattering. The Most Reverend the Patriarch of the Greek Church has also recorded his testimony, with the Russian Consul at Beyrout, that the accusation was utterly false, and could only have emanated from a malicious spirit.

“ Every member of our community behaves with the greatest courtesy to every Christian, whether rich or poor, and often with marked humility. We seek not to gratify any revengeful feeling for what has passed, but yet all our endeavours have hitherto proved ineffectual. There can be no other reason for that than the anger and jealousy of the men, for they wished and intended to kill us, and since Moses, our brother, rescued us from their hands, destroyed their plans, and frustrated their intentions, this jealousy has rankled in their hearts, and they seek to bring more accusations against us, although we are not guilty of any wrong.”

Sir Moses sent a letter on the subject, with a translation of the original, to the *Morning Chronicle*, which was inserted on the 5th July 1841.

His attention after this time was directed to matters of a business character.

On the 7th of May Mr Hananel de Castro, who rendered most efficient services in connection with the Mission to Damascus, informed Sir Moses that he had been elected President of the London Committee of Deputies of the British Jews. On the 16th of that month he attended an important meeting of the Elders of his Synagogue, at which a motion was brought forward respecting a reform movement in the community. Four days later he presided over a meeting of the Board of Deputies held at his own house for the same purpose, at which every member of the Board, with only one exception, attended. The debate was warm, but not personal. Sir Moses, nevertheless, apprehended great agitation in the community, and felt much anxiety as to the result. He entertained the most liberal principles in matters of religion ; although himself a staunch supporter of the time-honoured usages of his religion, he did not interfere with the opinions or acts of those who differed from him unless compelled to do so by actual duty. But when, as President of the

Board of Deputies, or of any other institution, he had to give his opinion on religious matters, he invariably referred to the Spiritual Head of the community for guidance; he regarded a word from him as decisive, and obeyed its injunctions at whatever cost to himself.

There was never any doubt in his mind as to the spirit which should prevail in their deliberations on the intended reform in the community; and he maintained that the religious tenets of Israel, as revealed in the Code of Sinai, would invariably stand the test of reason.

"They are," he would add in the words of Scripture, "to show our wisdom and understanding in the sight of nations;" and he did not consider that he would be acting in accordance with the dictates of truth and justice if he were to accept laymen, however learned they might be, as authorities on religious subjects for the guidance of the whole community.

Some of his colleagues at the Board, however, did not acknowledge the authority of the Ecclesiastical Chief of the community, and relying entirely on their own judgment, would not accept the dictates of the ancient teachers by whose decisions and interpretations of the sacred text Hebrew communities had been guided for thousands of years. The result was that the debates at their meetings became very heated, and bore evidence of the fervour displayed in a cause they had so deeply at heart, thus foreshadowing a struggle which threatened to extend beyond the confines of the Board.

May 21st.—Sir Moses and Lady Montefiore attended the Queen's Drawing-Room, and met with a most gracious reception. The Duchess of Kent and the Princess Sophia Matilda expressed pleasure at seeing them. The Duke of Cambridge shook Sir Moses by the hand in a very friendly manner, and said he was glad to see him safe back, that his efforts had done him great honour, and that he deserved much praise.

May 23rd.—He presented an address to Mr H. de Castro, voted to him by the Deputies, in appreciation of his services in connection with the Mission of Damascus. On this occasion all the Deputies were entertained by Sir Moses at his house in Park Lane.

A week later he attended a meeting to consider the means for establishing a branch Synagogue in the West End, which,

when opened to the community, would afford a practical proof that the statutes of their ancient community hitherto prohibiting divine service to be held in any other building than that at Bevis Marks, had been reconsidered.

The events of the year continued to bring with them much anxiety, owing to the agitated state of the community in connection with the reform movement. In the month of August the Ecclesiastical Chief took what he considered necessary measures to express his opinion publicly for the guidance of those who adhered to his rule, which naturally raised the excitement of the contending parties, and not unfrequently disturbed the peace of many a family circle.

The death of the mother of Sir Moses, a most virtuous daughter of Israel, spread a deep gloom over the whole family, and more especially over her beloved son Moses, and Judith his wife.

His brethren in the East appealed to Sir Moses to intercede with the English Government to take them under their protection. They complained of being compelled by local governors to pay heavier taxes than any of the non-Israelite inhabitants. Both Lord Palmerston and his successor, Lord Aberdeen, listened with great kindness to the statements made to them on that subject by Sir Moses. Lord Palmerston, in reply to his representations, said the Christians had suffered more than the Jews from the Governor being a fanatic, and added that he (Sir Moses) had his authority to write to the Jews in the East that if they had any serious complaints to make, the English Consuls would attend to them, and forward them to the Ambassador at Constantinople, who would represent them to the Ministers of the Porte. Sir Moses took the opportunity of speaking to his Lordship respecting Smyrna, Safed, and Damascus, and he had the satisfaction of hearing from him that the Governor of the latter city would be changed in consequence of the reports which had been made.

Lord Aberdeen, with whom he subsequently had an interview on the same subject, said that he saw no objection to the British Consul receiving the statements of grievances made by the Jews, and transmitting such statements to the British Ambassador at Constantinople, who would be directed to confer thereon with the Ministers of the Porte, with a view to the redress of the grievances complained of.

On Sir Moses pressing the desire of the Jews in the East to be brought under British protection, his Lordship replied that he did not see how it could be accomplished. All the European Powers were extremely jealous of any interference on the part of England. His Lordship added, however, that he would consider the best means to afford the Jews protection for the sake of humanity and justice.

On the 7th of November, Sir Stratford Canning, previous to leaving for Constantinople, called on Sir Moses, and afterwards sent him a note, appointing to see him on the following day at twelve o'clock. Sir Moses accordingly went to him. The purport of this interview was to solicit protection for the Israelites in the East. Sir Moses informed him of the directions given by Lord Palmerston, and Sir Stratford said he should be happy to do all that his duty permitted, and to hear from Sir Moses whenever he pleased. They had a long and interesting conversation respecting the Jews and the Holy Land, and Sir Moses was exceedingly gratified by Sir Stratford's kindness.

Amongst the numerous letters received by Sir Moses on this matter was one from Messrs Grindlay, Christian & Matthews, East India Agency, containing an extract from a letter from Commodore Brucks, of the Indian navy, which showed that the great esteem in which both Sir Moses and Lady Montefiore were held by the people in the far East sometimes proved detrimental to the interest of their admirers. "A Jew," it stated, "and his wife had been passing themselves off for Sir Moses and Lady Montefiore. Under this supposition the Government Agent at Muscat, a Jew of the highest respectability, received them, and did all in his power to make them comfortable. They eventually left, telling him they would pay when they came back, leaving him more than a thousand dollars out of pocket."

On reading this, Sir Moses at once expressed a desire to ascertain the name of the victim of the fraud, in order that he should not suffer any loss on his account.

CHAPTER XXXVII.

1842.

PRESENTATION FROM HAMBURG—SIR MOSES MEETS THE KING OF PRUSSIA—ADDRESS TO PRINCE ALBERT—ATTEMPT ON THE QUEEN'S LIFE—PETITIONS TO SIR MOSES FROM RUSSIA.

THE entries of the next five years in the diaries refer to numerous important events, interspersed with appeals from communities to Sir Moses to plead the cause of their brethren before the Emperor of Russia.

The Hamburg Jews, who were among the first to support their British friends in the mission to Damascus, had a gold medal struck, which was presented to Sir Moses and Lady Montefiore by Mr H. de Castro. The complimentary address which accompanied it, in speaking of the Queen, says :—

“God bless Her Majesty, and prosper her, whose enlightenment knows how to appreciate and reward such exertions as are performed for the benefit of us and ours.”

The obverse of the medal bears a representation of the arms of Sir Moses Montefiore. The margin has a verse in Hebrew, taken from Psalm cxxii. 8 : “למען אחי ורעי אדברה נא שלום בך” (“For the sake of my brethren and companions I will declare peace unto thee”); and a chronogram in Hebrew : ק “שנת גאון ישראל” signifying, “The year of the pride of Israel,” the numerical value of the dotted lines representing the date of the Damascus Mission, viz. : 5601.

The reverse has a German inscription, which, rendered in English, is : “Dedicated to Sir Moses and Lady Montefiore, after their return from Egypt, in the year 1841, by their co-religionists of Hamburg.” My esteemed friend, the late Mr M. Haarbleicher, exerted himself greatly in this matter.

Unfortunately, one night burglars got into the drawing-room of Sir Moses' house at Park Lane, and took the medal, together

with many other valuable articles. There is only a facsimile of the medal in bronze now left in my cabinet, which the Committee in Hamburg kindly presented to me.

January 31st.—Sir Moses and Lady Montefiore received an invitation from the Duke of Sussex and the Duchess of Inverness to lunch with them on the first of February, as His Majesty the King of Prussia had intimated to them his intention of honouring them with his company. Sir Moses went early in the morning of the following day to Somerset House to see the King of Prussia admitted as fellow of the Royal Society, together with Baron Alexander von Humboldt; and before two o'clock he and Lady Montefiore were at Kensington Palace.

The Duke and Duchess received them very kindly, and the Duke promised to introduce them to his Royal visitor. He said he was anxious that his invitation should be forwarded in time, as he was desirous of introducing Sir Moses to the King of Prussia, which he did almost as soon as the King entered; informing His Majesty, at the same time, of the journey of Sir Moses and Lady Montefiore to the East. The King, Sir Moses says, was very gracious; but remarked (speaking of Padre Tommaso), "but the poor man is dead;" upon which Sir Moses ventured to point out to His Majesty, that it was by no means certain that the man was dead. "It was a truly Royal banquet," Sir Moses writes, "about sixty persons being present. The Duke made a liberal and excellent speech about religions in general, but the King did not notice it in his reply." They were delighted with the kindness of their Royal Highnesses, and of those they knew. Lord Lansdowne hoped they had not forgotten him. Lord Palmerston enquired what reports he had from the East, and whether the English Consuls were behaving better.

On the following day, Mr Attwood, one of the Directors of the Imperial Continental Gas Association, expressed a wish that Sir Moses should accompany him to see the King of Prussia, who had consented to receive a deputation from the Association; and in compliance with this wish he went with them. He met Sir J. L. Goldsmid at the office, and they proceeded to Buckingham Palace. "There were," Sir Moses observes, "many persons waiting." He saw there Lord Roxley, Sir Robert Inglis, Sir Robert Adair, and many noblemen and clergymen.

They were soon admitted to the King's presence, and were

very graciously received. Mr Attwood read the address, and the King spoke a few words to each of them. He recognised Sir Moses, observing that he had spoken to him on the previous day, and enquired whether he was settled in England; the King thought he lived in Italy. He spoke to Mr Attwood about Parliament and the new buildings, and laughingly said, he supposed that the Association would light them.

February 5th.—About this time Sir Moses pointed out the spot at Ramsgate where it was his wish, when it should please the Almighty to call him, that his earthly remains might repose, with those of his beloved wife. The spot was marked out by four hurdles, which he assisted in placing there. Possibly the illness of his brother's wife, which, a few days after, terminated in her death, cast a gloom over his mind, which made him consider it advisable to prepare himself for such an event.

He was much grieved by this family affliction, and remained in the house for several days; owing to which he was unable to present an address of congratulation to the Queen on the birth of the Prince of Wales. Mr De Castro and two other Deputies of the London Committee of the Board had to present it instead; as also an address to Prince Albert, and later on, one to the Duchess of Kent. They were most graciously received, and Her Royal Highness desired them to express her great regret at Sir Moses' absence, and at the cause of it. Colonel Cooper, the next day, by desire of the Duchess, wrote him a letter, to assure him of her sympathy on this melancholy occasion.

In the same month he made a donation of £200 for the repair of the ancient Synagogue of the Spanish and Portuguese community, as it was greatly needed, and thereby induced others to follow his example. He also took steps to have the Synagogue included in the clause of exemption from property tax, in which he succeeded, by the kindness of Mr John Masterman, who wrote a letter to Mr Goulbourn on the subject.

The Chancellor of the Exchequer promised that he would so alter the wording of the Income-Tax Bill as to meet Sir Moses' wishes. Sir Robert Peel also wrote to him a letter to the same effect.

May 31st.—There is an entry referring to an attempt on the Queen's life. "Last evening," he writes, "an attempt was made on the life of our gracious Sovereign, which, through the protec-

tion of Almighty God, was happily preserved. It is most difficult to believe that any mortal in his senses could attempt such a thing. May the God of Israel shield the Queen from all harm, and bless her with every happiness and long life. I convened a meeting of Deputies to forward letters of congratulation to the Queen, Prince Albert, and the Duchess of Kent, on the providential escape of the Queen, and went with Lady Montefiore and Dr Loewe to Kensington Palace to enter our names in the visitors' books of the Duke of Sussex and the Duchess of Inverness; afterwards to Buckingham Palace, in Prince Albert's book; and Clarence House, to the Duchess of Kent."

July 2nd.—Attended a meeting at the Thatched House Tavern, St James Street, for the purpose of selecting an artist to carry out the resolution agreed to at a previous meeting for the erection of a statue to Sir David Wilkie.

Sir R. Peel, who took the chair, proposed that a sub-committee should be appointed, consisting (in addition to the officers already appointed) of the Duke of Sutherland, the Duke of Buccleuch, Lord Mahon, Sir Francis Clark, Sir Thomas Mahon, Sir Martin Archer Shee, Sir William Newton, Mr Phillips, Sir Moses Montefiore, Mr Burnett, Mr Rogers, and Mr Henry Labouchere, M.P.

Sir Moses was also one of the Committee appointed to watch the progress of the statue. He had entertained a high regard for Sir David since making his acquaintance at Constantinople, and was glad to have the opportunity of showing it on this occasion.

July 24th.—Sir Moses and Lady Montefiore were honoured by a visit from Viscount and Viscountess Ponsonby. His Lordship, who had shown them much kindness and attention during their sojourn in the Turkish Capital, spoke of the benefit which the people of the East would derive from the encouragement of industry among them. This reminded Sir Moses of a promise which he had made to a very industrious person in the Holy Land, and on the same day he sent a printing press and fount of type to the value of £105 to Israel Drucker in Jerusalem, whose acquaintance he had made at Safed, during his second journey to the Holy Land. It was this same printing press which the recipient, out of gratitude to Sir Moses and Lady Montefiore, called "Massat Moshe Ve Yehoodit" (a gift of

Moses and Judith), that, forty-three years later, caused Professor Röhling of Prague to accuse Sir Moses of having printed a book which he (Professor Röhling) said was intended to prove the use of blood for Jewish ritual purposes. The printing press which Sir Moses sent was accompanied by a beautifully written Scroll of the Pentateuch.

August 2nd.—Sir Moses received a deputation from the representatives of the New Synagogue at Liverpool, requesting his mediation in a communal dispute. He strongly advised their reunion with the old Synagogue, and promised to see the deputation again.

A few days later he and Lady Montefiore left England for Paris, to be present at the wedding of the daughter of Baron James de Rothschild.

He describes that event in the following words :—

"Paris, Hotel Windsor, Wednesday, August 17th.—The great day has at length arrived, and, happily, our presents also : they were sent last night to the Bois de Boulogne. Ours was similar to that we gave to Baron Charles and Louisa de Rothschild ; a large and handsomely-carved ewer and basin, worth £180. We left Paris before twelve o'clock, and on reaching the Bois de Boulogne, found the party already assembled, all the ladies most elegantly dressed. A procession was formed by a number of choristers, led by the *ministre officiant*, and preceded by the Grand Rabbin. Then followed the bridegroom with his brother, Baron Lionel de Rothschild, as best man, and on his left Baron James ; afterwards, Barons Salamon, Anthony, and the other relatives and friends present. We proceeded to a magnificent canopy of white satin and gold embroidery, erected in the garden : the ground was covered with velvet carpets. The path leading to the canopy was covered with crimson cloth strewn with roses. The choir was singing Hebrew hymns all the time. Then followed the bride, led by her mother and Mrs de Rothschild, the other ladies following. Under the canopy stood the bride and bridegroom, their parents, Barons Anselm, Lionel, and myself. The marriage ceremony was performed by the Grand Rabbin, who delivered an excellent discourse in French. After the ceremony the whole party walked to the Swiss cottage in the garden, where a sumptuous breakfast was laid. No toasts or healths were drunk, but grace was said. Afterwards the gentlemen went back to Paris to dress, the ladies being accommodated in the house. We were back again by four o'clock, and now found the ladies most magnificently attired. At seven we entered the banquetting room. It was in a perfect blaze of light : only once, at the Archbishop of Canterbury's, have I seen such splendour. The repast consisted of all the luxuries the world produces. The gardens were brilliantly illuminated. The host and hostess were most attentive. It was past eleven when we left."

On the day after the wedding he called on Rechid Pasha, the Turkish Ambassador, and writes in his Diary :—

"The Pasha received me instantly, and told me how pleased he was to meet me in Paris, and how happy it made him that

guesse) Synagogue. Afterwards we rode home to Park Lane. Dr Loewe accompanied us, and agreed to go with us to Russia and Poland whenever that should seem necessary."

November 15th, 19th, and 27th.—The number of petitions to go to Russia increased considerably, especially entreating Sir Moses to accept an invitation from Count Ouvaroff, the Minister of Public Instruction, who wished him to be present at the deliberation of the government referring to the improvement of the method of education among the Hebrews in the Russian Empire. The following entries refer to the subject:—

"*December 8th.*—Went to Chevalier Benkhausen, the Russian Consul-General, and spoke with him respecting a letter I had received from Dr Lilienthal of St Petersburg, referring to an invitation from Count Ouvaroff to proceed to the Russian metropolis, and he recommended my seeing the Russian Ambassador.

"Accordingly I wrote to the latter, requesting the honour of an interview with him, and received his reply that he would receive me the next day

"*December 9th.*—Had an audience of the Russian Ambassador, Baron Brunnow, and spoke to him regarding our intended journey. He entered into all particulars with me, and promised to make all necessary enquiries.

"The next day we dined at Mrs de Rothschild's, and met Baron and Baroness Brunnow, the Austrian Ambassador and his wife, Lady Pellew and her daughter Lady Walpole, and many other distinguished persons. Baron Brunnow spoke to me about Dr Lilienthal's letter, and said he would write to Count Ouvaroff, and would ascertain for him the authenticity of Dr Lilienthal's communication. The Baron advised me, if I went to Russia, to proceed in the first instance to St Petersburg, and speak with the Emperor himself, and not to go, as I had intended, to the several cities in Poland previously to my going to St Petersburg."

December 25th.—Notwithstanding the multiplicity of matters referring to the North which now filled his mind, he did not for a moment neglect the interest of the East. He made an agreement with a physician, Dr S. Fränkel, to allow him a salary for three years, to furnish the requisite medicines, and to pay his expenses to Jerusalem, on condition that he should attend the poor of the Holy Land gratuitously.

CHAPTER XXXVIII.

1843.

ADDRESS AND TESTIMONIAL FROM THE JEWS—SIR MOSES' SPEECH IN REPLY—DEATH OF THE DUKE OF SUSSEX—THE DEPORTATION UKASE IN RUSSIA—OPENING OF THE NEW ROYAL EXCHANGE—SIR MOSES MADE SHERIFF OF KENT.

JANUARY 26th, 1843.—Sir Moses ordered from the Apothecaries' Hall drugs, surgical instruments, and fittings for a dispensary in Jerusalem, and saw them packed and forwarded to the Holy City.

February 27th.—A large number of his Jewish brethren in the United Kingdom, Jamaica, Barbadoes, and Gibraltar, presented him with a testimonial of respect and gratitude in commemoration of the many personal sacrifices made, and the philanthropy displayed by him and Lady Montefiore during his Mission to the East, Anno Mundi 5600 (1840).

It was designed by Sir George Hayter, modelled by E. Bailey, R.A., and executed by Messrs Mortimer & Hunt, and is an exquisite piece of workmanship, both as regards the design and execution. It is exclusively ornamental, adapted for no special purpose, and is, as it were, a kind of miniature monument. It is three and a half feet high, weighs 1319 ounces of silver, and has a large base. The most prominent figure, which surmounts the whole work, represents David conquering the lion and rescuing the lamb (as in First Book of Samuel xvii. 34 and 35), and is emblematical of the victory over oppressive force, and the delivery of innocence effected by the Mission. This is the *chef d'œuvre* of the work, which is full of fine allegorical details.

Immediately under this figure are four bas-reliefs, representing respectively, (1) the landing of Sir Moses and his party at Alexandria; (2) the audience with the Sultan at Constantinople

on the granting of the firman ; (3) the liberation of the prisoners at Damascus ; and (4) the public thanksgiving on the return of Sir Moses and Lady Montefiore to London. On the four corners of the base are exquisite figures in frosted silver, two representing Moses and Ezra, the great deliverers of their people in ancient times, and the other two some of the accused Jews of Damascus, one in chains, bowed down by grief, the other in an attitude of thanksgiving, with the fetters lying broken at his feet.

The chairman (Mr H. de Castro), accompanied by the Committee, prefaced the presentation by reading an address, engrossed on vellum. A vellum scroll was also added, containing the series of resolutions adopted at the public meeting in 1840, and the name of every contributor to the testimonial, copied from the lists furnished to the Committee, and arranged according to residence.

The following is a copy of the address :—

“ ESTEEMED SIR,—We have long looked forward to the present as a moment of high and honourable gratification, when we should come forward on behalf of the Jewish community to present to you this manifestation of their gratitude and esteem. The services which, at a period of excitement, you rendered, in a foreign clime, to religion and humanity, were such as are rarely called into requisition. The alacrity, spirit, and zeal with which you embarked into the cause, were only equalled by the liberality, judgment, and decision you evinced in the accomplishment of the end you had in view. The restoration of the oppressed to liberty, and a full refutation of the vile calumnies brought against our faith—both these great objects, by the aid of Gracious Providence, have been attained. The grateful thanksgivings of the liberated prisoners pronounce you their deliverer. The firman of the Sultan denies these calumnies, of which they had been the unfortunate victims.

“ It may be truly said of you, Sir, and of your amiable Lady—the companion of your anxieties and dangers—that your services were ‘the labours of the heart,’ works of all others most deserving of distinction and reward.

“ May you ever be the ‘harbinger of glad tidings to Zion,’ and long live to continue your watchful care to all who need your solace and support. How will your suffering brethren in Jerusalem hail your late acts of munificence—the founding a dispensary for the poor of our community, now dwelling in the land of our fathers.

“ In the name of the Jewish people we present to you this testimonial of your great and successful labours, with the hope that the blessing of our Heavenly Father may vouchsafe, to you and Lady Montefiore, many, many happy years to contemplate and enjoy it.—On behalf of the Committee,

“ HANANEL DE CASTRO, *Chairman.*”

“ 27 Adar 5603—27th February 1843.”

To this address Sir Moses made the following reply :—

“ Mr De Castro and Gentlemen,—I receive with unfeigned satisfaction, and, I trust, with humility, the address which you have offered to me. I



Testimonial of respect and gratitude, presented to Sir Moses and Lady Montefiore by their Jewish Brethren in the United Kingdom and the Colonies.

See Vol. I., page 314.

accepted with fear and trembling the responsible yet honourable task confided to me by my brethren, not trusting in my own strength or wisdom, but relying upon the saving strength of the Lord our God. I felt that I should be sustained by the prayers and sympathies of my brethren, and of the enlightened friends of humanity throughout the world. Aided by these prayers and sympathies, and supported by the Government of our country, your Mission was permitted by Divine providence, while in Egypt, to become the instruments of giving liberty to the captive, of opening the prison to them that were bound, of restoring to their wives and families those who, by unjust persecution, had been compelled to abandon their homes. We have everywhere asserted their innocence of the atrocious crime laid to their charge, and in the face of all men have vindicated the purity and divinity of our holy religion.

"At Constantinople our success was complete. There we had the satisfaction of obtaining from the Sultan a Hatti Sherif, which asserts the innocence of our brethren after a full examination of the witnesses against them, and of their religious writings, and declares that the accusations against our religion were based in falsehood, and entertained only by the prejudiced and the ignorant. That noble writing has also laid the foundation for improving the civil condition of our brethren in the Turkish Dominions. To that, as well as to the documents which have been transmitted to the committee, I refer with exultation, as proofs that the rulers of the East have imbibed more liberal notions, have set themselves against the use of torture, have secured to our brethren an equality of civil rights, and thus given them a deeper interest in the prosperity of the countries in which they reside. That you approve of these acts, and testify your approbation of the whole proceedings of the Mission, and believe that I have, to the best of my ability, fulfilled its objects, will be to me a source of continual satisfaction through life, and when I am about to quit this earthly scene will cheer the last moments of my existence.

"You are pleased to speak of the dangers and perils to which I have been exposed. I assure you that I count them as nothing when I consider the noble object of the Mission, and the entire success with which it has pleased God to crown our labours. Without, however, your continual advice and support, I might not have been able to accomplish that which has been done, because, when all around appeared gloomy and dark, and I thought that amidst the contending struggles of nations for power the rights of humanity would be sacrificed and the liberties of our brethren utterly destroyed, I was cheered and sustained by the recollection of your prayers and support, and, relying upon the God of our fathers, I persevered until I was satisfied that the objects of the Mission had been fully accomplished. Nor is it one of the least consequences attending our labours, that, in accomplishing such objects, we have been enabled to dissipate prejudice and to remove ignorance, so that now our persecutors are compelled to look with respect upon our nation. May I not, therefore, assert that a new and brighter era is dawning upon those who have for ages been the subjects of calumny and oppression.

"In prosecuting the labours of your Mission I received most valuable assistance from our friends the family de Rothschild, from each of its members at London, Paris, Naples, Frankfort, and Vienna, both by introductions to their extensive connections in the East, as well as by their unremitted personal exertions in Europe; nor can I forget my friend Mr George Samuel, who was ever ready to lend his aid at Constantinople. I should also be doing great injustice to my own feelings were I to let this opportunity pass without referring to the valuable assistance of my friends, Mr Wire and Dr Loewe, who accompanied me throughout the whole of my long

journey, and whom I shall ever esteem as men devoted to the interests of humanity.

"I cannot conclude this short and imperfect reply to your congratulations without referring to the kind expressions in which you speak of my beloved wife, whom you truly characterise as the participator in all my toils and anxieties. She has, indeed, shared my toils but diminished my anxieties, and aided me in the prosecution of my labours.

"Gentlemen, to you, to your excellent president, but, above all, to the God of our fathers, I offer thanks that I have been permitted to fulfil the objects of your Mission, and with devout gratitude I resign into your hands the trust committed to my care, praying that peace, prosperity, truth, and union may ever prevail in Israel."

The death of the Duke of Sussex took place at this time, and Sir Moses deeply lamented the loss sustained by his demise.

The Lord Chamberlain sent him a command to attend the funeral on the 4th of May, and Lord Dinorben wrote a letter to inform him that a card of invitation had been sent, and that he would be permitted to follow in his own carriage.

Sir Moses, describing the funeral, says :—

"I left home after six in the morning, and was at Kensington Palace a quarter before seven. The company began to assemble between seven and eight : I suppose there were more than one hundred and fifty persons. The procession commenced at half-past eight ; the roads were lined with people, every window filled, also many scaffoldings. The chapel at Kensal Green was solemn and grand, being filled with the grand officers of state, the Duke of Wellington, Sir Robert Peel, &c., &c. We saw none of the Tories or Royal Family at the palace, but in the chapel there were the Duke of Cambridge, chief mourner ; Prince Albert, &c. The ceremony was over at twelve. I reached home at a quarter to one, and after breakfast proceeded at once with Lady Montefiore to the city to attend the funeral service in the Portuguese Synagogue, where Dr Loewe (who filled the office of oriental linguist and Hebrew lecturer to his late Royal Highness) delivered a discourse, at the conclusion of which we repaired to the great Synagogue of the German community. There was a funeral service, but no discourse." "The Jews," Sir Moses says, "have lost an excellent friend : may he be rewarded with eternal bliss for his kindness to suffering humanity."

On May 30th the Earl of Thanet informed Sir Moses that Lord Lyndhurst had given directions for the insertion of his name in the commission of the peace for the County of Kent.

On July 13th the first step was made for the repeal of the Deportation Ukase in Russia.

"I called at Baron Brunnov's," he writes. "He was just stepping into his carriage, dressed in full uniform, going to celebrate a mass on some public occasion ; but he very kindly insisted on my going into his library, and returned with me. I gave him the letter I had received from Königsberg, which he read, also the Ukase. He said he believed the Minister of Justice thought it was an act of mercy to remove the Jews from the temptation of

smuggling, of which crime many had been guilty, and, no doubt, the Emperor was of that opinion, which was the cause of the order. 'It was possible,' he continued, 'if I were to be at St Petersburg, by speaking with one and another, my influence might cause its revocation ;' but he advised me to write to Count Oubaroff, and, if I showed him the letter, he would suggest such alterations as he thought would be advisable. He recommended that no public steps should be taken in the way of petition to the Emperor, as there were two years still before the Ukase would take effect ; he thought it a bad measure."

This statement corroborated what some of the letters from Russia previously addressed to him on the subject had already stated.

A few days later Sir Moses and Lady Montefiore were present at an entertainment given by Mrs Rothschild to the King of Hanover, and met the Duke of Cambridge, the Duchess of Gloucester, and most of the nobility, besides all the Ambassadors. They were introduced to the Marchioness of Ely at her own request, and she complimented them on the result of the Damascus Mission. Several of the Ambassadors spoke to him on the recent reports respecting the state of the Jews in Russia.

June 1st, 1844.—The Emperor of Russia arrived in London.

June 6th.—The entry states:—"I have been looking with deep anxiety from morning till evening for a letter from Baron Brunnow. I wrote this week to Lord Aberdeen, soliciting an interview to-morrow. I will do everything I possibly can to approach the Emperor, and pray for our brethren in his dominions. I also wrote to Mr Dawson on the same subject ; it engrosses all my thoughts."

June 8th.—"Baron Lionel de Rothschild accompanied me to see Lord Aberdeen. He said Baron Brunnow had intimated to him the impossibility of His Imperial Majesty receiving any deputation. I showed his Lordship the Address from the London Committee of Deputies of the British Jews, and asked his advice about sending it to Baron Brunnow, for him to present it on our behalf, and whether he thought there was anything in it that could do harm. His Lordship thought there was not : the Emperor, he said, was very firm when he had once made up his mind on a subject.

"Lionel and I then walked to Sir Robert Peel's. He was just going to mount his horse, on his way to the Queen. He heard all we had to say respecting the address, and said he had

heard it whispered that the Emperor would see Sir Moses Montefiore, but the Emperor's stay was so short that he could not tell whether he would be able to do so."

The address was subsequently given by Sir Moses to Baron Brunnow, who promised to send it to St Petersburg. In the following month, on July 29th, an entry states that the Emperor received the address graciously, but his visit to this country would be so short that it was impossible for him to receive the deputation.

On August 9th Sir Moses and Lady Montefiore proceeded to Birmingham, in company with several of their relatives and friends, Sir Moses having been invited by the Hebrew congregation of that town to lay the first stone of a Hebrew National School, a task which he performed amid the cheers of many hundreds of persons of various religious denominations.

September 1st.—The cause of two poor Poles who had been imprisoned for hawking without a licence attracted Sir Moses' attention. The men having excellent characters, he determined on going to Chelmsford, to see them there in the Springfield Gaol, where they were then confined under sentence for three months, and to endeavour, if possible, to obtain their release. They had only been six or seven weeks in England, and could speak but a few words of English.

Next morning he went to Springfield Gaol and saw the Governor, who had the two men brought to him. One had been a dyer, and the other had kept a hardware shop near Warsaw. Both men lived whilst in prison on bread and water, refusing to eat either the soup or meat allowed to the prisoners. The Governor recommended him a man to draw up a petition for them. Sir Moses immediately sent for him, and instructed him as to the matter of the petition. The Governor kindly sent a man to wait till it was written, and Sir Moses then forwarded the petition to the prison, where the Governor had it signed by the two prisoners, and returned to Sir Moses, who was just able to take the last train back.

September 3rd.—He called at Somerset House, and left the petition from Springfield Gaol, and three days later had the gratification of receiving a letter from the Secretary of Stamps and Taxes to say that the Board had been pleased to remit the Crown's share of the penalties against the two prisoners.

October 24th.—Sir Moses is present at the opening of the New Royal Exchange by the Queen; he had a seat in the subscribers' room, where the Royal banquet was given. The Queen, Prince Albert, the Duke of Cambridge, &c., presided at the head table: about two hundred persons dined there.

October 28th.—The Baroness Brunnow invited him to meet the Grand Duke of Russia; and Sir Moses, entertaining the hope of finding there the opportunity to serve the cause of his brethren, gladly accepted the invitation.

November 12th.—He was nominated Sheriff of Kent, and on the 17th inst. his friends and most of his neighbours congratulated him on being elected to that high office. His mind, however, was not joyfully attuned to the occasion. His thoughts at one moment were wandering away from happy England to the burning sands of the African deserts, and at another, to the frozen rivers and the snow-covered forests of the north of Russia. This was owing to a visit which he had received from Mr Erith, a Mogador merchant, who gave him a very cheering prospect of the success which might be expected if he were to appeal to the Emperor of Morocco for a firman, to place the Jews in the same position as his other subjects; and to some letters he received from several trustworthy sources, giving disheartening accounts of the state of the Jews in Russia, to the following effect:—

“The Ukase ordering the Jews to remove from the frontier provinces to the interior is now being carried into effect. This measure affects nearly one hundred thousand persons. The families receive passports, delivered by the Magistrates, indicating the place to which they are to go, and only a few days after they have received the passport, they must sell all their property and convert it into money.”

CHAPTER XXXIX.

1844.

AFFAIRS IN MOROCCO—LETTER TO THE EMPEROR—HIS REPLY
—DEPUTATION TO SIR ROBERT PEEL—DEATH OF LADY
MONTEFIORE'S BROTHER ISAAC—SIR MOSES SETS OUT
FOR RUSSIA.

THE first few months of the year 1844 appeared, according to a statement in the *Königsberg Gazette*, to give some hope for an improvement in the condition of Sir Moses' co-religionists in Russia.

The paper says :—

“The famous Ukase against the Jews, of the 20th April 1844 (2nd May), seems to be adjourned. The Emperor himself has given orders to the Minister of the Interior to present him with a minute report on the situation and property of the Jews in the villages and frontier towns, before the terrible Ukase is put into execution. This sudden change has produced so much the more joy among the unfortunate Jews, as rigorous measures had already been taken for the execution of the Ukase, as well as the decree of the Senate, dated January 10 (22) 1884. It is to Sir Moses Montefiore and the interference of many members *of the nobility* that thirty thousand Jews perhaps owe the entire revocation of this law.”

As for Morocco, where, during the bombardment of Mogador, the Jews, together with other inhabitants, had been great sufferers, Sir Moses wrote a letter to the editor of the *Times*, directing his attention to the fact, and showing that the committee in London had correctly estimated the number of the sufferers. Consignments of money, food, and clothing, had, he observed, already been transmitted to Mogador to trustworthy agents, for immediate distribution among the sufferers. The subscriptions to the day he wrote exceeded £2500.

Sir Moses also attended a meeting of the Mogador Committee, at which they agreed to send a letter to the Emperor of Morocco, and to request the Earl of Aberdeen to instruct Mr E. W. Drummond Hay, H.B. Majesty's Consul-General at Tangiers, to forward it to the Emperor.

By desire of Sir Moses I wrote an Arabic letter to the Emperor, which Sir Moses signed and despatched to his Lordship, for transmission to His Majesty.

February 10th.—Sir Moses proceeded to the Judges' Chambers, Chancery Lane, accompanied by Mr D. W. Wire, and then went before Baron Parke, and was sworn into office (as Sheriff of the County of Kent). The Baron very kindly wished him a pleasant year, and hoped to have the pleasure of coming down and seeing him at the Assizes. Mr Wire was also sworn as his Under-Sheriff.

February 18th.—The fees due for his Shrievalty, £2, 6s. 8d., had already been offered to him, but on seeing Mr Temple, he requested him to send them to his Under-Sheriff. Notwithstanding the duties his new office imposed on him, he endeavoured scrupulously to discharge those of his Presidency of the Board of Deputies of British Jews.

Agreeably to a resolution adopted at a previous meeting of that body, held for the consideration of a petition to Parliament for the removal of all civil disabilities, he and the other members of the Board waited the next day on Sir Robert Peel.

The subject being of interest to friends of civil and religious liberty, I here give the words of Sir Moses, and those of Sir Robert Peel's reply.

Sir Moses, addressing Sir Robert, said: "We have the honour of waiting on you as a deputation from the Metropolitan and Provincial Congregations of British Jews, to ascertain whether Her Majesty's Government be favourably disposed to meet their wishes for the removal of the civil disabilities under which they labour, and, from the advancement of liberal feeling in all classes where religious questions are concerned, they are led to believe the present moment most fitting for them to be placed on an equal footing with their fellow-subjects."

Sir Robert replied that he had been considering some measure on the subject to propose to his colleagues, when he received a letter from Sir J. L. Goldsmid, which stated that the Jews would not be satisfied with any measure less than the whole. Seeing there was some difference he would not proceed. However, after some consideration, he said he would see Sir J. L. Goldsmid, and would write to them to come to him within a fortnight, adding that he was fully aware that they would feel

as well satisfied with a part, and that they should not thereby be precluded from hereafter getting more.

March 3rd.—As High Sheriff of the County of Kent, Sir Moses opened the Court at Canterbury for the election of a member of Parliament in the room of Sir E. Knatchbull. After delivering an appropriate address to the electors, the meeting was proceeded with, and eventually Mr William Deedes was returned.

The meeting was conducted in a most orderly manner. Mr William Deedes of Sandling Park was elected to represent them in Parliament, and thanks were voted to the High Sheriff.

March 5th.—Sir Moses and Lady Montefiore attended the levee, where Sir Moses was presented to the Queen by Sir James Graham, and had the honour to kiss hands on his appointment as Sheriff of the County of Kent.

Sir Robert Peel, who was standing within three or four paces of the Queen, came out of the circle as Sir Moses came up, and spoke to him. He said the suggestion made the previous day respecting the removal of civil disabilities seemed good; and he requested Sir Moses to be so good as to communicate with Baron Rothschild and Sir David Salomons.

March 10th.—At Maidstone Sir Moses went in state to meet Lord Denman. About a mile from town his Lordship got out of his own carriage and entered that of Sir Moses, the Rev. G. W. Sicklemore being with the latter. They proceeded to the Sessions House, and opened the Commission; then went to the Judge's lodgings, where Lord Denman robed, and received the Mayor and Corporation. They left to go before the Judge to church. Lord Denman said to him that he was ready to go, but Sir Moses might do as he pleased. The latter therefore only conducted him to his carriage, and returned to his lodgings to wait there for him instead of accompanying him and the Rev. G. W. Sicklemore to church. They went there in Sir Moses' carriage. Baron Alderson arrived a few minutes after they had left, and remained with Sir Moses till Lord Denman returned, when Sir Moses took his leave and went home. At seven he and Rev. G. W. Sicklemore went to fetch the Judges, and dined with Lord and Lady Romney.

March 14th.—At nine Sir Moses went, as usual, to fetch the Judges—the Lord Denman and Sir Edward Hall Alderson.

On their way to the Court they called for Mr Serjeant Dowling. As they were going there Sir Moses requested their Lordships' permission to be absent the next day, as it was his Sabbath, to which they very kindly consented. Sir Moses sat for some time in each Court. Lord Denman told him he had received a letter from the Bishop of Durham, expressing his desire to vote for the Jews' Relief Bill, and sent his proxy for the purpose ; but Lord Denman said there would be no occasion for it, as their Lordships would not divide. At five, on his asking Baron Alderson's consent to his leaving, the latter most kindly said to him, "I know ; six o'clock," and shook him warmly and kindly by the hand. Sir Moses then took leave, and returned to his lodgings.

Friday 28th.—"I received a letter," the entry in his diary reads, "from Mr Addington, forwarding another to me by desire of the English Ambassador in Morocco. Dr Loewe read to me his translation of the same. It is from Ben Idrees, the Wazeer of the Emperor of Morocco, written to me by order of His Majesty, in reply to the petition of the Mogador Committee. It states that the Hebrew nation enjoys throughout the empire the same privileges as the Mooslimeen, and the Hebrew nation is highly regarded by him.

May 19th.—Sir Moses and Lady Montefiore attended Her Majesty's State Ball at Buckingham Palace. Sir Moses was dressed in his uniform, and Lady Montefiore wore a dress of superb tissue "d'or et cerise," elegantly trimmed with gold lace and ribbons, and a profusion of diamonds. They left Park Lane at nine, and it was ten when the long string of carriages allowed them to reach the Palace. "During the evening," Sir Moses wrote, "1500 persons were there ; the rooms were magnificently decorated ; the dancing was in two rooms ; supper at two o'clock. Nothing could have been more splendid. The Queen, God bless her, looked very beautiful, and in good health and spirits. We left much delighted and pleased with the honour we had enjoyed."

After witnessing the splendour of the State Ball we find him actively engaged at Birmingham and Preston, visiting most of the humble dwelling-houses of the working classes. Being desirous of having three persons from Jerusalem taught the art of weaving, he went to see a man in Preston, who had been recommended to him as an intelligent and clever workman, and

made an agreement with him for the above purpose. "I wish," Sir Moses said, "to help our brethren in the Holy Land in all their efforts to get bread by their own industry, and pray to Heaven they may succeed."

July 1st.—Sir Moses and Lady Montefiore went to welcome the Rev. Dr N. M. Adler, Chief Rabbi elect of the German Hebrew Congregations in the British Empire, on his arrival at Dover, and were present the next day at his installation in the Great Synagogue in London. The Synagogue was handsomely decorated, and crowded with the *élite* of all the Jewish congregations. A most appropriate and solemn service was performed, and our Gentile brethren showed their interest in the event, by causing the bells of the neighbouring churches to be rung.

November 16th.—A special delegate arrived from Poland to entreat Sir Moses, in the name of many thousands of his brethren, to intercede in their behalf with the Russian Government, and to proceed at once to St Petersburg to make known their cause to the Emperor himself.

The subject at that time greatly engrossed his mind ; he had no rest, either by day or by night, on account of his anxiety to hasten to their succour, and determined to set out on his journey as soon as his year of Shrievalty expired. Meanwhile he called on Baron Brunnow, who promised to give him letters of introduction to his friends, and to several ministers at St Petersburg, if he went there. He thought the Emperor would ask him to visit his co-religionists in his Empire. His going to St Petersburg could do no harm, or he would not give him letters. Sir Moses, Baron Brunnow remarked, had received an invitation from the Minister of Public Instruction, two years previously, to go there, as he wished to have the benefit of his counsel respecting the establishment of Hebrew schools, and he thought this constituted a claim on Sir Moses to go. Baron Brunnow also recommended Sir Moses to obtain permission to act as he thought best, with reference to the address of the Board of Deputies of the British Jews to the Emperor ; and advised his going as an English gentleman, his character being so well known, remarking that the cause would not be benefited by his acting as representative of the Board of Deputies.

The year 1846 begins with a sad occurrence in the family. Mr Isaac Cohen, the brother of Lady Montefiore, a man highly

esteemed for his excellent character and benevolent disposition, died suddenly. Though this was a cause of much grief to both Sir Moses and Lady Montefiore, they did not consider themselves in any way justified in delaying the necessary preparations for their self-imposed Mission to Russia.

Sir Moses called again on Baron Brunnow, who said that he could neither advise him to go or to stay, but said he might be assured that the Emperor's object was not that of conversion, but rather to render the Jews more useful subjects. He advised him not to go till Count Nesselrode returned from Rome to St Petersburg. Soon after this interview, Sir Moses again saw the Ambassador at which the latter recommended him not to go to Russia, and held out very little hope of the object of his journey being accomplished. Nevertheless, Sir Moses resolved on going, saying that as he had been invited to discuss the subject of schools, and was then out of office, he should go. Baron Brunnow then advised its being kept as quiet as possible. He promised to give him a letter to Count Nesselrode, and suggested that he should go direct, and as quickly as possible. Subsequently he advised him to see Lord Aberdeen, and get a letter of introduction to Lord Bloomfield, the British Ambassador at St Petersburg; also, to see Sir Roderick Murchison, who could give him useful advice, and to endeavour to obtain an introduction to Prince Michael.

February 18th.—Sir Moses called on Lord Aberdeen, who received him kindly, and promised to give him letters to the British Ministers at St Petersburg and Berlin.

February 27th.—A solemn prayer was offered by the united congregations of the British Empire for the success of his philanthropic mission to Russia.

March 1st.—Sir Moses and Lady Montefiore went to Dover, and arrived safely the same day at Ostend; and on the following Sunday I met them in Berlin, according to our previous arrangement, to accompany them to St Petersburg.

March 10th.—Sir Moses called on the Earl of Westmoreland to present to him his letter of introduction from the Earl of Aberdeen. Having acquainted him with the object of his journey to St Petersburg, and mentioned Baron Brunnow's suggestion to facilitate our journey, his Lordship replied that the Russian Ambassador was absent, but that he would give him a

letter to Monsieur Fonton, his representative. His Lordship hoped to see him on his return. We then went to the Russian Embassy, and delivered to Monsieur Fonton his Lordship's letter. That gentleman said he would give Sir Moses a letter to the officer at the frontier, but he had chosen a very unfavourable time for his journey, and had better remain five or six days longer at Berlin. The waters were out, it would be impossible to pass, and he would be detained on the road. There was a gentleman present in the office who told us he had arrived on the previous night from St Petersburg, but had experienced the greatest difficulty, and was the only person who had succeeded in getting through, as it was quite out of the question for a carriage to pass, and we should be compelled to remain on the road.

This information was very distressing, but Sir Moses was determined to go on, and only stop when we should find it too dangerous to go forward.

The same day we left Berlin, and proceeded *via* Königsberg and Tilsid to Mitau.

Friday, the 20th March.—A deputation of the Hebrew community came to welcome Sir Moses and Lady Montefiore at the Post House, at St Olia, the last stage before Mitau, to express their gratitude to them for what they had effected in the Damascus Mission, and to beg they would accept their hospitality during their sojourn at Mitau. Sir Moses thanked them for their kindness in coming so many miles to meet us, but declined accepting their offer, as he wished to travel as privately as possible. As we entered the town, hundreds of persons ran by the side of the carriage to the hotel. We had splendid apartments there, and were grateful for our safety, as we had suffered very much from cold, heavy snows, and horrible roads, and had frequently been obliged to travel all night.

Not wishing to attract any notice (in compliance with the suggestion of Baron Brunnov), we refrained from leaving the house for the whole day, and from attending Synagogue, which was a painful deprivation to Sir Moses and Lady Montefiore. Many persons called, but Sir Moses was under the necessity of refusing to see anyone. We had excellent dinners—a dozen dishes, served on silver; but when, in the evening, we sent for the bill, wishing to pay for our dinners of that and the previous

day, we found that they had been prepared at the house of Madame Johanna Davidoff, a lady of this town, and she would not allow us to pay for anything.

Sir Moses wanted to give her a costly present, but she declined accepting it. "I am," she said, "amply repaid by the great happiness afforded me to prepare a humble meal for those who come from a distant land, and brave the inclemency of a Russian winter, to serve the cause of humanity. May all the Heavenly blessings alight on them!"

We left Mitau in the evening. In front of the hotel hundreds of persons were waiting to see us set off. When we reached Obay, on the south side of the Dwina, opposite Riga, at 10.35, we found the river still covered with ice, but in a weak and dangerous condition. Our carriages were deemed too heavy to be passed over; but after considerable hesitation, they were allowed to be conveyed across, though at a great expense and at our own risk. The wheels were taken off, as well as all the luggage, and they were then placed on sledges and drawn by men to the opposite side of the river. Sir Moses and Lady Montefiore and their attendants were waiting at the inn till 1.30 P.M., when we all walked across. We had great difficulty in walking; the ice was wet and slippery, with numerous dangerous holes. Not two minutes before we passed, a man fell into one of these holes, and was drowned. A similar accident nearly awaited one of our party: the ice broke under him, and one leg went through, but his body falling across the ice, he was soon extricated from his perilous position. It was impossible, Sir Moses said, "to express the alarm we felt in crossing." It took us twenty minutes to accomplish.

We walked to the hotel, and were followed by hundreds of people. Shortly afterwards a deputation of the Hebrew community, and many others, came to welcome us, but Sir Moses declined seeing them, for the reasons already stated. He requested me to see them, and explain to them his object in depriving himself of the pleasure of expressing personally to them his thanks for their civilities and attention.

We only remained at Riga a short time, to recover a little, and to dry our clothes, and then proceeded on our journey.

March 26th.—We arrived at Narva, where we remained over Sabbath. The weather was most dismal.

CHAPTER XL

1846.

PERILS OF RUSSIAN TRAVELLING IN WINTER—ARRIVAL AT ST PETERSBURG—INTERVIEWS WITH COUNT NESSÉLRODE AND THE CZAR—COUNT KISSELEFF'S PREJUDICES.

MARCH 29th.—Snow had again fallen heavily, and on arriving at Jamburg we found the ice in such a bad state that grave fears were entertained as to the possibility of crossing the River Lugu. The officer in charge repeatedly refused to allow us to cross.

Neither bedsteads nor bedding being obtainable, Sir Moses and Lady Montefiore had a kind of bed prepared on the floor in a very small and low room, and I had a bundle of straw, in another room, for my couch; it was, however, so warm there, and the air so very oppressive, that I was obliged to get up in the middle of the night, and take a walk outside the house.

Jamburg, March 30th.—At seven in the morning I crossed the Lugu; there was not much ice on the river. The officer told me he would have three boats lashed together to take the carriages over. I returned to Sir Moses to bring him the good news, and to prepare for our departure. I had scarcely been at home an hour when the ice came down the river in great quantities. Sir Moses accompanied me to look at it, and decided not to cross, as we should have incurred a great risk by doing so. At last towards evening the officer came and told us that he would employ soldiers to launch the great barge, and would come for us when he was ready. We continued in painful suspense awaiting his arrival till a few minutes before seven, when he came and said "All was ready." Sir Moses and Lady Montefiore went in their carriage. I and the rest of the party walked down to the water side. The carriages were safely put on a large barge, and soon launched into the stream, but when

in the middle it struck on some large stones, and they were in the greatest peril. The barge remained for nearly an hour fixed to one spot. Happily, after great exertions on the part of the soldiers, it was got off.

The officer then conducted us into his own boat, in which, besides Sir Moses and Lady Montefiore, were also two servants, the officer, and a gentleman with despatches from the Russian Government, and we were towed across, though not without some danger from the ice which was driving down the current in great masses, and which our boatman found great difficulty in avoiding. Had they struck it must have proved fatal, but Heaven guarded us, and we landed in safety. We were one hour in crossing from the house on the west bank to the Post House at Jamburg, and had more than a hundred men to assist us. The officer was most civil and attentive, and refused to accept any present.

March 31st.—We left Jamburg last night with the intention of travelling through the night, but we found the road so dreadfully bad, in many places covered with snow and ice and full of ruts, that Sir Moses and Lady Montefiore deemed it most prudent to stop at Opolje, which was reached at one in the morning. We found warm and excellent accommodation at the station, and instantly threw ourselves on the sofas in our clothes, and slept soundly. We started again after six. The roads were so extremely bad that we were at last compelled to leave our carriages, Sir Moses and Lady Montefiore, as well as myself and the rest of our party, having to walk through the snow, between six and seven versts, and arrived dreadfully fatigued at Ischerkowitz, where we remained three hours for rest and refreshment. We then had a pleasant drive in a little open carriage placed on a sledge and drawn by two horses, but it was very cold. We reached Kaskowa one hour before our own carriages.

April 1st.—We left Kaskowa, passed through Kipeen, and a stage later arrived at Stretna. From this place to St Petersburg is seventeen and a half versts. The road is here well macadamised; on either side of it are the country seats of the nobility. Up to this place we had had as many as eight, ten, or twelve, and sometimes even a greater number of horses put to the carriage, now the number was limited to three, we were told, by order of the Government. The driver remained standing all the time (while

driving fnriously) on a small piece of iron, which served as a step to get up to the coachman's seat. At about three o'clock we arrived at St Petersburg. After our passports had undergone the necessary examination, we drove to the place where apartments had been taken for us, but found them unsuitable, and had to search some time before we succeeded in engaging rooms at the Hotel de Prusse.

St Petersburg, April 2nd.—We went to His Excellency the Hon. T. A. D. Bloomfield, who received us immediately. Sir Moses gave him his letters of introduction, and acquainted him with the object of his visit to the Russian metropolis. He also showed him the letters of introduction to Count Nesselrode which he had received from Sir Robert Peel and Baron Brunnow.

His Excellency received Sir Moses very kindly, wrote to Count Nesselrode, enclosing Sir Moses' letters to him, and eventually obtained an appointment for Sir Moses for the following Sunday.

April 4th.—Both Sir Moses and Lady Montefiore found the climate very trying. Visitors who called on them reported that there was not a house in the city that had not three or four of its inmates confined by illness (an epidemic catarrh, generally called in Russia and Germany, "Grippe"), which had greatly increased the mortality of the city.

April 5th.—At one o'clock Sir Moses visited Count Nesselrode. We were at once received by him in a very friendly manner. He said he had already spoken to the Emperor about Sir Moses. The latter informed the Count of the two purposes for which he came to St Petersburg, viz., the establishment of Jewish schools, and the repeal of the two Ukases for the removal of the Jews from the frontiers. This, the Count said, was not in his department, but the Government was at present engaged on the amendment of those Ukases, and that he should be happy to render Sir Moses all the assistance in his power in furtherance of his objects. Sir Moses then spoke to him respecting the cultivation of land, and the Count said that his views were in strict accordance with those of the Government; that he wished to raise the Jews, and make them more useful members of society; that the cream of the Jews were in England, France, and Germany, but that those in the ancient provinces of the Russian Empire and Poland were engaged in low traffic and contraband pursuits.

Sir Moses expressed his deep regret to hear the Minister's opinion, for which he was not prepared. He then said to his Excellency that he should be happy to be presented to the Emperor; the Count told him he would ask His Majesty, and requested Sir Moses to call on Count Ouvaroff, the Minister of Public Instruction, at one o'clock on the following day. He again repeated his desire to render him every assistance.

In the course of the day Sir Moses left his card and letters of introduction at Count Orloff's.

April 6th.—We called to-day on Count Ouvaroff, with whom we remained an hour and a half in conversation. He assured Sir Moses, for himself and on the part of his colleagues, that the measures of the Government for the organisation of the Jewish schools were designed for their improvement and happiness, and not with the slightest intention of conversion to another religion, but to make them more useful members of society, and to fit them for advancement. He also assured Sir Moses that the Government had some plans for a more liberal treatment, but that the Jews must first prepare themselves.

"The Jews of Russia," he said, "were different from the Jews in other parts of the world; they were orthodox, and believed in the Talmud," which he considered false. "They were ignorant of their own religion; and he was obliged to force them to study Hebrew, their own language." Sir Moses defended the principles of those who strictly adhere to the doctrines of their religion. As to the Talmud, he pointed out to the Minister the great esteem in which that work is held by pious and learned Christians.

In support of this view, I reminded His Excellency of what Buxtorf said on the subject in his "*Abbreviations*,"* and in the preface to his great *Chaldaic and Talmudical Lexicon*:—

"The Talmud," that Christian Divine states, "is a learned work, or a large corpus of erudition; it contains manifold learning in all sciences; it teaches the most explicit and most complete, civil and canonical law of the Jews, so that the whole nation, as well as their Synagogue, might live thereby in a state of happiness,—in the most desirable way.

"It is the most luminous commentary of the Scriptural law as well as its supplement and support.

"It contains much excellent teaching on jurisprudence, medicine, natural philosophy, ethics, politics, astronomy, and other branches of science, which make one think highly of the history of that nation and of the time in which the work was written."

I mentioned to His Excellency the names of Buxtorf the younger, Dr Johannus Reuchlin, Johannes Meyer, Selden, Joh. Morinus, Sebastian Munster, Surenhusius, and quoted most of their statements on the subject.

With reference to the Russian Jews' knowledge of Hebrew and of their own religion, I called His Excellency's attention to the numerous works they had produced on all subjects connected with Hebrew literature and poetry.

The Minister, however, resumed his arguments, saying they should first be educated before full facilities to gain a living should be given them; although he allowed that, to a certain degree, persecution had made them what they are. He further said that the Government were now adopting a new plan, and were treating the Jews with toleration, liberality, and love, but it would take a long time, he remarked—perhaps a century—before any difference would be perceptible. He did not consider the present generation, and only thought of the future. He concluded by observing the Jews were loyal subjects, and immediately complied with every order of the Government.

Sir Moses pressed repeatedly upon His Excellency the necessity of relieving them from the anxiety and suffering to which they were subjected in respect to the Ukases for their removal from the frontiers and villages; upon which the Minister observed, "They were not executed, and were very different in effect to what they appeared on paper, and that the Government were engaged on their consideration;" and he several times repeated that the Government were desirous of raising the Jews and removing the prejudices which still exist against them, but it required time, and the Jews must assist by their improvement and attendance at the schools. Sir Moses assured him that the fear of attempts at conversion was the only cause of their hesitation to conform to his wishes. The interview then terminated, His Excellency having throughout been most friendly and polite.

On our return home Mr and Mrs Bloomfield paid a long visit to Sir Moses and Lady Montefiore, and spoke principally on the subject connected with our visit to St Petersburg.

He gave Sir Moses a letter just received from Count Nesselrode, stating that the Emperor would receive him on the following day at one o'clock. Sir Moses showed him the address

which he wished to deliver to His Majesty. His Excellency thought it would do very well. Sir Moses then said he was anxious that Count Nesselrode should see it. Mr Bloomfield thought he might call on him to-morrow morning. Sir Moses, however, was of opinion that it would be better to go there at once, and take his chance of seeing him.

Immediately after the British Ambassador and his wife had left us we went to Count Nesselrode, who received us, read the paper over, and suggested some alterations.

In the evening we dined with the British Ambassador. Mr Bloomfield being unwell, could not join the company at table. There were present Count Nesselrode's daughter and her husband, the Saxon Ambassador, the Austrian Ambassador, Mr and Mrs Buchanan, and several other gentlemen.

Wednesday, April 8th.—Sir Moses, in order to be ready to attend His Majesty, had just put on his uniform when he received a message from Count Nesselrode, saying that the Emperor would see him on the morrow instead of on that day.

April 9th.—The entry of this day in the diary records the audience with His Majesty the Emperor:—"Praised be the God of our fathers. At one o'clock this day I had the honour of an interview with His Imperial Majesty the Emperor. I made the strongest appeal in my power for the general alteration of all laws and edicts that pressed heavily on the Jews under His Majesty's sway."

The following is a copy of the address to the Emperor:—

"May it please your Imperial Majesty. With deep veneration for your Majesty's person and government, and with fervent prayers to the Most High, that your Majesty may continue to be for many, many years the happy and exalted ruler of a powerful, virtuous, and prosperous people, I crave your Majesty's permission to offer my humble thanks for the honour conferred upon me by your Majesty's government, by the intimation that my presence in your Imperial metropolis might become beneficial to my brethren of the Hebrew nation in the organisation of schools for the education of their youths; a measure which emanated from your Majesty's watchful and paternal care for the improvement of their situation and the promotion of their happiness. May I be permitted to embrace this favourable moment to express my earnest prayer that your Majesty may deign to give your most humane consideration to the condition of my co-religionists under your Majesty's sway, and that your Majesty may exert that power which God has placed in your august hands, to alleviate, to the utmost extent, which your Majesty's justice and wisdom may think fit, all such laws and edicts as may be proved to press heavily upon the Israelites. I implore your Majesty, therefore, to bend an eye of merciful consideration upon them, and thus, by the revival of their hopes, they may be restored to their proper standing among their

fellowmen, and have the opportunity of proving themselves most loyal and faithful subjects, as well as useful and honourable citizens, true to the Eternal God, to whom their prayers daily ascend, that your Majesty's throne may endure to the latest generations, and that your Majesty may long live to secure and to witness the happiness and the prosperity of a great and mighty nation."

The entry in the diary continues :—

"His Imperial Majesty said that I should have the satisfaction of receiving his assurance, as well as that of his Ministers, that they were most desirous for the improvement of their situation in every way possible. His Majesty spoke for about twenty minutes. He said I should go and see them ; and referring to the army, that he had put Jews in his guards. I expressed a hope that he would promote them if found as deserving as his other soldiers, to which he assented. I repeatedly said that the Jews were faithful, loyal subjects, industrious and honourable citizens. He said, 'S'ils vous ressembloit' ('If they are like you'). His Majesty heartily shook hands with me as I entered and on my retiring. It is a happiness to me to hear from every person, from the very highest to the lowest classes, that my visit to this country will raise the Jews in the estimation of the people, and that His Majesty's reception of me will be of the utmost importance."

April 10th.—Several persons left their cards, among which we noticed those of Count Orloff, Lieutenant-General Doubett, Chief of the Secret Police, the Chevalier Russi di Castilevala. In the course of the day we went to the office of the Secret Police ; they were very civil. We were given to understand that it was customary for visitors to St Petersburg to pay a visit to that office. At two o'clock we called, by appointment, on Count Kisseleff, the Minister in whose charge Jewish affairs are placed. He received Sir Moses most politely, and we were with him more than an hour. Sir Moses went over all the particulars referring to the alleviation of the unfortunate position of the Jews. The Minister (like Count Nesselrode and Count Ouvaroff) said they were great fanatics, and he complained of the Talmud being the cause of their degraded position. Again Sir Moses and myself defended the Talmud, giving the names of Christian divines who have spoken in high praise of that ancient work.

Count Kisseleff wished the Jews to cultivate the land, to establish manufactories, to undertake more laborious work than that to which they had hitherto been accustomed ; and, respecting the removal from the frontiers, he said they might go fifty versts on either side. He did not wish to keep them, five or six hundred thousand might leave altogether. Sir Moses might, if he liked, take ten thousand or more to Palestine or elsewhere. He

shewed him a Ukase about to be published, which gave them some privileges, but compelled them, within a certain number of years, to adopt some occupation of an active nature, or to be punished as vagrants. He said many Jews had gone to settle in Siberia, but the Governor had taken steps to prevent more of them going there. The Count further said that the Jews were fanatics, praying for the coming of the Messiah and their return to the Holy Land, and that they starved themselves all the week in order to have candles and fish for the Sabbath. Sir Moses having explained to His Excellency the groundlessness of these charges, the Minister then said he should always be pleased to see us, that his doors would be open to Sir Moses every day, and requested he would call again.

April 11th.—At about twelve o'clock an officer came from the Minister of War to inform Sir Moses that the Emperor, having been informed of his wish to assist at the service in the soldier's Synagogue at the barracks, had desired him to escort Sir Moses, and to say that the service was held at seven in the evening, and from eight till twelve in the morning.

At 6.30 we walked through the rain to the barracks, a very long distance from our hotel. The Synagogue was a large room, well fitted up, with the Ark, containing the sacred Scrolls of the Pentateuch, and the pulpit and reading desk. The prayer for the ruling Sovereign and the Royal Family was painted on a tablet affixed to the wall, as in other places of worship among Hebrew communities. The prayers were read by one of the soldiers, who officiated as precentor to a congregation of three hundred of his companions. They all appeared very devout, and joined loudly in the prayers. Sir Moses was so much fatigued that it was with the greatest difficulty and pain that he walked to the Synagogue and back through mud and rain. The barracks were near the English quay, at least two miles distant.

CHAPTER XLI.

1846.

COUNT KISSELEFF IS MORE CONCILIATORY—SIR MOSES SETS OUT FOR WILNA—ARRIVAL AT WILNA—THE JEWS' ANSWERS TO THE CHARGES OF RUSSIAN OFFICIALS.

*A*PRIL 15th. — We went to see Count Kisseleff. His Excellency told Sir Moses that the Emperor had inquired what he thought of the Synagogue. The Count assured him they had determined to adopt a new plan with the Jews, more mild and conciliatory. The Emperor wished them to amalgamate with their fellow subjects, and to cultivate the land. But he would not force them; they would be left to their own free will, and less under the control of the police than they had been, and all who wished to leave the Empire might do so. The Count said he would write to Sir Moses to that effect, and would give him the list of towns to be visited, but the roads, he observed, were dreadfully bad. Sir Moses expressed a strong desire to see Wilna, to which the Minister acceded, giving him introductions to the different places, and writing to the postmasters for horses.

When Sir Moses spoke of religion, Count Kisseleff said he did not care what was between man and his God, but he wished the Jews to become useful citizens, and that they had as many privileges as those in England. He spoke much of their poverty and distress. Sir Moses was pleased to observe that his manner of speaking of the Jews was more friendly. Count Kisseleff said that Jewish artisans and mechanics might come and work at St Petersburg, but that they might not bring their wives and children. He promised to give Sir Moses copies of the Ukase relating to their removal from the villages, and he showed him the *Journal des Débats*, which stated that Mr Gilbert had put a question to Sir Robert Peel on the subject.

"I am satisfied," Sir Moses records in his diary, "that the Jews will be better off in consequence of our visit to this city. Praise be to God alone!"

April 17th.—We attended service in the soldiers' Synagogue. Two of the superior officers accompanied Sir Moses to the gate of the barracks, and expressed a hope that he was satisfied with the arrangements. The soldiers told us that the coming of Sir Moses had been of the utmost benefit to them, and that their officers treated them much better since his arrival.

April 20th.—We proceeded to Count Ouvaroff, and remained with him one hour. He offered Sir Moses a letter of introduction to the Inspector of Public Instruction at Wilna, and promised to attend to any suggestion that he might send to him after his tour.

We then called and took leave of Count Kisseleff, who assured Sir Moses that his report and suggestions should have his best consideration, that he would put his letter into the hands of the Emperor, and that he would send Sir Moses an answer. He could not have been more friendly. Count Ouvaroff was equally amiable. Orders were sent to all the postmasters along the route to have horses ready for us.

At one o'clock we visited Count Nesselrode, and were equally well received. His Excellency said that he would send Sir Moses a letter of introduction to the Governor of Wilna, and promised to give every consideration to any suggestion he might send him for the improvement of the condition of his co-religionists.

Sir Moses again received the assurances of all the Ministers that their measures for the better education of the Jews was in no way actuated by a desire for their conversion, and that this might be depended upon.

Count Kisseleff told him, in reply to his inquiry, that the Jews did not serve as long in the army as others. He spoke much in favour of the establishment of manufactories, and said that the Government would grant them privileges.

Returning to the hotel Sir Moses, accompanied by Lady Montefiore, went to take leave of Mr and Mrs Bloomfield, from whom they had received the kindest attention and assistance. His Excellency said that if Sir Moses wanted anything at St Petersburg he should recollect he was there, and would always be happy to render his best assistance. He gave him a letter of introduction to the British Consul at Warsaw.

This was a memorable day here. The Emperor inspected

the Guards, and gave each soldier one and a half silver roubles. The Isaac Square was thronged with holiday folks, enjoying the national sports. Count Kisseleff told Sir Moses that four hundred recruits had just arrived from a place near Wilna without a single man having fallen sick or deserted. The Emperor had seen them, was pleased with them, and gave them money.

Sir Moses spoke with several of the Jews who had served from ten to fifteen years. They said that after twenty years they were free, if they served in the Guards; but if they were attendants, or served in the hospitals, or as mechanics, then their service was extended to twenty-five years. As far as Sir Moses could judge, they did not appear to be discontented with their situation, and observed their religion. They were together in barracks, with their wives and children.

Among the visitors who called during the day was 'Sheikh Mouhammad Ayyád Ettántáwy, Professor of the Arabic Language and Literature in the Asiatic Institution (who had been my Arabic master during my stay at Cairo). The Sheikh expressed great admiration for the character of Sir Moses and Lady Montefiore, and their noble exertions to ameliorate the condition of their brethren; and he composed two poems in commemoration of their visit to St Petersburg, which he himself copied in the Arabic language in their diaries. He had been sent to St Petersburg at the instance of Count Medem, the Russian Consul-General in Alexandria. Owing to his great learning the Mooslim professor had already received two decorations—the Orders of St Anne and of St Stanislas—from the Emperor Nicholas, and had become a great favourite with all the students who attended his lectures.

The Hebrew soldiers brought the books from the charitable institutions and schools which they had established among themselves.

Various authors and poets sent their literary compositions in honour to Sir Moses and Lady Montefiore's arrival; hospitals, schools, and institutions of all kinds sent their representatives to enlist their sympathies for a good cause, and the latter endeavoured, as much as possible, to satisfy all deserving applicants.

The number of visitors from the nobility, since Sir Moses had been received by the Emperor, greatly increased; but there

was no time for him to return their visits or accept their invitations, as he was anxious to proceed without further delay to visit the places pointed out to him by the Government. A great many Israelites from different parts of the empire came and gave us their blessings; nearly all were soldiers. One of them had two distinguished orders for his bravery in Poland; he had been in the army eighteen years.

Count Nesselrode sent a letter of introduction to the Governor of Warsaw, and Count Kisseleff one to the Postmaster of Wilcomir, that we might find no difficulty in proceeding from that place to Wilna. All arrangements for our departure being now completed, Sir Moses gave the order to start.

For the first two days of our journey the weather was beautiful and the roads excellent, as smooth as a bowling green; but just before entering Ostroff we encountered terribly rough weather and desperately bad roads, full of ruts and holes. We were ferried over several rivers before reaching Roubelove, where we resolved on remaining for the night.

Regiza, Friday, April 24th.—"We find," as the entry in the diary says, "the post stations get worse as we proceed, both in respect to cleanliness and comfort. Last night there was no bread, no beer, wine, or spirits, and very bad water, and beds out of the question. We have slept on sofas since we left St Petersburg, with the greater part of our clothes on, being covered with our cloaks. It is indeed roughing it. We have travelled $418\frac{1}{2}$ posts. This is the first town from St Petersburg inhabited by Israelites, and poor indeed they appear. My dear Judith has a very bad cough, but bears the fatigue and deprivation of all comfort most admirably; she is cheerful and content. We noticed the land ready to be cultivated, and observed many ploughs at work, but with only one horse to each. We continue to pass through large forests of firs, birch, &c.; the ground being very sandy and marshy, very poor for cultivation."

The Sabbath enabled us to enjoy the repose we so much required.

Sunday, April 26th.—We proceeded to Düneberg, thence to Wilcomir, where, on our arrival, a deputation from Wilna came to bid us welcome.

April 29th.—We continued our journey to Wilna. This town may be described as the most important centre of Hebrew

literature in Russia, and numbers among its inhabitants very many distinguished Hebrew authors and poets. The works written by them on all subjects connected with the elucidation of the Sacred Scriptures may be counted by hundreds. They also excel in works of industry of every description, and are the principal artisans in the place. In their commercial transactions they show great ability, and are often, for their sound judgment, consulted by their non-Israelite neighbours on subjects which require special consideration.

The Jewish settlement in Wilna dates from long before 1326. According to a statement given in the *Otsherki Wilenskoj Gubernii* (Wilna, 1852), they had at that time (in the year 1326) already in their community a special Chamber of Commerce, which they could only have established there after a long residence in the country.

Cardinal Commendon, the Nuncio of the Pope at the Court of King Sigismund-Auguste in the year 1561, though he reproached the Poles for having granted too many privileges to the infidels, nevertheless expressed himself favourably when speaking of the Jews in Lithuania, of which Wilna is the capital.

The following is the substance of his remarks on the subject, as given in the book entitled "*Rosprawa O Zydach, Czackiego*," p. 93:—There are still a great many Jews in these provinces, including Lithuania, who are not, as in many other places, regarded with disrespect; they do not maintain themselves miserably by base profits; they are landed proprietors, are engaged in commerce, and even devote themselves to the study of literature, and more especially to medicine and astrology. They hold almost everywhere the commission of levying the customs duties; they are classed among the most honest people; they wear no outward mark to distinguish them from Christians, and are permitted to carry a sword and walk about with their arms; in a word, they enjoy the same privileges as other citizens.

The Jews of Wilna determined to give a most hearty welcome to Sir Moses and Lady Montefiore.

The Spiritual Head of the community, all the members of his Ecclesiastical Court, the representatives of all the educational, industrial, and charitable institutions, and all the officers connected with them, came to meet Sir Moses and Lady Montefiore

at a place called Krisanke (Krigeanki), seventeen versts from Wilna. A deputation from among them proceeded five versts further. On meeting us they presented Sir Moses and Lady Montefiore with a poem written in the purest Biblical Hebrew, which was gratefully acknowledged by Sir Moses. They then left in great haste to apprise their colleagues of our approach.

On our arrival at Krisanke we found all the members of the Committee of Welcome drawn up in a line. As the carriage stopped, the Spiritual Head of the community, accompanied by the representatives of the various institutions, approached Sir Moses and Lady Montefiore, and delivered an address to them, which Sir Moses answered in his own name and that of Lady Montefiore. They were then requested to alight and enter a room, most tastefully decorated for the occasion, and where an excellent breakfast awaited them.

We left Krisanke and directed our course towards Wilna. For the whole distance of seventeen versts the fields to the right and left of the road were crowded by people, who shouted in Hebrew, "Blessed be those who come in the name of the Lord;" and when, on approaching the carriage of Sir Moses, they beheld the Hebrew word "Jerusalem" on the banner attached to the supporters of his coat of arms, joy filled their hearts, and they showered innumerable blessings on the heads of its occupants.

We arrived safely at the house of Mr Isaac A. L. Setil, which had been specially prepared for our reception, and there met three gentlemen of the Hebrew community waiting to receive Sir Moses' orders.

A comfortable night's rest made both Sir Moses and Lady Montefiore soon forget the discomforts which they had to endure on the road from St Petersburg.

I now give Sir Moses' own words, as entered in the diary.

"*Wilna, April 30th.*—I took my letter of introduction to the Governor, and he received me instantly. Dr Loewe accompanied me. The Governor was extremely polite, and spoke much of the Jews. He attributed their present unhappy state to great poverty, but could not suggest any other remedy than colonisation; the want of capital will render this measure very slow. He did not think the Jews could be removed from the villages till the autumn, when some arrangement would be adopted for their employment. The Jews might have land near to Christians, and he thought it desirable that they should be more together. I am of opinion that the Jewish population has increased more rapidly than the others, and consequently their means of obtaining a livelihood by barter is more difficult. We were intro-

duced to the Governor's wife, a very handsome and agreeable lady, and extremely well informed. She expressed the kindest sentiments towards the Jews. I called with Monsieur Ouvaroff's letter on His Excellency Monsieur E. Gruber, Councillor of State. He was much in favour of the Jews. At five I received those persons who formed the deputation and came twenty versts to see me. Dr Loewe addressed them in German, related all that had passed at St Petersburg, and read them the papers I had received. They will write me their observations."

The reader will probably remember the charges which the Ministers brought against the Jews; also the special reports referring to the unsuccessful endeavours to raise their status, with which the Russian Government provided Sir Moses, to enable him to ascertain the exact state of the Hebrew communities. It was therefore necessary, however painful it must have been to him, to make fully known to the deputation all the wrong-doings of which they stood accused before the Government, and to afford them the opportunity of clearing their character.

I addressed them in the name of Sir Moses, saying that "this fatiguing journey over land and sea had been exclusively undertaken by him for their sakes. The guiding hand of the Eternal God, which always accompanied him on his travels, had not forsaken him on the present occasion, and made him arrive at an opportune time at St Petersburg, when His Majesty the Emperor had just returned from a journey to Moscow. He was fortunate enough to be received by His Imperial Majesty in a private audience, where His Majesty deigned to receive him most kindly, and afterwards sent him to his three Imperial Ministers, Count Nesselrode, Minister of State; Count Ouvaroff, Minister of Public Instruction; and Count Kisseleff, Minister of the Crown Lands, to receive from them their reports. His Majesty had promised Sir Moses that he would treat the Jews paternally, and with forbearance. But to Sir Moses' great sorrow, he had also heard complaints against them. He therefore entreated the deputation to give him all the information they could on all the subjects to which he had drawn their attention."

Having listened, with tears in their eyes, to the accusations brought against them, the deputation promised to provide him with a statement in which all the questions brought to his notice would be treated *seriatim*, and containing many historically interesting notices on the civil condition of the Russian Jews, also many letters from Jewish families that had, at that time, been expelled from villages and taverns.

"The Civil Governor of the town," Sir Moses enters in his diary, "sent the chief officer of police to say he should be happy to accompany me at any time I might fix, to the several public institutions. We cannot move a step without being surrounded by hundreds of people, all giving us their blessing."

Wilna, May 1st.—Sir Moses went to the Civil Governor, and was with him an hour. The Governor repeated all that the other Ministers had said, and told him that the Jews were not obliged to leave the villages, but only to discontinue selling brandy. This, at least, was something gained.

During our absence, Monsieur E. Gruber left his card. The Military Governor paid us a visit, and invited Sir Moses and Lady Montefiore to a ball on Sunday, the 17th inst. Sir Moses, not expecting to be present at a ball in Wilna, had left his uniform at Wilcomir, and intended for this reason to decline accepting the invitation ; but the Governor at once observed that a special messenger would bring his uniform from Wilcomir in due time, and hoped to see him at the ball. Many members of the aristocracy called, among whom was Count Wittgenstein.

CHAPTER XLII.

1846.

THE JEWISH SCHOOLS AT WILNA—WILCOMIR—DEPLORABLE
CONDITION OF THE HEBREW COMMUNITY IN THAT TOWN
—KOWNO—WARSAW.

ON the following morning, Sir Moses and Lady Montefiore offered up prayers amidst thousands of their brethren, and many visitors, who “from curiosity,” as they said, “came to see the English philanthropist.” The rest of the day was devoted to the reception of the members of the community, their wives and children, so as to have the opportunity of becoming acquainted with their manners and mode of conversation.

It being customary in that place to send wine and sweetmeats of every description to a person of distinction on the first Sabbath of his arrival, many hundreds of bottles of the best wine, with cakes and sweetmeats from the most skilful confectioners, were sent to us, and these were several times handed round by Sir Moses and Lady Montefiore themselves. The amiability with which they received every new comer induced the visitors to speak without restraint on all subjects.

In the evening a scribe of great ability was summoned before Sir Moses, to prepare a scroll of parchment, upon which the latter was desirous to commence writing the first line of the Pentateuch for Synagogual purposes. The scribe soon made his appearance, and Sir Moses, in the presence of the Chief Rabbi and the principal lecturer of the community, performed the task assigned to him.

Wilna, May 3rd.—Sir Moses paid a visit to the Governor, where he met most of the nobility of the place, and representatives of various communities, who came to pay their respects on the occasion of the birthday of the Czarewitch. Among those present we also noticed the Ecclesiastical Chief of the Hebrew community.

On our return from the Governor, we proceeded to inspect

the various colleges and schools, where we examined the pupils, and conversed with the teachers and directors regarding the subjects to which Sir Moses' attention had been called at St Petersburg. From each of these establishments full accounts were given to us, of which Sir Moses made the best use in his report to the Czar.

In the evening, by special invitation from the Governor, Sir Moses visited the theatre, and subsequently, he, Lady Montefiore, and myself attended the ball at His Excellency's. We were received by all present with every possible attention and courtesy, and the appearance of Sir Moses and Lady Montefiore made a most favourable impression.

On our return from the entertainment we found some beautiful embroidery, poems, drawings, &c., sent to Lady Montefiore by the pupils of some of the girls' schools of the place. We had had an opportunity, in the morning, of inspecting the schools. In some of them the pupils acquitted themselves satisfactorily in the French, Russian, German, and Hebrew languages; their handwriting was beautiful, and in arithmetic they were far advanced.

Monday, May 4th.—We went to-day to see the printing office of the Brothers Rom, Rundinsky, Königsberg, and Torkin. Sir Moses was accompanied by His Excellency the Civil Governor Terebzow. They presented us with a number of valuable works, each of which was adorned with a poem written by the gifted poet A. B. Lebensohn. We then proceeded to the Jewish Hospital, the Infant School, under the patronage of the wife of the Military Governor, the Orphan Asylum of Mr Chiya Danzig, and many schools and colleges, everywhere exhorting the pupils to study the Russian language and literature, and everywhere leaving charitable gifts. Sir Moses took every means to make himself thoroughly acquainted with all the matters on which he had been asked to report to the Emperor, and invited ten of the most prominent men of the community to attend morning and evening prayers at his hotel, and afterwards to report and discuss matters generally.

May 5th.—With a view of showing his respect for the Chief Rabbi and the representatives of the community, and, at the same time, of forming an idea of the domestic arrangements for the comfort of their families, Sir Moses devoted many hours to calling on those persons. He had the satisfaction of seeing among them many well-educated wives, sons, and daughters;

their dwellings were scrupulously clean, the furniture plain, but suitable for the purpose, and the appearance of the family healthy. Some of them were very good looking.

The number of letters from Jews and Christians hourly increased; whole nights were often devoted to reading them, and making extracts from those which required special and immediate attention.

May 6th.—We were indoors all this day, engaged from morning till evening in conversation with numerous persons on the subject of our journey.

His Excellency, Monsieur Gruber, came just when the room was filled with visitors, including the Chief Rabbi, the principal lecturer of the Synagogue, and many of the leading members of the community. Taking advantage of the opportunity, these gentlemen spoke of the state of the Jews in Russia, and stated to him that the Government would not permit them to have land, nor would they employ them as labourers; adding that they could bring to His Excellency, within a few minutes, if he desired it, five thousand men, women, and children who would be ready to do any work, however laborious, merely for a piece of bread a day. They had frequently petitioned the Government, they said, for liberty to take land, but had never received the required permission.

The conversation was carried on with great spirit. Subsequently a large deputation was introduced, who requested Sir Moses to remain till after Sabbath. The Burgomaster of Wilna being present, joined in the request, and Sir Moses at last consented, especially as the deputation observed that they could not sooner get their papers ready for him.

Friday, May 8th.—The representatives of the Hebrew congregation of this town, together with those of other Hebrew congregations from some of the principal towns in Russia, under the presidency of the Chief Rabbi, held a meeting for the purpose of examining the papers which had been prepared for presentation to Sir Moses, in reply to the charges brought against them at St Petersburg. It was arranged to request Sir Moses to appoint the following day, in the evening, after the termination of the Sabbath, for their reception, and to invite the writer of these lines to address the congregation on the following morning in the principal Synagogue of the town, so as to afford to thousands of their brethren and visitors the opportunity of

becoming acquainted with any suggestion which it might be deemed desirable to communicate to them relative to the Mission of Sir Moses and Lady Montefiore.

With this view a deputation waited on Sir Moses, and he agreed to receive them at the appointed time. The same deputation also brought me the invitation to deliver an address in their Synagogue, which I willingly accepted.

Saturday, May 9th.—Divine service was held in the apartments of Sir Moses early in the morning. In the afternoon, at about two o'clock, he and Lady Montefiore proceeded to the Synagogue, where I delivered the address in the presence of a very large assembly of members of various communities and visitors. In the evening all the representatives of Wilna, and those of the principal towns in Russia, together with the gentlemen who wrote the reports in the Hebrew, French, and Russian languages, and others of high standing in the community, headed by their Ecclesiastical Chief, presented the papers which Sir Moses was so anxiously expecting.

It is often a grave and exciting moment for those present in a court of justice, when the accused, however humble his station in life may be, pleads his cause and vindicates his innocence against a vigorous prosecutor; graver, however, and considerably more exciting was the scene which I now witnessed, when not merely a private individual, but the representatives of three millions of loyal subjects of the Emperor of Russia, pleaded their cause and vindicated their innocence against the most serious charges brought against them and their religious tenets by the Ministers of the Empire. I repeatedly noticed tears rolling down the cheeks of the venerable elders of the community. Sir Moses and Lady Montefiore themselves could hardly suppress their emotion.

Every word contained in the written statements had been translated by me into English, and the whole was read aloud to the assembly. Sir Moses addressed questions to the representatives of the various communities, and elicited numerous replies; but the more voluminous ones had to be taken away with us, to be read next day by Sir Moses on the road.

Thus many hours of the night passed; it was two o'clock in the morning when the conference terminated. Refreshments were handed round. Sir Moses drank to "better times, and to the health and prosperity of his brethren in Russia." The

Chief Rabbi, the representatives of the community, and all present shed tears at the contemplation of our departure.

Sir Moses and Lady Montefiore left many souvenirs to those who had so kindly attended them during their stay in Wilna, and sent hundreds of bottles of the best wine, and many kinds of meat, and cakes of every description to the hospitals. All the charitable institutions and all deserving cases were remembered by most generous gifts, and nothing more was left for him to do.

The favourable impression which the people of Wilna made on Sir Moses prompted him to say to those present, as he stepped into his carriage: "I leave you, but my heart will ever remain with you. When my brethren suffer, I feel it painfully; when they have reason to weep, my eyes shed tears."

At four o'clock in the morning, when no one in the town expected our departure, we left Wilna for Wilcomir. The recent rains had made the roads very bad; heavy sand and numerous ruts prevented our proceeding at the average rate of travelling. In one spot our conveyance stuck fast in a deep hole, and we were detained for fully half-an-hour. This unpleasant circumstance was much aggravated by the hundreds of poor Russian men, women, and children following the carriage for miles on the road. The more they had given to them, the more they appeared to want.

After a ride of seventy-six and a half versts we reached Wilcomir, where a deputation from the Hebrew community brought us wine and cake. The account which they gave of their brethren was but sorrowful. Of five hundred families, they said, one-fourth died last year from destitution.

We visited the school and charitable institutions, and next day continued our journey to Kowno.

Hundreds of persons, with lighted candles in their hands, greeted us on our arrival at Kowno. We found an elegant house prepared for us, all the rooms and passages brilliantly lighted with wax candles. The host and hostess, Mr and Mrs Kadisohn, attended on Sir Moses and Lady Montefiore themselves. "We have not had," Lady Montefiore said, "such beds or accommodation since leaving England."

Sir Moses had an important interview with the Governor of the town respecting the employment of Jews to repair the high roads, they being willing to work for twenty kopeks a day,

while labourers of other denominations receive thirty. We here received information regarding the Jews, in general, living in that district; and the representatives of the community, headed by their Chief Rabbi, supplemented this by numerous statements made to Sir Moses in writing.

May 12th.—We left Kowno early in the morning, were ferried over the river, and detained two hours on the frontier of the former kingdom of Poland. Proceeded through Calvarie, Souvalky, Stavesey. In each of these places we had interviews with the authorities, and elders of the Hebrew community, and visited their schools and charitable institutions.

May 13th.—Our arrival at Warsaw was announced to thousands of the Hebrew community who were anxious to see Sir Moses and Lady Montefiore.

Mr Blumberg, one of the leading merchants, came to request Sir Moses' acceptance of his house during our stay at Warsaw; but Sir Moses, while thanking him for his hospitality, thought it desirable to live at an hotel, in preference to a private house.

The first visit paid by Sir Moses was to Colonel du Plat, the British Consul for Poland; he was absent from home, but sent, in the course of the day, a message to Sir Moses that he would be pleased to see him on the following day.

The Chief Rabbi and the representatives of the Hebrew community came to congratulate us on our safe arrival. They said it had been their wish to have made a more public display of their gratitude to Sir Moses and Lady Montefiore, but they were prevented from doing so. They had asked the Governor if they might go out of the city to meet us, and received the reply that he could say neither "Yes" nor "No." The accounts which Sir Moses continued to receive from the Jews, of their position in this country, were most distressing.

Warsaw, May 17th.—"This morning," Sir Moses writes in his diary, "I called on Colonel du Plat with Dr Loewe. He proposed to accompany me immediately to the Minister of Foreign Affairs, the Minister of the Interior, and the Military Governor of the city. We accordingly visited each of them, and I was received with much politeness. The two former Ministers conversed with me for a considerable time about the condition of the Jews. The Minister of Foreign Affairs is to ask His Highness the Viceroy for an audience for me. I have heard repeated the same complaints, that the Jews will not

cultivate the land, and from the Jews themselves that they cannot get permission to purchase land. This afternoon I received a letter from the Minister of Foreign Affairs, that His Highness will be happy to see me to-morrow at twelve. I received a deputation, consisting of the principal Jews of this city, headed by the Chief Rabbi. They give a deplorable account of the present position of the Jews in this kingdom.

"*May 15th.*—Colonel du Plat came and accompanied me and Dr Loewe to the Palace. We were received by Prince Paskiewitch (who is the Viceroy of the kingdom) with much politeness. I was in full uniform. We were one hour and a half in conversation respecting the Jews. He expressed the same sentiments as those we heard in St Petersburg; also said that the Jews would not cultivate the land, though the law allowed them to purchase it. I said that hundreds of Jews had expressed to me their ardent desire to obtain land, and that I feared there existed some difficulty in the requisite formalities. The Prince does not wish for further education, and is by no means disposed to give any privilege to them. His Highness invited me and the Consul to dine with him at six. It was a very pleasant and chatty party. I sat on the right of the Prince, but took nothing except asparagus, salad, ices, and dessert. The Princess was most agreeable, and conversed freely with me; indeed, all were most friendly.

"The Countess Rzewuska, *née* Princess Lubomirska; M. de Hilferilling, Conseiller d'Etat-actuel, Head of the Chancellerie Diplomatique of the Prince; the Minister of the Interior, General L. Se ater Storozenko; the Postmaster-General, Prince Galitzin; the Head of the Police, General Abramowicz; and the Governor-General of Warsaw, General Okounoff, were also present on that occasion.

"*Warsaw, May 16th.*—A deputation, consisting of at least twenty gentlemen from all the charitable institutions belonging to the Jews, presented my dear wife and myself with a beautiful address and a very elegant silver cup, as a mark of their gratitude for our exertions on their behalf. The house has been surrounded from morning till night by hundreds of our co-religionists, anxious to get a glimpse of us. Two gendarmes and a police officer have had great difficulty in keeping the people out of the house. We had the honour of a long visit to-day from the Military Governor."

CHAPTER XLIII.

1846.

DEPUTATION FROM KRAKAU—THE POLISH JEWS AND THEIR GARB—SIR MOSES LEAVES WARSAW—POSEN, BERLIN, AND FRANKFORT—HOME.

SUNDAY, May 17th.—My dear wife, Dr Loewe, and myself paid a visit to the Princess Paskiewitch, the wife of the Viceroy. She was very kind in her manner, and spoke for a considerable time with us. We afterwards accompanied Mr Epstein to the Jewish Hospital, where we found the directors and most of the governors and their ladies waiting to receive us."

In order to show how desirous the Jews here are, under the most unfavourable circumstances, to promote the welfare of their poorer brethren, Sir Moses gives a long description of the hospital, containing 355 beds, baths, kitchens, a dispensary, laundry, and Synagogue; and of Mr Matthias Rosen's Aged Needy Asylum, and speaks in terms of the highest praise of all the arrangements. He also alludes to the important fact that the poor children are taught and apprenticed to various trades.

After inspecting the whole establishment, we were conducted to the Committee room. Sir Moses was here presented with a beautiful little statue of Moses, a copy in bronze of the statue by Michael Angelo, the President delivering a most suitable address. It is now in the Lecture Hall of Judith, Lady Montefiore's Theological College in Ramsgate, and is an object of great interest to visitors.

They were there met by the governor and directors, with their ladies. The way was covered with green baize, and about a dozen children walked before them strewing flowers.

"On our return home," Sir Moses continues in his diary, "I found Colonel du Plat waiting to accompany me to Monsieur Hilferilling, Head of the Chancellerie Diplomatique of the Prince. I thanked him for the paper he sent me yesterday, and

also for the Ukase published last evening, allowing the Jews to retain their present costume for three months, till after the 1st of July. This will be a great relief to the poor, though I am happy to find that there will be no difficulty made by the Jews in complying with the wishes of the Government."

The dress worn by the Jews in Poland is that which was formerly worn in that country by Christians as well as by Jews. In the course of time the Jews became so used to it that the change for the European dress appeared to them almost a transgression of some religious injunction.

The appearance of Sir Moses, dressed in European costume, while rigidly observing the injunctions of his religion, contributed greatly to their conviction that a change of dress need not involve any serious consequences.

Turning again to the entry of the diary, Sir Moses says: "I then informed His Excellency that I should be very happy if it were possible to have an audience of the Emperor, as His Majesty is every moment expected to arrive; that I did not ask for it, but I should be glad if it could be made known to His Majesty that I was in the city. His Excellency said he would speak with Count Orloff to-morrow morning."

May 18th.—This morning Sir Moses received a note from Colonel du Plat, stating that His Majesty was going to the Greek Cathedral, and recommending him to put on his uniform, and to be there, as it would most likely obtain for him an earlier intimation of His Majesty's wishes; but Sir Moses thought it advisable not to avail himself of the opportunity in a place of public worship.

The stream of visitors continued all day long, some even remaining in the house as a "guard of honour." Our rooms were comfortable, and the attentions of our friends unceasing, and yet there was a great drawback, inasmuch as we could not even converse with friends without the subject being immediately made known to others.

I remember an instance of this. On one occasion Sir Moses received a letter in the evening relative to an appointment with a gentleman at six o'clock the next morning. I entered his room to confer with him on the subject, and before the appointed hour, a letter arrived from that gentleman, repeating almost word for word what Sir Moses had said to me, concerning him

and the appointment. We could not explain to ourselves how it was possible for him thus to have received information of what we thought no one had heard. But on looking round in the room, we noticed, not far from the sofa, a large portrait, the eyes of which had round holes instead of pupils. We at once went into the corridor, and, to our great surprise, we found we could hear every word spoken within by Lady Montefiore and others.

May 19th.—Sir Moses and Lady Montefiore received a deputation from Praga, who presented them with a very small, beautifully written scroll of the Pentateuch, with a costly silver crown thereon, ornamented with precious stones; also with a silver pointer for the use of the reader, all being deposited in a beautiful little Ark.

The deputation invited them to visit their elementary schools and Rabbinical colleges.

At the appointed hour Sir Moses and Lady Montefiore proceeded to the house of Mr Blumberg, where they met a very considerable number of students.

In compliance with a request from the college and school committees, and from Sir Moses, I examined the Rabbinical students for nearly three hours. The result being most satisfactory, Sir Moses consented to become the patron of the college.

On our return from Praga, a deputation from the Hebrew congregation of Krakau was introduced. They had important communications to make, relating to questions in connection with the state of education among Jews in Poland; and several hours passed in conversation with them.

May 20th.—Sir Moses being apprehensive that his continued stay in this city might not be agreeable to the Government, as there were always hundreds of people near his hotel, and many more following him about in the streets, he called on the British Consul, Colonel du Plat, and informed him of his feelings on the subject; adding that he thought he had better leave on the morrow. The Consul said he would first see the Minister, and acquaint him with Sir Moses' sentiments, and he would let him know the Minister's reply.

The United Committee of the Elementary Schools and the New Synagogue presented to Sir Moses and Lady Montefiore a beautifully written scroll of the Pentateuch, somewhat larger

than that they had previously received, with a silver crown, accompanied by an Ark for its reception. Like other souvenirs, it is now preserved in the Lecture Hall of the College in Ramsgate.

Colonel du Plat paid us a long visit, and discussed the object of Sir Moses' Mission to Russia, and subsequently we went to the garden of the "Little Palace," in which the Emperor resided. We saw His Majesty there, in an open carriage, and met the Viceroy, all the Cabinet Ministers, their ladies, and the *élite* of the city.

The Princess Paskiewitch and the Ministers spoke to Sir Moses and Lady Montefiore, and appeared most friendly in their conversation.

May 22nd.—"I received to-day," the entry in the diary records, "two or three deputations from congregations, distant from thirty to three hundred miles, with addresses, and called at one o'clock on Colonel du Plat. He had just returned from a review, where Count Orloff told him 'he had received my card; that he was much pleased with the whole of my conduct; it had given general satisfaction; that I was a man *comme il faut*, and that my visit would be very useful.'

"Dr Loewe and I rode to the Prince Marshal to take leave, unless His Highness had any commands for me. Dr Loewe got out of the carriage to enquire if he was at home, and, at the instant, His Highness was leaving the house to attend the Council. He regretted he could not stop to speak with me, but requested I would come to him to-morrow at six. As I could not walk as far as the Palace (the sanctity of the Sabbath not permitting me to ride in a carriage), I requested Dr Loewe to call on the Minister of Diplomacy, and to beg of him to arrange with the Prince for paying my respects on Sunday instead of to-morrow, which he promised to do, and to acquaint me with the result."

The same day a deputation of that pre-eminently conservative class of the Hebrew community, known by the appellation of "Khasseedim," paid us a visit. They wore hats, according to European fashion, instead of the Polish "czapka," or the "mycka," which is similar to that of the Circassian's. They were headed by Mr Posener, a gentleman who had done much for the promotion of industry in Poland, and his son; and he

informed Sir Moses that he would, though an old man, comply with the desire of the Government, and change the Polish for the German costume. Being a man held in high esteem by the Jews, and well spoken of by the Prince, his example would have a most favourable effect upon others.

Warsaw, Saturday Evening, May 23rd.—Divine service was held in our apartments in the morning, afternoon, and evening. We had intended going to the New Synagogue, but were deterred from doing so by the great difficulties which we had encountered last evening in going to and returning from the Great Synagogue. Thousands of persons had followed us nearly the whole way, and the gallery of the Synagogue was so dreadfully crowded with ladies, that serious apprehensions were entertained lest it might fall, when hundreds must have been killed. A strong body of police had secured our retreat.

At least five hundred ladies, the wives and daughters of our co-religionists, called on Lady Montefiore.

A girl twelve years old sang several Hebrew melodies; she had a fine voice. In the evening we had with us, for the second time, a little boy, eight years old, who played exquisitely on the violin. He also recited the portion of the Pentateuch selected for the Sabbath reading in the Synagogue, with several of the commentaries on the same, by heart; a very handsome child. By his extraordinary talent he supports his parents and family—in all ten persons. Sir Moses made him a present of a sum of money to enable him to pay for a master.

We again noticed that the walls of our room were admirably arranged, so that every word we speak could be distinctly overheard outside in a dark passage.

Warsaw, Sunday, May 24th.—Colonel du Plat called, having been requested by Sir Moses to accompany him to the Palace. Going there, we met the Prince as he was descending from his carriage; he was most polite, and begged us to come into the Palace. He was very sorry he could not see Sir Moses on Friday. Sir Moses told His Highness that he had come to take leave of him, and to inquire if he had any commands for him. The Prince said he was very sorry that he had been prevented from showing him more attention, but since the arrival of the Emperor his presence was required every quarter of an hour. Sir Moses spoke of the great desire of the Jews to be allowed to

purchase land, and to cultivate it themselves ; he also told the Prince that Mr Posener had promised to change his dress, which pleased him greatly, and his example would, he said, have great effect, and he had no doubt that Sir Moses' visit would produce much good.

They then had some conversation respecting the repeal of the Corn Laws in England, the Bill having passed by a majority of ninety-three. They also spoke of the death of an English Admiral, and our victories in India. Their parting was most friendly.

Sir Moses and Lady Montefiore then left cards on the Princess, all the Ministers, the Spiritual Head of the Hebrew community, and the representatives of the several institutions they had visited ; and orders were given for their departure at three o'clock in the morning.

In the course of the day, Colonel du Plat called to bid us farewell. A great number of persons came in the evening for a similar purpose, and remained till one o'clock in the morning.

Sir Moses then entrusted some of the gentlemen with his generous donations for the poor of all denominations, also for schools, hospitals, and charitable institutions ; and, with the most favourable impressions of the good intentions of his brethren in Poland, we left Warsaw at the appointed hour.

On the same day, May 25th, we arrived at Posen. Wherever we had stopped on the road, even at the post-houses, where we could only remain for a few minutes to change horses, deputations with addresses awaited our arrival.

Early in the morning of Tuesday, a deputation from the Old Synagogue came to conduct Sir Moses and Lady Montefiore to divine service. The venerable edifice, which is very ancient, large, and of handsome proportions, was lighted up, and the paths leading to the seats strewn with flowers.

At eleven o'clock the Rev. S. Eger, Chief Rabbi of the community ; the Rev. S. Plessner, Chief Lecturer ; the officers of the Synagogue, and the representatives of all the Hebrew charities, in all about sixty gentlemen, waited upon them with an address.

The streets were crowded, and on reaching the Synagogue, all the passages were filled with ladies and gentlemen, with lighted wax candles in their hands, a number of young and beautiful girls strewing roses and other fragrant flowers before us.

The Synagogue was one blaze of light, from hundreds of wax candles, ornamented with flowers. Sir Moses was placed in the body of the Synagogue, and Lady Montefiore in the ladies' gallery, under beautiful canopies with rich drapery and flowers.

The Rev. S. Plessner presented a beautiful poem, in which he expressed a hearty welcome and the deep gratitude of his community ; others, equally zealous in conveying their appreciation of Sir Moses' and Lady Montefiore's services, presented addresses in German or French ; and we found it necessary to have special cases made to contain them.

We left Posen in the evening, travelled the whole night, and reached Berlin next day at ten o'clock in the evening, taking up our quarters at the Hotel de St Petersburg.

Berlin, Friday, May 29th.—Called at the British Embassy, but learned that Lord and Lady Westmoreland were in England. Sir Moses saw Sir George B. Hamilton (who was acting for him), and expressed his desire to be presented to His Majesty, the King of Prussia ; but His Majesty, Sir George said, was at Torgau, and would not return before the 6th of June. Sir Moses then left his card on Monsieur Fonton, at the Russian Embassy.

Mr Bleichroder, father of the present Consul General for England, called, also the Chief Rabbi, and three gentlemen from Krakau, to present an address to Sir Moses, requesting him to speak to the King of Prussia in favour of the Jews of that place.

The following three days, being the Sabbath and Pentecost festival, most of the time was taken up by attending divine service and receiving visitors.

June 2nd.—We went to take leave of Sir George Hamilton. Sir Moses expressed regret at not being able to have the honour of being presented to His Majesty, as he had hoped to have the opportunity of praying for his gracious efforts to cause the Jews of Cracow to be placed in the same position as their brethren in His Majesty's other dominions. Sir George said that if Sir Moses wrote him a letter to that effect, he would place it in the King's hands.

In the course of conversation, Sir George told Sir Moses that he had received an express from Lord Aberdeen, desiring him to repair to Florence, as things were in so uncertain a state in

London (alluding to the Corn Bill); he could not tell how soon a change might take place; but Lord Brougham and Lady Westmoreland, he said, had written, that they thought Sir Robert Peel would weather the storm.

Berlin, June 3rd.—Soon after six, an elegant carriage sent by the deputies of the Hebrew community of the city, stopped at our door to convey Sir Moses and Lady Montefiore to the railway station. There were also thirty other carriages with a deputation, and the ladies of their families, to accompany us; but as Sir Moses had not yet received the memorial from the Cracow deputation, which Sir George Hamilton so kindly promised to put into His Majesty's hands for him, we could not leave until half-past twelve. At eleven o'clock, when the memorial was brought, we at once proceeded to Sir George, and gave it to him. Sir Moses stated all the particulars of the degraded and oppressed state of the Jews, and Sir George repeated the promise he had made, adding that he should be most happy to render every service in his power for their relief; and he would call upon Sir Moses at Park Lane when in London. On our arrival at the station, we found all the principal Jewish families waiting to bid us farewell.

June 8th.—At Frankfort-on-the Main a brilliant reception awaited them. The Rothschild family and all the principal Jewish inhabitants of the city, together with the Spiritual Heads of the community, vied with each other in evincing their appreciation of the noble work that Sir Moses and Lady Montefiore had done in the cause of humanity. Between eleven and twelve o'clock in the night they were serenaded by a band of Jewish musicians (permission having been previously obtained from the Governor). The streets were crowded, and numbers of coloured lamps gave animation to the scene. When Sir Moses appeared on the balcony, bowing his warm acknowledgments, hearty cheers re-echoed from all sides.

Among the numerous persons who called was Professor Oppenheim, of whose works of art there are three fine specimens in Lady Montefiore's Theological College.

June 16th.—They left Calais and arrived safely at Dover, on their way to Ramsgate; but on hearing a report that an epidemic of scarlet fever had broken out near East Cliff, they altered their route and proceeded direct to London.

CHAPTER XLIV.

1846.

SIR MOSES RECEIVES THE CONGRATULATIONS OF HIS ENGLISH CO-RELIGIONISTS—HIS EXHAUSTIVE REPORT TO COUNT KISSELEFF — EXAMINATION OF THE CHARGES AGAINST THE JEWS—THEIR ALLEGED DISINCLINATION TO ENGAGE IN AGRICULTURE.

IN London, as at Dover, numerous friends were waiting to welcome them, but Sir Moses did not remain long in their company; he deemed it his duty, before entering his house at Park Lane, to call on Sir Robert Peel, Lord Aberdeen, and Baron Brunnow, and leave his cards.

The next day he called again on the latter, and remained with him for an hour; also on Sir Robert Peel, and on Lord Aberdeen at the Foreign Office. His Lordship said he should be most happy at all times to do what he could. Sir Moses also called on Sir Roderick Murchison, and left his card, with the letter from Colonel de Helmerson of St Petersburg; thence he went to the Palace, to enter his name in Prince Albert's visitors' book, and also called on Lord Bloomfield.

Saturday, June 20th.—Prayers and thanksgivings were offered up in all the Synagogues for the safe return of Sir Moses and Lady Montefiore from Russia; and, during the week following, numerous addresses from all the Hebrew congregations in England, as well as from those in other parts of the world, were presented. All these are now preserved in the Lecture Hall of the College at Ramsgate.

Notwithstanding his natural desire for rest, after the labours of his recent missions, Sir Moses felt that the greatest and most important part of his work yet remained to be done. He had to make a report to the Emperor of Russia. He had to show His Majesty the groundlessness of the accusations brought against his brethren, and to place before the Emperor their

humble petition for the removal of all those causes which prevented them from attaining that degree of prosperity which His Majesty so graciously desired that they, in common with his other faithful subjects, should enjoy.

He also had to report on the state of their education, with a view to removing from the minds of His Majesty's Ministers the unfavourable impressions which incorrect representations had made on them.

Sir Moses having made the subject in question his principal study, was enabled, after mature consideration, to draw up and forward to the Ministers, to be placed in the Emperor's hands, three reports—one, on the state of the Jews in Russia ; another, on that of the Jews in Poland ; and the third, on the state of their education in Russia and Poland.

Sir Moses, however, being mindful of the condescension shown to and confidence reposed in him by his late Imperial Majesty the Emperor Nicholas, considered the reports as private and confidential communications, and would not publish them during His Majesty's lifetime. . Now that both the Emperor and Sir Moses are no more in the land of the living, history demands the publication of what Sir Moses communicated to His Majesty.

I therefore place before the reader in the following pages exact copies of the reports in question, the full particulars of which he has undoubtedly, in the interests of humanity, the right to know.

I shall also give the Ministers' reply, made by command of the Emperor, showing that His Majesty was fully informed of all the communications which Sir Moses made to him, and had given orders for the formation of a committee to examine the statements therein made to him, with a view to improve the condition of his Jewish subjects.

The first and second of Sir Moses' reports are addressed to Count Kisseleff, and the third to Count Ouvaroff.

“ TO HIS EXCELLENCY, LE COMTE DE KISSELEFF, Ministre du domaine de l'Empire, de sa Majesté l'Empereur de Russie, &c., &c., &c.

“ May it please your Excellency,—In addressing your Excellency after my return from Russia to this country, I deem it an imperative duty to express again to your Excellency the deep sense of gratitude I feel for the distinguished honour which has been conferred upon me by His Imperial

Majesty, in granting me so gracious a reception, and to assure your Excellency that the kind promises which I have received from that most exalted and magnanimous Monarch, and his enlightened Ministers, to promote the welfare of my co-religionists dwelling in His Majesty's vast empire, have not only been a source of great delight to the Israelites in Russia, and to their brethren in England, but have very extensively afforded great satisfaction to the friends of humanity throughout Europe.

"The perusal of the very important documents which your Excellency was pleased to place in my hands previously to my departure from Saint Petersburg, gave me an additional proof of the paternal principle entertained by His Imperial Majesty towards his Hebrew subjects; and when that august Monarch graciously intimated to me that I should go and see the state of my brethren, I hailed the opportunity which was thus afforded to me to communicate to them the good intentions of the Government, and to persuade them cheerfully to conform to the benevolent intentions of their wise and powerful Monarch.

"It is now my momentous task in compliance with your Excellency's benign suggestion, to report to your Excellency the result of my visit to His Majesty's Hebrew subjects, and I feel confident that your Excellency will deign to regard my communication with the indulgent attention and consideration which the cause of philanthropy has ever received from your Excellency, the more so as I have the gratifying promise of your Excellency to place my representation in the hands of His Majesty, whose great object it has ever been to adopt every suitable measure for securing the moral and physical welfare of every subject under His Imperial sway.

"From the information which I gathered during my sojourn among the various Hebrew congregations in Russia, confirmed by my own personal observation, I am enabled to affirm that my brethren in His Majesty's empire are fully sensible of the good intentions of His Majesty's Government, that they speak with enthusiasm of the magnanimity of their mighty Sovereign; and declare their readiness at all times and under all circumstances to serve their country to their latest breath.

"It did not, however, escape my notice that there exist some obstacles which prevent the benign rays of His Majesty's mercy from imparting to His Hebrew subjects the full measure of comfort to which the wise and just general laws of the Russian Government would entitle them; I therefore, with your Excellency's permission, will now briefly repeat the advantages granted to them by their excellent Monarch, and venture to describe briefly to what extent and by what measures they are administered to the Israelites. I shall, at the same time, not withhold from your Excellency some observations upon the charges preferred against them, which I will leave to the wise and profound judgment and candid and indulgent consideration of your Excellency.

"In the document your Excellency was pleased to hand me it is stated to the effect—That the union of the Polish Provinces with Russia was for the Israelites a new epoch; that the Imperial Government not only allowed them, like its other subjects, to partake of all civil rights, and granted them permission to be received in the corporation of the body of town merchants, but also accorded them the privilege of taking part in the elections, and of being themselves eligible to become members of common councils, and to fill other local offices. Besides this, they were permitted to acquire immovable property, and to settle as agriculturists, either on their own estates or on the lands of the crown, in which latter case Government also granted them support and freedom from all taxes, the Israelites also enjoying the right of settling in seventeen Governments (a superficies of 17,000 square miles) among a population of twenty millions of inhabitants, in countries where, by

means of the harbours of the Black Sea (and in part through those of the Baltic), a lively commercial intercourse is kept up both in Russia and with foreign countries, have had, it is stated, all possible means in their hands of turning their activity to useful objects, and of establishing their prosperity upon a safe basis.

“The knowledge that such privileges have been accorded cannot but excite a deep and universal gratitude towards His Imperial Majesty for the paternal care which has thus been taken of his Hebrew subjects. But on a careful examination into the condition of the Israelites in some places situated within the above named 17,000 square miles, causes appear to prevail owing to which they do not actually derive from these enlightened measures the advantages they were intended to confer.

“I would respectfully invite your Excellency’s attention to the circumstance that in the entire Government of Livonia there is only the city of Riga in which the Israelites are permitted to dwell, and there only to the number of about one hundred families. In Courland only those Israelites who were present in the year 1799 and their families are permitted to remain, but even those who have acquired the rights of citizenship are greatly restricted in their respective trades, for a Ukase, dated in April 1835, declares the Israelites in Mitau, in consequence of a privilege granted to the Christians of that city in the year 1785, disqualified to be received into the Christian corporations of the body of tradesmen or mechanics. The result of such a restriction is that the Israelite is never regarded as a master tradesman, and therefore cannot employ in his service either a journeyman professing the Christian religion or one who adheres to the principles of his own religion. He is likewise prohibited from keeping apprentices even of his own creed. Thus the Israelite is prevented from following any trade that requires particular assistants ; he cannot with any prospect of success become a joiner, locksmith, blacksmith, or bricklayer, nor can he do the work of any mechanic where the aid of other persons is absolutely requisite. The disadvantages which he must labour under are indeed numerous. Where there is a large family, and the children are of tender ages, it becomes scarcely possible for the parent to maintain them, and it must be evident that when men become enfeebled by old age, or afflicted by bodily infirmity, they can no longer exert personally the labour which their business requires, and thus they become utterly destitute ; and when a parent dies his children, if not sufficiently advanced in years to have acquired from him a knowledge of his trade (to which he dared not apprentice them), must relinquish it altogether.

“Your Excellency may perhaps think me wrong in this assertion, the former Governor General, the Marquis Paulucci, having in the year 1820 interceded in the Israelites’ behalf, and obtained permission that they should in future enjoy the privilege of teaching their children their respective trades. This privilege has, however, again been taken away from them. In the course of time most of the operative class thus naturally became poor, to such a frightful degree that the community is obliged to furnish them with the necessaries of life. It may be said that Israelites who cannot follow the trade of their parents need not become a burthen on the congregation ; an imperial Ukase having been issued in April 1835 to the effect that the Israelites in Courland should enjoy the right of keeping, either by rent or obrok, farms, inns, or baiting stables ; but your Excellency will please to remember that this privilege was soon recalled. And, moreover, for some cause the Hebrews were ordered to quit the frontiers of Courland, as well as all the other places situated near the sea shores ; and to withdraw fifty wersts into the interior of the country, which latter decree deprives them of the right to inhabit nearly one-third of that Gubernium. In the same province the Israelites are not only prohibited from settling with their families, but are prevented by the

law from becoming contractors to the Crown and undertaking the erection of any government building, even though they might be merchants of the first or second guild. Neither are they suffered to sell goods by wholesale under their own firm.

"Your Excellency will give me leave also to advert to the expulsion of my brethren from the city of Kiew, where they are at present not allowed to remain even a single night; from the city of Nicolaiew, in the Gubernium of Kherson; the city of Swart-opol, in the Gubernium of Ekaterinaslow; and all the villages situated in the Gubernium of Whitebsk, Moghilew, Tchernigow, and Voltawa, as well as all the other villages of those Guberniums situated within fifty wersts along the frontiers.

"If in consequence of the last Ukases the Israelites are also to be removed from all the towns and villages situate within fifty wersts of the Austrian and Prussian frontiers, and must quit every house where the sale of spirituous liquors is offered to the peasant, the number of exiles would surely equal the number of those who are already settled in the interior, and their fate cannot be any other than epidemic, disease, destitution, and starvation. This, as I had the honour of hearing personally from your Excellency, is not and never can be the intention of that great and most benevolent Monarch whose anxiety for the welfare of all his faithful subjects is so well known to all the world.

"With respect to commerce, the above-named space of land of seventeen thousand square miles, if available to the Israelites, as was originally intended, would, in the opinion of most of them, afford sufficient scope for securing a flourishing state of commerce amongst them. There are, however, some disadvantages against which the Hebrew merchants have daily to contend, and unless these be removed, the mere extent of land constituting the field for their exertions would not insure to them those advantages which they might have expected to realise from the benevolent intentions of their illustrious monarch. Merchants professing any other faith, either purchase their stock in the interior of Russia, or proceed to foreign countries and import it from them. But the Hebrew merchants have no permission to travel into the interior of Russia, with the exception only of those of the first and second guilds, whose privilege is restricted to making one journey for goods in the course of the year to Moscow; their sojourn in that city being limited—as respects the former to six months, and the latter to three months. Were they permitted to visit Moscow and other places at such times as their business might require, they would thus have sufficient opportunity for the necessary replenishment of their warehouses with the newest fashions in proper season during the year, which they cannot do if they are bound to lay in at once a stock for the whole year; and it is often the case that the purchases they have made in Moscow by the time they arrive at their destination are out of fashion. The Hebrew merchant is obliged to appear personally at Moscow, and dares not send his agent there to transact his business.

"Your Excellency will be pleased to consider the great expenses he must incur before he has the opportunity of offering his goods for sale, and the impossibility of his becoming prosperous in business whilst he is obliged to repair to Moscow for such goods as his Christian neighbour can import from the nearest factory in the interior of the land.

"The imperial city of Saint Petersburg the Israelite must never visit on commercial business; he is only allowed to appear there in connection with a law suit, or in some other particular occasion, of very rare occurrence. The Hebrew merchant thus has to contend with numerous difficulties in being obliged to import his goods from foreign countries, for the duty he has to pay on them is exceedingly high, therefore making it impossible for him to compete with his Christian neighbour. These disadvantages have reduced the com-

merce of the Israelites to a deplorably low ebb, and are banishing prosperity from amongst them. And it is a fact that in one of the principal cities where formerly there were thirty Hebrew Moscow merchants, there are at present only two, and these can only preserve their commercial standing by extreme exertion.

“Your Excellency will further condescend to take into consideration that there are various other disadvantages which the Israelites have to contend with, and which I shall merely mention in a few words for fear of encroaching upon your Excellency's most valuable time. His Majesty's Hebrew subjects are deprived of their congregational unions known by the Hebrew term *Kahal*, and are thus debarred from the advantage of any great measure for their common relief, which might otherwise be effected through the community. The *Kahal* served as a central point in which every individual had an interest, and there were able to do something for the amelioration of their own town in particular cases, which cannot be done now. It is true their financial affairs are generally under the best care, being administered by the members of the Town Hall (*Dume*), where according to His Majesty's gracious Ukase, Israelites are entitled to be admitted; yet it appears they are excluded from the enjoyment of this privilege in some important cities where they were first refused admission as members of the magistracy, and subsequently excluded from participating in the administration in the Town Hall. The Israelites, under these circumstances, greatly suffer from the dissolution of their congregational unions. A Hebrew is not allowed to engage the assistance of any Christian servant, neither is he permitted to settle as an agriculturist within four or five wersts from the habitation of a Christian. He is not permitted to keep posting establishments. He is further prohibited from keeping brewhouses either in towns or villages. A Hebrew, when serving in the army or navy of His Majesty, can never rise even to become a subaltern. The Israelite suffers from all the above-named restrictions, notwithstanding the distinct desire of His Imperial Majesty that he should be allowed to partake of all civil rights like all the other subjects of His Imperial Majesty. I have thus endeavoured to present to your Excellency a brief view of some of the causes which operate to deprive my brethren of the full enjoyment of those privileges intended for them by their illustrious and most humane Sovereign.

“There are, however, other causes which I fear also tend to this unhappy result. I refer more particularly to certain charges made against the Israelites, too important to be passed over unnoticed, and which, entreating your Excellency's kind attention, I will now proceed to enumerate and comment upon.

“I have ascertained on enquiry that the following charges are preferred against the Israelites, viz. :

“That they are inclined to an idle course of life, and prefer petty commerce to agriculture; hence the prohibition not to live in Old Russia.

“That they impose upon the peasant, and in return for a small quantity of spirit, deprive him of all his property (hence the removal from all the villages in the *Guberniias* of Whitebsk and Moghelew).

“That all of them living near the frontiers have the reputation of dealing in contraband goods; hence the removal from all the towns and villages within the fifty wersts.

“In answer to the above accusations in general, your Excellency will permit me to say that I am far from being inclined to aver that an Israelite of a bad disposition is less capable of doing wrong than any other individual of bad principles belonging to any other creed, but I feel confident that a wise and just Government, like that of His Imperial Majesty, will not deem it right to punish many thousands of its Hebrew subjects for the transgressions of a few.

Let him who offends against the law of the country, or violates the rights of his fellow creatures, be punished, but let all the rest enjoy the comfort designed for them by their magnanimous Monarch. I entreat your Excellency to consider that the number of Hebrews who maintain themselves by commercial enterprises is but a small portion of the whole, for, as I had the opportunity of seeing, most of them are either mechanics or common labourers; they do not appear to be of idle disposition; on the contrary, they seek work as far as they are permitted to extend their movements. In all those Guberniums where Israelites have the privilege of settling, there are some of them who are tailors, shoemakers, farriers, glaziers, &c., &c., others who employ themselves with a more laborious occupation, as that of a blacksmith, locksmith, bricklayer, carpenter, &c. There is a class which may be reckoned amongst the artizans, such as watchmakers and goldsmiths, and another, which may be considered as a most numerous one, is that which consists of people who break stones on the chaussees, cut wood for fuel, or dig the ground and carry water, or remove heavy loads from one place to another. Your Excellency will, I believe, bear me out in this statement, for the Israelites to this very day remember with gratitude when your Excellency, in the spring of 1845, feelingly expressed your approbation to General Bulmering of his having allowed the Israelites to break stones on the road. There is also another instance which speaks favourably for the Israelites in this respect. I allude to two of the finest houses at Wilna, the one belonging to Count Teschkewetz, and the other to the nobleman Wilgatzke, but inhabited by the present civil Governor, both of which were entirely constructed by the Israelites. This, I venture to say, is a satisfactory proof of their being most anxious to work, and if the fact of their being seen walking about the streets without any occupation be urged against my assertion, I may be permitted to answer in their defence that want of work (within the boundary of those places where they are authorised to live) may be assigned as the cause of it; for the Israelite cannot, like his Christian neighbour, quit one Gubernium and repair to another, where he may be sure to find occupation.

“Indeed there are often a great many Christian labourers to be seen in the Jewish Guberniums, in consequence of their business being slack in their own district.

“Your Excellency will now permit me to state my humble opinion with regard to the accusation of the Israelites feeling disinclined to cultivate the land. The great facilities which His Majesty's benevolent Government afforded me for the purpose of having the necessary intercourse with my brethren, enabled me to learn that they were always desirous, and are at present most anxious to devote themselves to agriculture. I shall adduce the following statement in support of this assertion:—In the year 1835, when His Imperial Majesty most graciously declared that the Israelites should cultivate the land, a great many of them shewed their willingness to desert their homes and move even to the remotest parts of the country. Unfortunately after several hundreds of Israelites had sold all their moveable and immoveable property to repair to Tobolsk and Omsk, in Siberia (these two places having been assigned to them), and actually succeeded, though not without great sufferings on the road, in reaching, with their wives and children, the above-named colonies, it was intimated to them that the land was not to be cultivated by the Israelites. In the year 1840, a great many families went to Kherson for the same purpose, but a considerable number of them on their arrival found their plans frustrated. They were most kindly treated, it is true, by His Excellency the Governor of Wilna. Every adult received forty-eight copecks banco assignments, and every child half that sum. They were also provided with the necessary vehicles for their conveyance, one being assigned to each family; but as they proceeded thence into the other Guberniums the

adults received only twenty-four copecks banco and the children twelve copecks banco each, and the number of vehicles was reduced to one for every two families. The emigrants had to wait several days before the vehicles were ready for their use, during which time they were not provided with the necessary diet money. They were further furnished with boats for the purpose of performing part of the journey on the river Berezina and Dnieper. The money requisite to pay the hire of these boats was deducted from the amount allotted for their diet. The Israelites were assured that it would take them only a fortnight's time to make the passage on the rivers, and for this reason only received money to defray the expenses of their diet during that period; but the passage occupied seven weeks, and they had to sustain themselves out of their own means. Many of them were great sufferers from severe cold and hunger, and a considerable number who had not even the smallest coin beyond that which they received from Government, being left without food, whilst they had to endure the inclemency of the season, necessarily perished.

"The survivors, on arriving at the places of their destination, found that they could not obtain possession of the houses, agricultural implements, and cattle assigned for them in the month of May in accordance with the decree of His Majesty's Government, but had to wait for them until the month of August, and for the articles furnished to them which were of a very bad description, they were subject to a charge considerably exceeding their value.

"The rye seed which the Israelites ought to have received in the month of August, was not given to them before the month of October; the consequence was, that the crops of the first year did not prosper, and they were obliged to take provision from the Government for the next year also. The seed for the summer crops which ought to have been given them in the month of March, they did not receive before the month of May; thus they were obliged to put the seed into the ground very late in the season, and heavy rains which followed again caused the crops to fail. The habitations assigned for their occupation being of very bad materials, and badly constructed, most of them soon fell to the ground.

"Then followed an epidemic disease among the cattle, and the Israelites suffered a considerable loss. In consequence of this misfortune the Government benevolently ordered passports to be granted in order that they might repair to other places for the purpose of gaining their daily bread; but instead of paying for a passport valid for a year, according to the law of the country, they had sometimes to pay most exorbitantly.

"In addition to this and other similar hardships, I may mention the fact of the Poll Tax being demanded from the old settlers who are not liable to it.

"In the year 1844, when an Imperial Ukase appeared again inviting the Hebrews to agriculture, with a grant of support out of the Korabka, His Majesty's Hebrew subjects, desirous to avail themselves of this Ukase, not only forwarded their humble petitions on the subject to the Governors of their respective towns and villages, but even made voluntary offers to defray the necessary expenses from their own means. Your Excellency has full evidence of this fact in the numerous applications addressed to your illustrious person, and I feel convinced that your Excellency will be surprised to hear that difficulties are thrown in the way on occasions like the following.

"Some Crown land situate in the vicinity of Wilna and Kowno was offered to the public by auction, and Israelites were prohibited from being amongst the applicants, although many of them distinctly declared their willingness to cultivate the land in question personally. All this, I trust, will be sufficient to satisfy your Excellency that the Israelites are not averse to agricultural pursuits, and that there is no foundation for the charge brought against them in this respect.

"Having thus, I trust, convinced your Excellency that there is no just ground for the accusation that my brethren are disinclined to work laboriously and cultivate the land, I now humbly request your Excellency to consider with your wonted justice the two other charges brought against them, viz :—

"That they impose upon the peasant and deal in contraband goods, these vices being traceable to a disposition to idleness. I trust, however, I have succeeded in proving that idleness is unjustly charged against them, and in further refutation of these two imputations against the Israelites generally, I may also be justified in observing that a man, however inclined he may be to accumulate riches, will not readily give up an occupation which insures him bread in comfort, and respectability for a business that is attended with little profit and great risk of life. I have already stated to your Excellency that only the fourth part of the Hebrew population in each town or village is engaged in commercial pursuits, and supposing even for a moment, that all the merchants in any one town might be liable to transgress the law of excise and customs (which case, I think, almost impossible, as the Hebrew law distinctly forbids such transgressions), surely so wise and benevolent a Government will not cause the removal of the entire Hebrew population from the Austrian and Prussian frontiers, because a few among them may have acted in opposition to the law? For these delinquents I do not intercede, His Majesty's wise and paternal Government will treat them like similar offenders in the Imperial cities of Saint Petersburg and Moscow, where I believe it will appear from the records preserved by His Majesty's Minister of Finance, there exists a great number of them notwithstanding the entire absence of Israelites. I implore only the extension of its merciful protection to the rest of the Hebrew inhabitants.

"The presence of the Israelites in the various villages throughout the Empire is said to be pernicious to the peasants. From the information I received, your Excellency will perceive that this cannot be the case. My informants assured me that since the Israelites were obliged to leave the Guberniums of White Russia and Little Prussia, the peasants have found themselves in a most deplorable state, and are very often in such an unfortunate condition that they are even without the seeds necessary for the future crops, which never happened whilst the Israelites were amongst them.

"There is also another striking proof which your Excellency, I am confident, will agree with me to be in their favour. If the Israelites had indeed imposed upon the peasants and impoverished them, the former, as they were obliged to quit the villages and join their brethren in the towns, would undoubtedly have carried some property with them, but their utter destitution was apparent from almost all of them becoming immediately a heavy burthen on the congregation, and many of them actually perished from want before they could reach the town fixed upon for their future abode.

"Your Excellency will also be pleased to reflect that the proprietors of the various establishments let on rent to the Israelites being themselves good and charitable Christians, and naturally most benevolently inclined towards their brethren in faith, would not have suffered their Hebrew tenants to impose upon them, and had the Israelites in reality been guilty of the crime, the proprietors would of themselves have driven them away.

"The circumstances, explanations of which I have now had the honour of submitting to your Excellency, have, however, in consequence perhaps of similar endeavours not having been made previously to the present moment, produced an unfavourable impression on the mind of His Majesty's Government; so much so, that His Majesty the Emperor, in his august solicitude for the welfare of the Hebrew population resident in his dominions, appointed a special committee to investigate the causes of the unsatisfactory state in

which the population remains to this day, and to deliberate on the means fittest to be applied as remedies. The result of these enquiries was that the Israelites were represented to the Committee in very erroneous and unfavourable colours. Those who were characterised as rebellious and disobedient were therefore subjected to coercive measures as idlers who prove a burthen to the society of which they are members, and in order to be able to institute a just discrimination between such Israelites as have sought to make themselves useful, and such as do not yet carry on a trade or some other legal occupation, His Majesty's Government calls upon the latter to enrol themselves in one of the four following classes : 1st, one of the three guilds of merchants ; 2nd, the burgess of a town by the purchase of a piece of land or a house ; 3rd, a corporation of artizans, after having given the proof of ability required by the law ; or 4th, the grand body of agriculturists, whether on their own property or under a proprietor. And such Israelites as shall not have placed themselves by the appointed time (the 1st January 1850) in one of the four classes are to be subject to such restrictive measures as the Government shall think it right to employ.

"Believing that in consequence of such classification more than four-fifths of the Hebrew population will necessarily have to be enlisted amongst those who, according to the above declaration, will be regarded as a burthen on society at large, I feel it a duty humbly and earnestly to make a few observations to your Excellency, and beg at the same time that your Excellency will be pleased to give credit to my assurance that in this instance I am regarding the Israelites not with the sympathy natural to a brother in faith, but with the impartiality of a perfect stranger ; the sentiments which I now shall have the honour to express to your Excellency being those only of a friend to humanity.

"There cannot exist a doubt that the above imperial decree will be a most beneficial incentive to a large number of the Hebrew communities to enrol themselves in some one of the four classes in question ; and his most gracious Majesty will now have the high gratification of knowing that in future those amongst his Hebrew subjects can, under no pretence whatever, be accused of idleness, the nature of their occupation being registered in the archives of the respective Guberniums they inhabit. I, however, humbly venture to suggest the addition of two other classes to the four already specified, as a proceeding in accordance with the enlightened views of His Majesty's Government. I allude, first, to labourers of every description, domestic servants, clerks, commercial agents, brokers and employees, water-carriers, porters, waggoners and carmen, provision dealers, cutters of wood for fuel, and persons engaged in similar occupations. The nature of their pursuits does not qualify them to be enrolled in any of the four classes, yet they are a body of people who, as your Excellency will admit, deserve to be looked upon with an eye of mercy for two reasons. First, because they are continually exerting themselves by their incessant labours to maintain themselves and their families in an honest and respectable way ; and, secondly, because the existence of such individuals is most essential to the promotion of the welfare and comfort of His Majesty's Hebrew subjects belonging to any of the four classes. For if the latter were obliged to devote their time and attention to all the work originally intended to be executed by their inferiors, what would become of their business ? Would it then not appear quite natural that in the course of time their situation would become precarious to such a degree that they would have to give up their avocations altogether. Another class of people which I am particularly anxious to introduce to the consideration of His Majesty's Government is that which comprises the spiritual leaders of the congregations, assessors of the Hebrew ecclesiastical courts, scribes qualified to write the sacred scrolls of the Penta-

teuch, and other religious documents, persons qualified to slay animals for food in conformity with the Jewish law, readers of prayers in the Synagogue, readers of the Pentateuch to the congregation, operators of circumcision, students who devote themselves to the study of Hebrew theology, and teachers of religion. The body of people just mentioned, your Excellency will give me leave to say, I regard as the very soul of the congregation, for it is religion alone that makes a man true and faithful to his fellow creatures, and sincere and loyal to the Government under which he lives.

"His Imperial Majesty being sensible of this sacred truth, in his great mercy and paternal love to all his subjects without reference to their religious creeds, granted permission to his Hebrew subjects, the soldiers at St Petersburg, to have Synagogues of their own, and I assure your Excellency that I cherish with feelings of the deepest gratitude to His Majesty, the memory of those days when, by his gracious permission, I was enabled to join my brethren in prayer. This event alone is a sufficient assurance to me that His Majesty's Government will in its wisdom add all those individuals to the classes of those who are considered as subjects useful to society. There are also individuals, though they cannot be brought under any of these various classes, to whom the Government will, I dare hope, extend its mercy. I mean persons advanced in age, or in an infirm state of health, and others who have no choice but to cultivate the soil, but have not the means to purchase land and agricultural implements. In short, these observations are merely to show that an immense number of people still exist who may be in every respect useful, honest, industrious, learned, and distinguished in various branches without finding a place in any of the four classes. A wise and humane Government then will surely not suffer them to be regarded as a burthen to the congregations, and cause them to be subjected to coercive measures.

"I have now shown (I trust clearly) to your Excellency that the reasons advanced for not extending to the Israelites the mercy of their most illustrious and benevolent Monarch are unfounded incorrect representations, a circumstance which, of course, I am far from attributing to the most honourable and distinguished Committee appointed for the purpose, but to parties for unaccountable reasons inimically inclined towards the Israelites. I have further proved to your Excellency that the Israelites in general are not of an idle disposition; that, moreover, most of them are anxious to cultivate the land, and even pray for such occupation; that the majority of the Israelites dwelling near the Austrian and Prussian frontiers are so circumstanced that an accusation of transgressing the laws of excise and customs cannot in justice be preferred against them. I have also represented to your Excellency that the numerous restrictions under which the Israelites of all classes suffer are a cause that their commerce can have no chance whatever of prospering, but that, on the contrary, they must from day to day sink into deeper distress; and, further, that the last measure adopted for the amelioration of their condition would tend to a contrary effect, unless the number of classes be increased. It is an unquestionable fact that the great body of the Israelites in His Majesty's empire are in a state of extreme misery. I do not venture to discuss again the causes of these evils, but only speak of the reality and depth of their existence. His Majesty himself has seen them, the Special Commission has verified the fact, and I myself having had His Majesty's most gracious permission to visit my brethren, have been a sorrowful witness of it. This, then, being so, I am convinced His Majesty and his Government will bear with me while, with heartfelt gratitude for the goodness which His Majesty has already extended to the House of Israel in his solicitude to be made acquainted with their real condition, I venture to submit to your Excellency my own very humble but earnest belief of the prin-

ciples of policy which, if brought into action, would surely remedy most extensively the evils already described, and bring the work of investigation which His Majesty and his Government have begun to a most happy, glorious, and honourable consummation.

"I venture to hold my own views on this subject with confidence and decision, only because I know most intimately the feelings of my brethren. I have observed them closely in different parts of the world; have watched over them through a long life with very anxious attention; and could now, if it would benefit them, lay down that life for what I know to be their true character.

"Their natural disposition as a body, your Excellency, is not what it may have appeared to be. Expelled long ago with fearful slaughter from their ancient country, and dispersed in every land under heaven, the oppression of ages may have given them, in the eyes of His Majesty's Government, the semblance of a character which is not their own. That which they may appear to have may be artificial and superficial, forced upon them by long existing, most extraordinary, and peculiar circumstances. For these evils His Majesty the Emperor holds the full and most efficacious remedy in his own most gracious heart and most powerful hands, under the blessing of Almighty God, which would surely rest upon him in the prosecution of such an unspeakably benign object.

"Will His Majesty deign to hear my most humble and most earnest petition, and graciously put this remedy into application?

"I beseech indulgent consideration while, confiding in the nobleness of His Majesty's mind, and in the high wisdom of His Majesty's Ministers, I proceed to describe it.

"It consists primarily in nothing more than the full and real accordance to Israelites of the boon which His Majesty's Ministers have informed me has been already designed for them by the Imperial Government—videlicet, "Equal rights with all other subjects of the empire." This great favour bestowed by His Majesty publicly, immediately, and without reserve would, I am deeply persuaded, produce the most beneficial results. It would cancel at once the heavy despondency produced by the degradation of ages; it would call forth the ardent gratitude which I assure your Excellency abounds in the hearts of my brethren, and it would present to His Majesty's other subjects, and to the world at large, a most distinguished proof of His Majesty's paternal mercy, wisdom, condescension, and high magnanimity.

"I would not argue that this favour, if it had been granted without limit at other times, and under other circumstances, would have been productive of the same advantages. I would only humbly urge that now at this moment, when the minds of my brethren and of other men have been so powerfully drawn to observe His Majesty's attention to their condition, such a measure must be followed by most happy consequences.

"Entering with the deepest respect into the details of this subject, I would most earnestly solicit and supplicate—

"1st. That my brethren should enjoy without reserve the fullest and completest right of settling at their own choice in any part of the Russian territory comprised within seventeen governments or provinces, a surface occupying 17,000 square miles, and that to this end His Majesty the Emperor would be most graciously pleased to cancel all laws and customs which prevent them from settling in any towns and villages of the Guberniums of Livonia and Courland, in the cities of Kiew (formerly a most considerable Hebrew congregation), Nicolaiew, and Swatopol, and in the villages situated in the Guberniums of Whitebsk, Mogilew, Tschornigow, and Poltawa, and that His Majesty would further graciously and mercifully deign to cancel entirely the Ukases which order the removal of all Israelites for

ifty wersts from the frontiers and sea shores, leaving to summary individual punishment any evil disposed persons who might participate in offences against the revenue, and by His Majesty's great kindness exciting the good and loyal to combine amongst themselves to put down all such nefarious practices, as I faithfully believe that moved by His Majesty's high policy and favour they would do.

"*2nd.* That they should be allowed to live in every town or village situated within the already mentioned space of 17,000 square miles without being confined to any particular street or restricted locality, and to establish manufactories. It should be borne in mind that the Hebrew population has greatly increased since the period (December 9, 1804) when they were first confined to the abovenamed space. From my own observation I can affirm that in many places the Hebrew people live crowded together to such a degree, that four or five families have no more room to occupy than that which would barely suffice for one family in any other Gubernium inhabited by His Majesty's subjects of another creed.

"*3rd.* The suspension of the Ukase respecting the removal from the inns in the villages, and permission to the Hebrew inhabitants of the Gubernium of Courland to keep farms, inns, and baiting stables agreeably to an Imperial Ukase of the 13th April 1835-64.

"*4th.* The admission of the Hebrew mechanics, artizans, and tradesmen inhabiting Courland into the Christian corporations of their respective trades, or to substitute the privilege of forming their own corporations so that the Israelite might have the advantage of being allowed to keep his journeymen, apprentices, or other assistants to his trade belonging to his own creed or to any other, and thus avert inevitable distress.

"*5th.* Permission to Hebrew merchants throughout Russia belonging to any one of the three guilds to travel into the interior of Russia for commercial purposes, and to visit Moscow and St Petersburg with the same freedom as the merchants of other creeds, and the extension of this permission to their agents, and also to mechanics of every description, and to carmen, waggoners, and labourers for the more successful prosecution of their business; of course upon the condition of their being provided with the customary passports. Respecting those individuals who do not belong to any of the four classes, my humble petition to His Majesty's Government would be to permit them to go into the neighbouring Guberniums for the purpose of their making purchases of the produce of the land and necessary provisions. Such privileges to Hebrew merchants and others, instead of being a disadvantage to commercial persons of other creeds, would, I think, operate to their great benefit, for competition and activity are the mainsprings of prosperous commerce, and these elements would become increased universally amongst the trading classes by this act of favour.

"*6th.* Permission to re-establish the congregational unions called Kahals, which serve them as their natural point of centralization; and to leave all congregational offices in the hands of Israelites, so that their finances, their charitable institutions, and their minor duties may be under their own administration. This boon would, I am sure, be particularly satisfactory to my brethren, and would especially call forth at the same time their confidence and affection towards His Majesty's person and his Government, and that proper feeling of self-respect without which they cannot be expected to rise from their present condition of despondent degradation.

"*7th.* Permission to Israelites to avail themselves of the assistance of Christians in the various occupations of life—a measure which would tend strongly to soften down those feelings of difference which now exist between these two classes of His Majesty's subjects, and to obliterate that line of demarcation which His Majesty and his Government justly regard with so much regret.

"8th. Permission to the Israelites to live as agriculturists in the vicinity of their Christian neighbours.

"9th. The right of keeping brewhouses.

"10th. Promotion from the ranks of Hebrew soldiers or sailors who distinguish themselves in the Imperial army or navy.

"11th. And, in fine, the removal from the Israelites of all such taxes and restrictions as at present they are made to bear in a greater number and to a greater extent than other classes of His Majesty's subjects, and in particular that of the Sabbath Light, which presses so heavily on the poor.

"Such are the general details of the request that I most respectfully solicit your Excellency to lay before His Majesty the Emperor. I most humbly and earnestly pray, that in the great opportunity which Divine Providence has opened to His Majesty, he will raise the fallen, relieve the oppressed, cheer the desolate, and by a high and magnanimous measure of policy set an example which the whole world, and especially my brethren, will never cease to remember with gratitude and admiration.

"Your Excellency will observe that what I here entreat in the name of my brethren, as well as in that of every friend of humanity, amounts in fact to nothing more than that which your Excellency's most enlightened and benevolent Sovereign has already accorded to His Hebrew subjects, by the declaration contained in the document with which your Excellency obligingly furnished me.

"Under existing circumstances, deprived as they are of the means adverted to in that declaration, of turning their activity to useful objects, and of establishing their prosperity upon a safe basis, poverty, distress, and the annihilation of all hope must be the fate of His Imperial Majesty's most faithful and loyal Hebrew subjects, and indeed they appear already reduced to the lowest depth of distress.

"I therefore most humbly approach His Majesty's philanthropic Government with my fervent prayer, that it will be pleased to carry out without delay the good and humane intentions of His Most Gracious Majesty the Emperor, manifested in his decrees.

"With respect to the real disposition of my brethren, I feel it right to mention that from communications which I held with the Russian authorities during my permitted visit to the Israelites in His Majesty's dominions, I have reason to think that my co-religionists have been generally exempt from the commission of capital crimes, and that even in regard to ordinary morality and the greater proportion of minor offences, their conduct is of a very exemplary kind. I sincerely hope that this statement will accord with the reports in the possession of His Majesty's Government. I feel confident that His Majesty's Government will reflect upon another pleasing fact of which I was also informed, that the Israelites have never been connected with the formation of any plot or scheme against those in authority, but on the contrary have endeavoured on all occasions to serve their country with earnest zeal, and with most unanimous sacrifices of life and property. As an instance, I shall only mention their exertions in favour of the Empire which they have the happiness to inhabit, during the presence of the French in Russia, in the year 1812, and more particularly in the revolt of the year 1830. On the latter occasion the Israelites were highly gratified by a proclamation, which their magnanimous Monarch caused to be issued in his name, by the Adjutant General Prince Nikolai Andrewitz Dolgarukow, in which His Majesty condescended to express his great satisfaction with my brethren, and, moreover, renewed his assurance to them that they should find in Russia, under the glorious sceptre of their exalted Monarch, a fatherland and security of their property and privileges.

"I am happy to repeat my statement to your Excellency that the same

loyal sentiments towards His Majesty's Government, which they have invariably cherished, still animate their hearts, and that they embrace with avidity every opportunity to accede to the wishes of the Government.

"The following fact will, I trust, bear me out in my assertion. On His Majesty's desiring that the Israelites should change their costume, for which, as having been peculiar to themselves and their ancestors, they had a natural predilection, they have shown their obedience to this desire, though this was not done without considerable pecuniary sacrifice and ruinous loss to many whose warehouses were well provided with furs and silks.

"I beg to assure your Excellency they are ready to cultivate the land; they are prepared to undertake any work however laborious; they wish to establish manufactories of every description; they are desirous to cultivate their minds to the best of their power by the study of modern science and literature. Be assured that poverty, restriction, and disproportioned taxation have alone heretofore prevented them from effecting these objects. But it is in the power of His Majesty's Government to raise and revive them all, by simply decreeing the removal of existing impediments to their full enjoyment of all the privileges which their most humane and paternal Emperor has granted them.

"I beg to assure your Excellency that I well know how to appreciate the great confidence which His Majesty's Government has placed in me, in granting the privilege of personally witnessing the state of my brethren in Russia. The influence which I flatter myself that I have with them, I have exercised for the purpose of strengthening them in their continual efforts to meet the wishes of His Majesty's Government.

"With your Excellency's kind permission I shall have the honour from time to time to address your Excellency on the important matter which forms the subject of my present communication, and to which His Majesty's enlightened Government has devoted itself with so much zeal and humanity.

"I shall ever gratefully remember the kindness and attention which your Excellency was always pleased to evince towards me during my stay in the Imperial city, and your Excellency will give me leave to say that my visit to Russia will ever be remembered with heartfelt gratitude for the greatest condescension and humanity of the most illustrious and magnanimous Emperor Nicholas, from whose royal lips I heard that I should have the satisfaction of taking with me his assurances and the assurances of his Ministers that he was desirous to improve the condition of my co-religionists.

"In most fervent prayers I unite with two millions of His Majesty's faithful Hebrew subjects, supplicating the most High to grant long life and everlasting glory to their beneficent Sovereign, who we further pray may behold the fruition of his desire to ensure the happiness of every class in his dominions, and thus reap the sincerest gratitude of every humane and philanthropic heart.

"It may be proper to observe that, mindful of the condescension and confidence reposed in me by His Imperial Majesty, I consider this report, together with the two reports by which it is accompanied, a private and confidential communication.

"In conclusion, I entreat your Excellency's indulgence to pardon the length at which I have ventured to intrude on your Excellency's attention, and with feelings of the most profound respect, I have the honour to be your Excellency's most faithful and devoted humble servant,

(Signed) "MOSES MONTEFIORE."

CHAPTER XLV.

1846.

REPORT TO COUNT OUVAROFF ON THE STATE OF EDUCATION AMONG THE JEWS IN RUSSIA AND POLAND—VINDICATION OF THE LOYALTY OF THE JEWS.

THE report to Count Oubaroff, Minister of Public Instruction at St Petersburg, was as follows :—

“TO HIS EXCELLENCY, LE COMTE OUVAROFF, Ministre de l’Instruction publique de sa Majesté l’Empereur de Russie, &c., &c., &c.”

“May it please your Excellency,—The zealous and untiring energy which your Excellency evinces in continual efforts to promote education, and to diffuse amongst all classes of His Imperial Majesty’s subjects that important blessing, Knowledge, will, I feel assured, induce you to pardon me if I venture to lay before your Excellency such observations on the present condition of my brethren in Russia, with respect to their educational establishments, as by your Excellency’s favour I have been enabled to make.

“Previously to my doing so, I beg leave to present my warmest acknowledgments for the very kind and condescending manner in which your Excellency was pleased to convey to me the sentiments of His Imperial Majesty’s Government. I shall ever remember with gratitude the assurances your Excellency gave me, that the Russian Government was anxious to promote only such education as is based upon pure religion ; that it did not entertain sentiments inimical to the Jewish faith ; that on the contrary the Government was anxious to institute with respect to the Israelites such measures as would tend to prove to them the paternal kindness of His Majesty ; and that for this reason the Government had called together a Committee of Chief Rabbis, eminent for their piety, in order to gain the perfect confidence of all their brethren.

“These assurances enabled me with pleasure to undertake the task, the result of which I now have the honour to submit to your Excellency, feeling convinced that your Excellency’s noble and enlightened sentiments will induce you to give a due consideration to a subject of such infinite importance.

“It must be to your Excellency a source of the highest gratification to hear that His Imperial Majesty’s Hebrew subjects are far from depreciating the advantages which the human mind in general derives from education. Wherever and whenever I had an opportunity of addressing them on that subject, they assured me that they were ever ready most zealously to assist in the promotion of their mental and social improvement, and they joyfully hailed every opportunity presented to them of enriching their minds by pure and wholesome knowledge. ‘An Israelite,’ they said, ‘cannot underrate the value of knowledge. Every page in our history proves the reverse. Our

ancestors, from the earliest period of that history, have been remarkable for their zeal to uphold science and literature as the greatest and holiest acquisitions. We refer the enquirer to the works of Bartholocci, Wolf, De Rossi, Rodriguez de Castro, by which it will be at once ascertained that Israelites have always kept pace in useful learning with their neighbours, and that all circumstances considered, they possess in most instances fully as much general knowledge as falls to the share of their non-Israelite fellow-subjects in a corresponding grade of society.' And in corroboration of this statement, I beg to inform your Excellency that many of the Israelites in His Imperial Majesty's dominions have distinguished themselves by their writings in Hebrew theology and literature, and that their works are very highly appreciated by the learned in Germany. 'To improve the mind and promote every kind of useful and sound information which tends to elevate a man before God and his fellow-creatures, they deem to be an important injunction of the sacred law.' I therefore had no difficulty whatever in persuading them of the good intentions which His Majesty's Government entertained with respect to the organisation of schools for their benefit. They overwhelmed me with quotations from the sacred writings, tending to show that with the Israelite it is an imperative duty to give the best effect to such benevolence.

"Their notions of religion in general, and of the sacred books which treat thereon, are not less correct, and I had opportunities of hearing them frequently elucidate many Scriptural texts, in a manner which proved to me that they were possessed with the true spirit of their religion, and that they derive from the perusal of the Oral Law such beneficial instruction as must tend to make them faithful to their God, loyal to the Government of the country in which they live, and good men to all their fellow creatures.

"Their arguments on this subject, and the excellent quotations which they advanced in support of them, appeared to me to be of so much importance that I cannot forbear submitting them to your Excellency's kind consideration, bearing particularly in mind that the adherents to the Oral Law, as the sacred and only authorized commentary to the holy Scripture, have been represented to your Excellency in a light certainly not calculated to throw much lustre on Israel at large.

"The Talmud distinctly forbids us appropriating unlawfully from our neighbour, whether he be Israelite or non-Israelite, any object whatever, even of the smallest value. ('Khoshen Mishpat, Hálákhoh GÉNÉBAH,' ch. ccclxxviii., secs. 1, 2.) Every kind of deception is interdicted without respect to the person subject thereto being Israelite or non-Israelite. (Maimonides, 'Hálákhoh DÉOT,' ch. ii., sec. 6.) By the same authority we are bound to act with equal fairness in the sale of any article, be the purchaser Israelite or the follower of any other faith. ('Khoshen Mishpat,' ch. ccxxviii.; Maimonides, 'Hálákhoh MAKHIVA,' ch. xviii., sec. 1.) That every temptation to do wrong may be avoided, an Israelite is enjoined not to keep under his roof any bad coin, unless he deface it so that it cannot be used as current coin in dealing with any person, whatever be his religious faith. ('Peroosh Hamishnayot tehárámam Tract Kelim,' ch. xii., Mishna 7.) The prohibition of such practices is understood in the sacred text in Deuteronomy, ch. xxv., v. 16: 'For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.'

"Principles like these must surely tend to create good feeling between all Israelites and their neighbours of every faith.

"Sincere attachment, and perfect obedience, the strictest loyalty we are enjoined to evince towards the Government of the country in which we live, and this is a truth, my brethren rightly aver, prominently taught in our sacred writings. Therefore, in the first place, we look upon the monarch,

though of another faith and nation, as the anointed of the Lord (Isaiah ch. xlv., v. 1), and consider his Government as a resplendence of the heavenly Government ('Tract Berakhot,' p. 58). We are enjoined to fear the Eternal Being and the King, and not to confederate with those who are given to change (Proverbs xxiv., v. 21). The prophets, in speaking of a non-Israelite ruler, say: 'Serve the King of Babylon, and ye shall live;' and they also command us to 'seek the peace of the city whither the Almighty has caused us to be carried away captives, and pray unto the Lord for it' (Jer. xxix., v. 7). The reverence we are enjoined to testify towards our earthly sovereign is further shown in our glorifying the Almighty Power for conferring a similitude of His boundless Majesty upon a mortal. We are enjoined not to swear against the King even in thought (Kohelit ch. x., v. 20), and to regard the decrees of the Monarch as inviolable ('Tract Baba Kama,' p. 112). We are distinctly ordered not to act in opposition to the King's laws relating to the customs and excise, *even though the Israelite be the most heavily taxed* ('Baba Kama,' 112; 'Pesakhim,' cxii. p. 2; Maimonides, 'Hálákhhot Melakhim,' ch. iv., sec. 1; 'Khoshen Mishpat,' ch. ccclxix., sec. 6); and from the same authority it is incumbent on us to show the same veneration to those who are representatives of the monarch as to himself' ('Tract Shébuot,' xlvii. p. 2).

"The high esteem in which the Israelite holds every human being who is distinguished by moral and mental qualities, is clearly stated in Maimonides, 'Hálákhhot Shemita Weyóbel,' ch. xiii., sec. 13, and of this the most striking confirmation is found in the words of our Talmud ('Baba Kama,' xxxviii. p. 1), where we are told that a Gentile who applies himself to the study of the sacred law is to be held in equal esteem with the High Priest, which is likewise declared in the book 'Tana debé Eliyahoo,' in the beginning of the ninth chapter.

"I had another most gratifying instance of the sound and clear perceptions which they have of the pure doctrines of our religion and the traditional commentary to the sacred Scripture, in the sublime elucidation which they gave to that most important point in our creed which refers to the Messiah.

"'We are praying for a time,' said they, 'when the ideas of mankind at large are to be noble and sublime; for a time when, as the prophet describes, Gentiles will come to the light of Zion and kings to the brightness of her rising (Isaiah lx., v. 3); when nations will fear the name of the Lord, and all the kings of the earth His glory (Psalms ch. cii., v. 10; Daniel ch. vii., v. 27).

"Our sentiments are more distinctly stated by the immortal Maimonides in the following words ('Hálákhhot Melakhim,' ch. xii., secs. 4, 5): 'The wise men and the prophets did not desire the advent of the Messiah, that they might attain the power of any terrestrial government, that they should be elevated in worldly rank by the nations, or enjoy every terrestrial comfort. No! this was not the object of their fervent prayer; their object was, in that glorious period, to be enabled to devote themselves wholly and in perfect freedom to the study of the holy law and its sacred literature, through which they might, at the end of their worldly career, attain the bliss of immortality. That period is expected to be full of peace; no war, no disturbance, no hatred; no jealousy between men will then exist; happiness will be the lot of every creature, and the whole world will only be anxious to acquire the knowledge of the law. Then will Israel be enlightened by the Word of God, for the world is to be filled with the knowledge of the Lord, even as the waters cover the sea.'

A most remarkable feature in the purity of that particular article of our creed is, that whilst the prayer for the Messiah regards the welfare of the whole human race, it also strongly inculcates a sentiment that no kind of coercive measures ought to be used by any person for the purpose of hasten-

ing the advent of that blissful period. Our Talmud declares that the Omnipotent enjoined the Israelites not to press events to bring on that promised season of peace, nor ever to oppose the nations ('Tract Ketubot,' l. cx. p. 1).

"Having made these preliminary remarks, I shall now proceed to describe to your Excellency the state of the schools which I visited in the course of my journey through Russia and Poland.

"Being anxious to convince myself of the real condition of my brethren, I often took them by surprise, and I am happy to say, although they had not teachers of profane sciences, still most of the pupils in some schools knew how to write and to read in the Russian, Hebrew, and German languages. In Wilna I found the schools organised agreeably to the command of His Imperial Majesty's Government; they were well provided with competent masters, and the pupils answered most satisfactorily questions in the various branches of tuition—in Latin, Russian, and German grammars, geography, arithmetic, and history.

"In Hebrew, however, they could only obtain instruction during three hours each week. The pupils who frequent the gymnasium also attended whilst I was there the schools thus organised, and I had an opportunity of ascertaining that a considerable number of them were well versed in various branches of science and secular education. The girls' schools are in a most flourishing state, and your Excellency will be pleased to hear that the pupils excel in the knowledge of the Russian, Polish, French, Hebrew, and German languages, in addition to their knowledge of geography, Russian history, and arithmetic. With respect to the Talmud Tora schools (your Excellency having expressed so zealous a desire to advance the study of the Hebrew language and its literature), I feel much pleasure in assuring your Excellency that I examined a great number of pupils, and their knowledge of Hebrew was surprising. Sometimes they were addressed in that language, and they translated it into German, or *vice versa*; on various occasions they continued to recite any sacred text in the Bible after the first word of the chapter or verse was given to them. At Warsaw also I found the schools organised upon the principles laid down by His Imperial Majesty's Government in a flourishing state. The pupils are well versed in the Russian, Polish, French, Hebrew, and German languages, independently of their knowledge of geography, history, arithmetic, and composition. I was equally satisfied in inspecting the girls' school. Like those at Wilna, these schools may be regarded as models, for they are upon an equality with similar establishments in my own country. The school of industry I also found to be a most excellent establishment, which, in the course of time, will confer great benefits upon the rising generation. With respect to the Talmud Tora schools, in which a knowledge of Hebrew language and its literature is exclusively taught, I beg leave to assert that there is not any school in the most distinguished Hebrew congregation in Europe that deserves to rank higher than those established in Warsaw and Wilna. Of the various Hebrew schools which I visited in the smaller towns on my route, I was frequently surprised in a most agreeable manner. At those where I expected it the least the pupils were well acquainted with the Hebrew language and its literature, and on many occasions wrote in my presence various sentences in the Russian, Hebrew, and German languages.

"I particularly inquired the reason why the Talmud Tora schools had no professors appointed for the Russian language and other branches of secular science and literature, this deficiency having struck me the more after having heard such powerful arguments in favour of studying these, showing that a knowledge of worldly science and literature, when combined with that of Hebrew and the observance of pure religion, was well adapted to improve an Israelite. The answer to my inquiry was, that they had not the means to

procure such professors; that to have a master of that description would have given them the highest pleasure, but that having themselves to contend with innumerable difficulties in obtaining the ordinary and most urgent necessities of life, they deemed it their first duty morally and religiously to procure, with the limited means they had, such instruction for their children as is essential for the enjoyment of their religion, leaving other kinds of learning for more favourable opportunities. Of their real feeling on this head the following incident is an example. I offered the means of procuring masters for the Russian language, geography, history, writing, and arithmetic in several schools, and my offer was most eagerly accepted, and the following day masters were engaged.

"With respect to the inclination of the Israelites to frequent public schools, I found that a considerable number of the Jewish youth do attend these institutions, and many more would do so were it not that a most difficult question arises to their parents, who say, 'We thoroughly appreciate the great advantages derivable from additional acquirements, but what is to become of our children after their minds shall have been so instructed in the higher branches of knowledge and their sensibilities thereby necessarily refined? or how are we to provide them with proper habiliments and books required for the purpose if we can hardly afford to satisfy them with bread? Very many Israelites are also much afraid that the mode of instruction at some public schools, and at some established for the Israelites exclusively, may induce their children to abjure the Jewish faith, which of course is dear to Israelites, and which they are ready to defend with their lives. For there are schools where persons, who are apostates from the Hebrew religion, are allowed to instruct the pupils, a course of tuition which must give rise to the most painful anxiety in the minds of those by whom that religion is still cherished.

"I beg leave now to state, with the most profound respect for your Excellency's judgment on this important subject, that I have given it most serious consideration, and knowing from ample evidence that my brethren in the Russian empire are most anxious to advance their mental and social improvement, I humbly submit to your Excellency that they are in a fit condition for receiving the benefits which their most benevolent and merciful monarch intended to bestow upon them.

"My humble petition to your Excellency is, that by your humane and kind intercession supplications may be brought effectually before His Imperial Majesty's Government.

"Those supplications I will thus set forth. In the first place, that they may be permitted to have the management themselves of their Hebrew theological schools. This is essential to their dearest sympathies and interests, as no other persons could promote the study of Hebrew literature more effectually. In all regions where civilisation has made any marked progress, wherever its blessings are really experienced, Hebrew literature is regarded as its most precious feature, and all nations ardently cultivate its study and render homage to its worth. May it therefore please the Imperial Government to allow the Israelites themselves, the people by whose agency this boon has been given to mankind, to have the direction of those establishments in which they are to be trained in the true knowledge of their own inalienable inheritance. For the acquirement of knowledge in secular science and literature they should also have the appointment of their own teachers, such whose competency may be approved of by His Majesty's Minister of Public Instruction, or should be allowed to avail themselves of the public educational establishments, subject, of course, to such periodical examinations as may be deemed necessary to test the progress of the pupil.

"Secondly, they consider it a just regulation that, in those schools which

His Majesty's Government has originated solely for their benefit, no convert from Judaism be appointed a teacher. Particular allusion is here made to the Rabbinical school at Warsaw, where a person who was tutor, whilst belonging to that faith, continues to hold that situation even after having abjured it and embraced another. No permanent satisfaction can result from such an anomaly, which will surely deter sincere Israelites from sending their children to institutions placed in similar circumstances, as they will naturally suppose that His Imperial Majesty's Government encourages conversion, but which I am assured, by a statement from your Excellency, it does not desire. Such appointments of instructors should be made as would remove all misconception on this vitally important subject.

"Thirdly, I submit to your Excellency that it is just that the Ukase issued on the 24th November 1836, declaring that all such Hebrew books as are pronounced by the Chief Rabbi not to contain inimicable sentiments to the government of the country, be permitted to remain with the Israelites, do continue in full force, because unfortunately during the last eleven months, the Hebrew libraries of private individuals have been in the hands of the police, and many books which they were authorized to keep by the Chief Rabbi, having thereon his seal and signature, were taken away from them, and even those books on which the Committee of Censors would find nothing wrong, are still kept back by the Committee. May it therefore please your Excellency to order that the books be returned to the owners.

"Finally, I have to petition your Excellency to take seriously into consideration all that I have here advanced on my suffering brethren's behalf. Your Excellency, I am aware, entertains the most philanthropic views, and when your Excellency reflects on the earnest desire of my brethren in His Imperial Majesty's dominions to benefit by education in the most comprehensive and useful sense of the word, and the restrictions which as Israelites impede a beneficial progress therein, I am sure that your Excellency's enlightened judgment will accord them your powerful advocacy with His Imperial Majesty's Government.

"Your Excellency may indeed believe that I assert as my solemn conviction, that when they shall fully enjoy those privileges and opportunities which their paternal and beneficent Sovereign has designed for them, the result will be surprising to those who have underrated their talents and inclinations, and most gratifying to all who like your Excellency have evinced a sincere desire to promote their welfare, equally with that of the other numerous people over whom His Imperial Majesty reigns.—I have the honour to be, with the highest consideration and the most profound respect, your Excellency's most faithful servant.

(Signed) "MOSES MONTEFIORE."

CHAPTER XLVI.

1846.

REPORT TO COUNT KISSELEFF ON THE STATE OF THE JEWS IN POLAND—PROTEST AGAINST THE RESTRICTIONS TO WHICH THEY WERE SUBJECTED.

THE last of the three important reports made by Sir Moses Montefiore to the Ministers of the Emperor of Russia was to Count Kisseleff, and ran as follows :—

“TO HIS EXCELLENCY LE COMTE DE KISSELEFF, Ministre du domaine de l'Empire de sa Majesté l'Empereur de Russie, &c., &c., &c.

“May it please your Excellency,—My first and principal report had reference, as your Excellency will have seen, to the condition and wants of my brethren in Russia. In obedience, however, to the permission which His Majesty the Emperor most graciously gave me, and to your Excellency's most benevolent desire, it is incumbent on me to make some remarks (which for the sake of clearness I prefer submitting in a distinct paper) in regard to those who are inhabitants of the kingdom of Poland. In so doing, I would humbly beseech His Majesty the Emperor, your Excellency, and His Majesty's Government at large, so far as it may be made acquainted with the subject, to receive such remarks, and any requests that may stand connected with them, with great and indulgent consideration.

“Humble as is my position in life, when compared with the most exalted stations of the high persons to whom I venture to address myself, I nevertheless have laid upon me by the high benevolence itself which I have experienced, a heavy responsibility to Almighty God, to His Majesty the Emperor and his Government, to my brethren, and I believe to the whole civilized world.

“I most sincerely believe that the human race at large would experience solid and lasting benefit, if His Majesty would deign to carry out fully and completely his gracious expressions of desire for the welfare of his Hebrew subjects. With these views I would most humbly and earnestly supplicate that the great and sublime course of proceeding already commenced by His Majesty, which I have ventured to solicit for the Israelites in Russia, should be extended as fully to those of my brethren who are resident in Poland. I supplicate the powerful Russian Government to prove to the whole civilized world that the amelioration of the condition of the Hebrew race, for which it is so graciously desirous, can be produced with completeness and effect, by measures that would appeal to the gratitude and love of a loyal and warm-hearted people.

“Permit me in the first place to direct your Excellency's attention to two paragraphs, the fifth and seventh of the Organization Statute of Poland pro-

mulgated in the year 1832, and which are immediately connected with the subject in question.

"Therein His Majesty the Emperor and King of Poland declares that 'the difference from the Christian modes of worship cannot be regarded as a cause of exclusion to any person whatever from the rights and privileges granted to all other inhabitants professing the Christian religion.

"'The protection of the law equally extends to all the inhabitants of the kingdom without any distinction of rank or social condition.'

"With the profoundest respect I will now proceed to lay before your Excellency the following brief enumeration of serious restrictions under which my brethren in Poland are weighed down.

"1st. Concerning their confined habitations.

"(a) There are towns in Poland in which Israelites are never allowed to reside.

"(b) In these towns or marts where they have permission to live it extends only to a few streets.

"(c) From every habitation situated near the high roads they are entirely excluded.

"(d) They are prohibited from settling within three geographical miles of the frontier, which, in a country of the dimensions of Poland, excludes them from a considerable tract of territory.

"2nd. Regarding mechanics (trade).

"(a) An Israelite following any trade or mechanical operation is not allowed to keep apprentices, neither can he declare such as journeymen. This naturally involves the Hebrew mechanic in innumerable difficulties, for he is entirely dependent upon his own personal exertions, and can never avail himself of the assistance of his fellow-mechanics.

"(b) He is prohibited from working with a Christian master, and in consequence of his not being acknowledged as a master among the corporations, he is always considered as a person who injures the trade.

"3rd. With respect to agriculture, crown lands, or ecclesiastical property.

"The Israelite is prohibited from taking on lease, nor is he ever allowed to be the proprietor of any lands, however small in extent; for even the property of private individuals he can only rent by paying heavy taxes for the patent, and then even is not allowed to employ Christian assistants.

"4th. Additional taxes.

"(a) An Israelite has to pay a tax of three kopecs, besides the usual tax, upon each pound of beef or veal lawfully prepared for his use; fifteen kopecs silver for a turkey, five kopecs silver for a fowl, eight kopecs silver for a duck, and nine kopecs silver for a goose.

"(b) A Hebrew labourer living in the vicinity of Warsaw cannot enjoy the advantage of bringing his goods or the produce of his land into the capital, there being a law that every Israelite from the provinces who comes to town should pay, daily, ten silver kopecs for permission to stay, and seven and a-half silver kopecs for the duty on the stamp.

"(c) An Israelite dealing in spirituous liquors lies exclusively under taxes for such a privilege. Thus an individual having a brewhouse and brandy distillery has to pay 25 dollars to the City Exchequer, 66⅔ dollars to the finances of the State, 66⅔ for the distillery, 66⅔ for the brewery, amounting to 291⅔ dollars annually; and although he pays for such a privilege dearly, he cannot bequeath it to his child, for only those are allowed to enjoy it who obtained permission in the year 1809.

"5th. Other restrictions.

"(a) An Israelite is not allowed to appear as a witness in a case of law-suit against a Christian, for his evidence is not considered valid. The great injury he must sustain from such a law or practice is incalculable.

"(b) As soldiers, although they may distinguish themselves in the army or navy, they are not permitted to rise in rank. The mode of enrolling recruits is also most painful; for, notwithstanding a distinct decree having been issued by His Majesty's Government in the year 1843, that recruits should be given up to the authorities by the community, without the interference of any officer, still great wrongs are committed by some of the petty officers, which cause the ruin of numerous families.

"(c) They have not the advantage, like other subjects of His Majesty, of renting the local revenues derived from the sale of spirits. Not, however, that I would consider this restriction a hardship, excepting so far as it is a distinctive mark upon the Israelites in Poland.

"(d) They are excluded from the great advantages derivable from the acquirement of science and literature, by being prohibited from following the professions of chemists, architects, lawyers, and several other similar avocations.

"Like their brethren in Russia, the Israelites of Poland are accused of great aversion to every kind of manual labour, preferring to gain a livelihood by devotion to petty commerce. It is alleged also, that they are disinclined to agriculture, avoid every mechanical pursuit, and defraud the Government of the excise and customs; that they distinguish themselves from the rest of the inhabitants by their particular costume; and finally, that the precepts of their religion, to which they most scrupulously adhere, are of antisocial tendency.

"I entreat your Excellency's kind consideration of the few observations which I deem it essential to offer, in reference to the foregoing imputations. The statistical accounts of Poland shew that, in proportion to the number of Hebrew inhabitants, there are more mechanics amongst them than amongst any other class of His Majesty's Polish subjects; they devote themselves to the most laborious occupations, and it may be easily ascertained that there is not only a great number of Hebrew brickmakers, blacksmiths, paviors, and carpenters, but there may be found two thousand Israelites who break stones on the chaussees. As a most striking instance, I shall name to your Excellency a small town of the name of Kalnary, where there exist no less than 486 families following mechanical pursuits, amongst a Hebrew population of 1500 families, as I believe may be proved by the official accounts of the police.

"Your Excellency, I am confident, will be of opinion that it may be justly inferred, if, under the restrictions against which the Hebrew mechanic has daily to contend, he still perseveres in his pursuits with honesty, and remains spotless in his character, this class of persons would be greatly augmented if all those obstacles were to be removed which now press so heavily on industrial exertion.

"With respect to agriculture, permit me to mention that in the year 1823, when the decree was issued, under his late Majesty, the Emperor Alexander of blessed memory, that the Polish Jews should cultivate the land, though they were denied the privilege of becoming proprietors, and though they had to contend with various other restrictions connected with agriculture, under the hand of an Israelite, to which I have already alluded in the preceding pages, nevertheless a considerable number of them offered themselves to cultivate the land, but, unfortunately, could not succeed in their applications. The local authorities always replied to the petitioners that the land in question was not qualified for them as Israelites, that they should look out for some other piece of ground which the Government could dispose of to them. In consequence of these answers, the applicants petitioned for a list of all the land which might be accessible to Israelites, yet I regret to say that twenty-three years have since passed without any reply having been given to this

humble request. Thus circumstanced, they petitioned to the effect that the wealthier classes amongst them might be permitted to purchase land from private individuals, either to cultivate the same in person, or to let it out in small portions to the poor, yet under the condition that the space of land should not extend to more than would be sufficient for five or ten farmers to cultivate. Moreover, the proposed purchasers declared their willingness to relinquish any right and privilege any other (non-Israelite) proprietor of land might be entitled to. They went still further, for in their anxious desire to secure the honest object of their petition, they offered the forfeiture of the land in case any of the parties connected with its agriculture were to be found withdrawing from personally cultivating it, or were to be proved guilty of calling in Christian peasants, however few, for the assistance of the new agriculturists.

"I have no doubt that, equally with their Russian brethren, the Israelites of Poland are most desirous to adopt agricultural pursuits.

"It has been charged against the Israelites of Poland, that they do not render any personal service to the country in which they live. This charge might not have been without foundation eighteen or twenty years ago, when they paid an annual tribute of many hundred thousand dollars for the privilege of being exempted from personal military service, but not so at present, for many thousand Israelites have evinced their devotion to the cause of their native land, by sacrificing their lives on numerous occasions, and their services in the army and in the navy have already been appreciated by their exalted Monarch himself.

"With respect to the peculiar costume which most of the Israelites have been accustomed to wear for many centuries, from what I had an opportunity of seeing I can assure your Excellency that most of them have already adopted the European habit, and I have not the least doubt that, in the course of time, the ancient dress will have entirely disappeared. It is erroneous to suppose that the ancient costume is enjoined by, or has any foundation in religion. Such is not the fact. It originated from a decree of the Government in existence three hundred years ago, when the Israelites were commanded under a most severe punishment to assume this garb to distinguish them as members of the Jewish faith. The truth of this statement may be ascertained by referring to 'Vol. Leg. Polon. Sub. Anno 1538,' Vol. I. p. 254.

"Having now, as I trust to the satisfaction of your Excellency, refuted all the arguments which have hitherto been held of sufficient moment to deprive many hundred thousands of Israelites of the rights and privileges which, as faithful subjects, they, in accordance with His Imperial Majesty's humane intention, ought to enjoy, I most humbly implore His Majesty's Government in its great wisdom to remove from His Majesty's Hebrew subjects all restrictions which may prove obstacles to their honest pursuits in life, and in particular those restrictions which I have previously alluded to, and which I have endeavoured to classify.

"Possibly your Excellency, though animated with the noblest feelings of humanity, may, in the fulfilment of the duty your high position imposes, deem it necessary to call my attention to the existence of certain restrictions which, on account of the pecuniary advantages the State derives from them, cannot easily be removed; such, for instance, as the meat tax, which annually amounts to 300,000 silver roubles. But in answer to this, permit me to observe that in conformity to His Majesty's most gracious decree issued in the year 1817, the Israelites were, on entering the army or navy, to be free from paying the exemption money, and in addition to this were to enjoy the same privileges in every respect as all the other inhabitants of the country.

"The Israelites are now acting to the very letter of the Imperial Ukase, for they serve personally in the army and navy, and are acknowledged to be good, brave, and faithful. I submit, therefore, that they are now entitled to the same privileges as are granted to all other inhabitants, and as a matter of course, to be free from the payment of exemption money. Considerations of economy will not, I feel persuaded, be permitted to overrule the just and humane intentions of His Imperial Majesty.

"I entreat your Excellency distinctly to understand that I have not written with this comparative brevity on the subject of the Israelites in Poland, because I think their position less deserving the attention of the Imperial Government than that of the Russian brethren. On the contrary, in Poland affliction and degradation are the more severe; and what stronger fact can be offered in support of the urgency of the claim of the Israelites of the last named country on the justice and humanity of His Imperial Majesty than this, that these persons constitute one fourth of the whole population.

"I have written less fully concerning my Polish brethren, only because I am most unwilling to trespass more than my absolute duty requires upon the gracious consideration which I supplicate; and I would further observe, that my report as to my brethren in Russia has been drawn up with the intention that those who are resident in Poland should be included in its general arguments.

"It would be to me a source of the deepest regret, if from any observations made in this or the preceding letter the impressions were produced on the mind of His Majesty that I had responded to his most gracious conduct towards me by a tone of unsuitable complaint in regard to the state of my brethren. Such a course, I earnestly assure your Excellency, I have been most desirous to avoid. I have given the most anxious care to the investigation of the facts to which I have adverted, and I have made no representation of the truth of which I have not received very strong evidence.

"I have endeavoured to elucidate the causes which tend to produce the evils to which I have directed the attention of your Excellency, and if I have commented on them with frankness, I trust it will be conceded that this was my duty, and that in so doing I have best fulfilled the wishes of His Imperial Majesty, who, by experience, I know to be as condescending as he is powerful.

"I therefore call upon the unbounded justice of His Majesty's Government; I pray, in the name of suffering humanity, to that most exalted and mighty Monarch, whose noble heart is filled with love and deep affection towards his faithful subjects, to consider the case of my brethren, and show mercy to the many hundred thousands of them who daily send up to the Eternal Ruler of myriads of worlds their most devout and fervent prayers to prolong the glorious life of His Majesty, their Emperor and King. I feel myself in sacred duty bound to impress upon your Excellency's noble mind that the benign words I had the honour of hearing from your illustrious person, to promote the welfare of Israel, was one of the principal causes which emboldened me to lay the case of my brethren so close at your heart. I therefore entreat your Excellency's powerful influence with His Majesty's Government on behalf of those who look up for help with the greatest anxiety to their benevolent and magnanimous Sovereign.

"Everlasting blessings will be showered down from Him in whose hand the welfare of every creature lies upon the exalted throne of His Imperial Majesty. Generation to generation will proclaim his glory and righteousness; every mouth will sing praise to the Lord, and every heart will bear gratitude for being permitted to live under the benign rays of the merciful sceptre of Russia.—I have the honour to be, with the highest consideration and the most profound respect, your Excellency's most faithful servant,

(Signed) "MOSES MONTEFIORE."

CHAPTER XLVII.

1847.

THE CZAR'S REPLY TO SIR MOSES' REPRESENTATIONS—COUNT OUVAROFF'S VIEWS—SIR MOSES AGAIN WRITES TO COUNT KISSELEFF—SIR MOSES IS CREATED A BARONET.

THE reports given in the foregoing chapters were forwarded to Lord Bloomfield, the British Ambassador at St Petersburg, who in letter dated January 3rd, 1847, informed Sir Moses that he had forwarded them to their respective addresses. Lord Bloomfield, having read the reports, adds: "I need scarcely assure you that I have perused them with great interest, and have gleaned much useful information from this result of your labours."

Count Kisseleff prefaces his reply to Sir Moses, dated November 5th, 1847, with the following words:—

"MONSIEUR,—J'ai en l'honneur de recevoir les deux memoires que vous avez bien voulu m'adresser en date du 10 Novembre dernier (1846) sur la situation des Israélites de l'Empire et du Royaume de Pologne. L'une et l'autre de ces pieces ont été placées sous les yeux de l'Empereur, et Sa Majesté Impériale, appréciant les sentimens de philanthropie qui les ont dictées, a daigné à cette occasion exprimer une fois de plus tout l'intérêt qu'Elle porte à Ses sujets Israélites, dont le bien-être et l'avancement moral ne cesseront d'être l'objet de sa constante sollicitude.

"Vos deux mémoires seront portés, par ordre de l'Empereur, à la connaissance du Comité, et serviront à appeler son attention sur différens détails. Cette disposition vous prouvera, combien Sa Majesté Impériale s'est pluë à rendre justice aux intentions qui ont dicté votre travail et à l'esprit dans lequel il est conçu.

"Agréez, Monsieur, l'assurance de ma considération distinguée,
"LE CTE. DE KISSELEFF."

(Translation.)

"SIR,—I have had the honour to receive the two memorials which you addressed to me on the 10th of November last (1846) respecting the situation of the Israelites in the Empire and in the Kingdom of Poland.

"Both documents have been placed before the Emperor, and His Imperial Majesty, appreciating the feelings of humanity which have dictated them, has been pleased to express once more the interest which he takes in

his Israelite subjects, whose welfare and moral advancement will not cease to be the object of his constant solicitude.

"Your two memorials will be brought to the knowledge of the Committee, by order of the Emperor, and they will serve to direct its attention to various details. This proceeding will show you how much His Imperial Majesty has been pleased to do justice to the intentions which have dictated your labour, and to the spirit in which it has been conceived.—I have the honour to be, &c.,

"COUNT KISSELEFF."

Count Oubaroff, the Minister of Public Instruction, acknowledged the receipt of the report addressed to him as follows:—

"MONSIEUR,—J'ai reçu la lettre que vous m'avez fait l'honneur de m'adresser en date du 10 Novembre 1846. Vos observations, sur l'état, de nos écoles Israélites, m'ont vivement intéressé, et je vous sais gré de les juger favorablement, car ce ne sont que les premiers commencements, d'une ère nouvelle dans l'éducation de vos coreligionnaires en Russie. Il est cependant permis d'espérer que l'organisation des fonds, spécialement destinés à cet effet, nous appanira la voie des améliorations désirées.

"Quant à votre sollicitude sur l'éducation religieuse des Israélites, vous connaissez, Monsieur, mes sentiments à cet égard et vous avez pu apprécier vous-même le soin, avec lequel on évite dans nos réglemens scolaires tout ce qui pourrait choquer, leurs mœurs on exciter leur susceptibilité religieuse.

"Agréez, Monsieur, l'assurance de ma considération distinguée.

"LE CTE. OUVAROFF."

"ST PETERSBOURG,

"le 26 Février
"10 Mars 1847."

(Translation.)

"SIR,—I have received the letter which you did me the honour to address to me under date of November 10th, 1846.

"Your observations on the state of our Israelite schools have greatly interested me, and I thank you for expressing a favourable opinion of them, as they are only the first beginning of a new era in the education of your co-religionists in Russia. But we may be permitted to hope that the organisation of the funds specially intended for this purpose will smooth the way to the desired improvements.

"With regard to your solicitude about the religious education of the Israelites, you know my feeling with regard to this matter, and you were able to judge for yourself of the care we take to avoid in our school regulation all that could give offence to their observances or awaken their religious susceptibilities."

(Signed) "COUNT OUVAROFF."

Sir Moses, with a view of both conveying his gratitude to the Ministers for their very courteous communications and of making an additional effort to impress on their minds the object of his visit to Russia, addressed each of them again in a special letter. To Count Kisseleff he wrote (1848):—

"May it please your Excellency,—I have had the honour to receive, through the kindness of Baron Brunnov, your Excellency's esteemed favour

of the 5th November last, the contents of which were highly gratifying to me.

"I was delighted to learn that the reports (in which, by His Imperial Majesty's gracious permission, I was enabled to represent the condition of the Russian and Polish subjects of His Imperial Majesty professing the Jewish faith) had come under the personal notice of the Emperor, that on that occasion His Imperial Majesty was pleased to reiterate his anxious desire to promote the welfare of his Jewish subjects, and that by His Imperial Majesty's directions, these reports would be submitted to the consideration of the Committee specially appointed to investigate the state of the Jews in the vast Empire of His Imperial Majesty, so that the attention of the Committee might be called to the several details contained in such reports. These evidences of His Imperial Majesty's paternal solicitude have made a deep impression on my heart, and cannot fail to be gratefully appreciated by every friend of humanity.

"The sentiments which your Excellency has been pleased to express in the name of the Emperor, fully confirm the high opinion of His Majesty's exalted principles, entertained by myself in common with all who have had the good fortune to visit the numerous nations living under His Majesty's benignant sway.

"I notice with sincerest satisfaction that the honourable committee in question have at present under consideration a measure to facilitate the presence of my co-religionists, for commercial purposes, in the capitals of Russia, and also the allowance of the privilege to cultivate land in the vicinity of Christian settlements.

"These acts of His Majesty's high favour cannot fail to elevate the commercial standing of His Majesty's Jewish subjects, and by affording them still greater encouragement, to the maintenance of social intercourse with their fellow countrymen of other religious denominations, must necessarily lead to the improvement of all as citizens of one great Empire.

"I am confidently convinced that my brethren in Russia and Poland understand and appreciate the benevolent intentions of His Imperial Majesty; that they feel assured that the Emperor's sole object is to improve their condition, and that they are impressed with the conviction that their truest wisdom will be to acquiesce cheerfully in the measures designed for their welfare by their powerful and enlightened Sovereign, and to adopt with alacrity the course which, in his paternal care, His Majesty may direct.

"The gracious reception which His Imperial Majesty has already given to my reports, emboldens me to hope that the existing restrictions calculated to impede the well-being of my Russian brethren will be speedily removed. By this means I feel assured will not only their happiness and prosperity be promoted, but their character as good, useful, and most loyal subjects will be abundantly testified.

"I trust that the documents to which I have referred will satisfy the Committee that the Israelites of His Majesty's Empire are not of an idle disposition, but, on the contrary, most of them are anxious to cultivate land, and even pray for such occupation, and that under the fostering protection of His Imperial Majesty they will gladly apply themselves to industrial pursuits.

"On the whole, my heart is filled with hope that the honourable and distinguished Committee will take into consideration, the circumstances of extreme misery in which the great body of Israelites in His Majesty's Empire is placed, and that the Committee will kindly and speedily proceed to the arduous, but noble and sacred, task of carrying out the intentions of His Imperial Majesty to a most happy and glorious conclusion.

"In fine, I beg to express to your Excellency my sincerest acknowledgments for the kind and condescending manner in which your Excellency was

pleased to convey to me your very gratifying communication ; and with fervent prayers that your Excellency may soon find the happy opportunity of signifying to me some good tidings of the progress which may have been made in the further extension of His Imperial Majesty's favour to my brethren, I have the honour to remain, with the most profound respect, your Excellency's humble servant,

(Signed) "MOSES MONTEFIORE."

We now return to the diary of 1846, in the entries of which, from June 20th to the end of the year, we find a succession of pleasing evidences of the motives which prompted him and Lady Montefiore to undertake the journey to Russia.

In an interview which he had with Sir Robert Peel, the latter told him that he would be happy to do everything, either privately or publicly, to forward his benevolent objects ; that he would write to Count Nesselrode to say that he had seen the favourable impression made on the public mind by Sir Moses' report of the promises made to him ; and that, if His Excellency rightly valued its effect, those promises would in the result be confirmed by their strict fulfilment.

June 28th.—Sir Robert conveyed to Sir Moses, in a letter dated from Osborne, Isle of Wight, the gratifying news that Her Majesty had conferred on him the dignity of Baronet of the United Kingdom of Great Britain and Ireland.

"I have the satisfaction of acquainting you," he writes, "that the Queen has been graciously pleased to confer on you the dignity of a baronet. This mark of Royal favour is bestowed upon you in consideration of your high character and eminent position in the ranks of a loyal and estimable class of Her Majesty's subjects agreeing with you in religious profession, and in the hope that it may aid your truly benevolent efforts to improve the social condition of the Jews in other countries by temperate appeals to the justice and humanity of their rulers."

The honour thereby conferred on Sir Moses by Her Majesty was not only a cause of great happiness to himself, individually, but also a source of the highest gratification to all his brethren in the British Empire and on the continent, inasmuch as it undoubtedly manifested Her Majesty's solicitude for the welfare of all the Jews in other parts of the world.

A deputation from the elders of the Spanish and Portuguese Jews Synagogue, headed by their President, Mr Hananel de Castro, waited on Sir Moses to request, in the name of their

co-religionists, that he would sit for his portrait, to be placed in the Vestry-room, to which he consented.

Sir George Hamilton, whom he had requested, when at Berlin, to present a petition to the King of Prussia in favour of the Jews at Krakau, informs him (June 12th) that, when dining with his Majesty at Sans Souci, he had an opportunity of speaking to him on the subject which Sir Moses had entreated him to explain to His Majesty. "The King," he wrote, "was very gracious on the occasion;" and he sent to His Majesty the petition prepared by Sir Moses. The King regretted very much not to have seen him at Berlin, and wished Sir Moses could have remained there until his return.

The good offices rendered by Sir George in engaging His Majesty's favourable consideration on the subject became a cause of much happiness to Sir Moses.

July 11th.—He attended the Lord Mayor's grand entertainment given to His Highness Ibrahim Pasha. His Lordship introduced him to the latter before dinner, and proposed his health to the company, which was extremely well received.

Sir Moses concludes his diary for the year with expressions of deep gratitude to Heaven for all mercies bestowed on him and his affectionate consort.

END OF VOL. I



LADY MONTEFIORE.

עזריאל בן-נחמיה בן-נחמיה בן-נחמיה



בן-נחמיה בן-נחמיה בן-נחמיה בן-נחמיה

אשר ענין ל' ההרים באין יבוא עזרי
עזרי בועם ה'

ANCIENT COAT OF ARMS OF THE MONTEFIORE FAMILY,
explained on page 6.

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DIARIES OF SIR MOSES AND LADY MONTEFIORE.

CHAPTER I.

1847.

SIR MOSES PRESENTED TO THE QUEEN ON BEING MADE A BARONET—UKASE OF THE CZAR—THE AFFAIR OF DEIR-EL-KAMAR—SIR MOSES' INTERVIEWS WITH LOUIS-PHILIPPE, M. GUIZOT, AND LORD NORMANBY—SATISFACTORY MEASURES OF THE FRENCH GOVERNMENT.

THE Diary of the year 1847 continues to refer to gratifying events. Sir Moses orders medical supplies at the Apothecaries' Hall for his dispensary at Jerusalem, is presented to her Majesty on his being created a baronet, and on March 29th he receives a letter from the representatives of the Hebrew community in Kowno, conveying to him the gratifying intelligence that the Emperor of Russia had issued a Ukase, dated 10th December 1846, permitting the Jews to remain in that town free from molestation. But on May the 2nd I find an entry which must have occasioned him much pain, as it refers to an accusation brought against his brethren at Deir-el-Kámár. Fortunately he was in possession of all the papers relative to the subject, and could at once refute the charge in a letter to the *Times*, of which the following is a copy—

“SIR,—My attention has been directed to a paragraph which appeared in yesterday's *Times*, being an extract from the *Union Monarchique*, Paris paper, which extract purports to contain a narrative of the abduction and murder by the Jews of Deir-el-Kámár, near Beyrout, of a Christian child; that, after the lapse of three days, the corpse had been discovered in a field,

that the hands, feet, and side of the child had been pierced, and that it had also been bled in the neck. Happily, I am in possession of intelligence of the 5th and 6th of April from a correspondent at Beyrout, in whose veracity I have every reason to confide, and am thus enabled to furnish a correct statement of the circumstances.

"It appears that on the day preceding Palm Sunday several Christian boys joined some religious procession, agreeably to the custom of the place. In the dusk of the evening one of the children, about the age of four years, having strayed from the others, lost its way among the gardens and vineyards. On the following day, when it became known that the child was missing, the fanatic populace attributed its disappearance to the Jews; their Synagogue and houses were tumultuously searched, but, of course, without success; and subsequently the child was found in a vineyard, exhausted by cold, hunger, and fatigue, from the effects of which it soon afterwards expired. This, however, did not silence the clamour of the ignorant multitude, and eventually the affair was referred to the Governor-General. The accused persons had been placed in confinement, but on their brethren undertaking for their appearance in due course, the Governor gave instructions for their immediate liberation, and he has directed an investigation before the judicial tribunal.

"I am happy to say that Colonel Rose, Her Majesty's Consul-General at Beyrout, kindly interfered on the occasion, and that, thanks to his humane intervention and the good sense of the Governor of the district, my poor brethren were protected against the frantic violence of their accusers.

"I had hoped, Sir, that even in the East the absurd, yet cruel, calumnies urged against our faith had ceased to obtain credence; but where ignorance and superstition prevail to so great an extent, it is more a subject for sorrow than surprise to find the occasional resuscitation of the bigotry of a bygone age; but Sir, I cannot refrain from expressing my deep regret that this melancholy event should have been recorded so inaccurately and in so adverse a spirit by the journal in question.

"I am anxious to obviate its mischievous tendency by an authentic version of the circumstances, and I entertain no doubt, though fully conscious of the value of the space I seek to occupy, that you will kindly admit this letter into your columns, as you will thereby give at least an equal circulation to the true, as you have unfortunately given to the erroneous, statement; though I believe that even without contradiction few would attach any credence to the imputation thus unhappily revived.—I have the honour to be, Sir, your obedient humble servant,
"MOSES MONTEFIORE."

"GROSVENOR GATE, PARK LANE, May 2."

Returning to the Diary, we read that on 27th May he and Lady Montefiore had a gracious reception at the Queen's Drawing Room; and on the 28th, they received an invitation from the Lord Chamberlain by command of the Queen to Her Majesty's Ball on Friday, 11th of June, an honour, however, of which they were unable to avail themselves owing to its being Sabbath.

June 20th.—An accusation having been brought anew against the Jews in Damascus, Sir Moses and Lady Montefiore received numerous petitions from representatives of the Hebrew communities in Jerusalem, Beyrout, and Damascus, to intercede

on their behalf with the French Government, the Christians in Syria being generally considered under the protection of France.

They at once resolved to go to Paris, and obtain, if possible, from King Louis-Philippe, a declaration of his disbelief in the charges brought against the Jews.

In the present instance, it was Monsieur Baudin, "Le Gérant du Consulat de France" (as the French Minister in Paris described him), who, on the occasion of a child disappearing from Damascus (the child, however, was afterwards found at Baalbeck), called upon the Moslem Governor to have a search made in the houses of the Jews, reminding him, at the same time, of the accusations brought against the latter in the year 1840.

July 3rd.—Sir Moses walked to the Foreign Office, having an appointment for that day with Lord Palmerston. He acquainted the Minister with the contents of the letters he had received from the East respecting the late charges brought against the Jews, also with the translation of M. Baudin's letter to the Governor of Damascus. Sir Moses praised the conduct of the British Consuls on the unfortunate occasion, and spoke highly of Mr (now Sir Richard) Wood. His request to Lord Palmerston was that he would repeat to the Consuls the instructions he had formerly given them, to protect the Jews from lawless persecution, and also to give him a letter of introduction to Lord Normanby in Paris to assist him in procuring a private audience of King Louis-Philippe. His object was to obtain from His Majesty a declaration, similar to one made by Augustus III., King of Poland, in 1763, of his entire disbelief in the ignorant delusion about the Jews and the use of blood in the Passover cakes, and to induce him to give directions to his Consuls, not to countenance any charge of the kind. Sir Moses found Lord Palmerston fully aware of all that had passed, as the latter repeated to him the contents of Sir Moses' last letter from Damascus. The Governor had behaved extremely well to the Jews, and Lord Palmerston had sent him the thanks of the British Government.

Lord Palmerston kindly complied with both his requests, and said he would give him a letter from the Government to Lord Normanby, in order that it might remain on record in his office.

July 7th.—Before leaving for Paris, Sir Moses and Lady Montefiore accepted an invitation from Monsieur Zohrab, the Turkish Consul, to attend an entertainment on board a large and powerful new steamship built by White of Cowes for the Turkish Government. They met the Turkish Ambassador, Sir Stratford and Lady Canning, and many other distinguished persons there, who were all most kind and attentive to Sir Moses and Lady Montefiore.

On receipt of Lord Palmerston's letters of introduction, Sir Moses started for Paris, where he at once called on the Marquess of Normanby. His Lordship was extremely kind, and paid great attention to what Sir Moses had to say, but could only regret Sir Moses' inopportune arrival. The King was somewhat annoyed at the differences with England, and although Sir Moses might go direct and obtain an interview, still it might be difficult for Sir Moses to move the King—who was then an old man—sufficiently to induce him to get Monsieur Guizot to take the matter up. Lord Normanby was unwilling to incur the jealousy of Monsieur Guizot, but although the British Ambassador entertained little hope of Sir Moses' success, he said that he would reconsider the matter.

July 17th.—Sir Moses received a note from his Lordship, saying that he would be glad to see him to-day (Saturday), between one and two o'clock. "In spite of the burning sun," Sir Moses writes, "Dr Loewe and I walked there (the sanctity of the Sabbath preventing the use of a carriage). His Lordship said he had read over all my papers in respect to the declaration I wished the King to make; he believed it would be impossible to obtain it, and thought I must give up the idea.

"The memorial would therefore require curtailing and altering, and he would look at it if I brought it on Monday at about the same time. On that morning he should see the King of the Belgians at the Palace, and would consider how I might be introduced to the King of France; as I had been presented before, it was not requisite for his Lordship to present me himself."

Paris, July 20th.—The following entry is contained in the Diary:—

"Monsieur Guizot received me kindly, and by no means as a stranger. He attended to the recital of what had occurred

at Damascus, and said in reply that Monsieur Baudin was not a Consul ; but I said he represented the French Government, and the people believed he spoke their sentiments. Monsieur Guizot then said he would write a very strong letter himself to Monsieur Baudin,* and would speak with the King on the subject, and I should hear from him. I immediately went to Lord Normanby, and informed him of all that had passed ; he thanked me for calling, as he was just going into the country for a couple of days, and was happy he had been able to facilitate the accomplishment of my object."

August 5th.—Sir Moses went to the Foreign Office to see Monsieur Le Sage, the head of the department. The latter, having mislaid the papers, had to go over the whole business again, but eventually promised to write to Monsieur Baudin, who had exceeded his duty in expressing his own opinion as that of the French Government.

August 9th.—Monsieur Hude came to Sir Moses from Baron James de Rothschild, and brought him the following note, written by the King's own hand, to Monsieur Guizot :—

" DIMANCHE, 8 Août 1847.

" MON CHER MINISTRE,—Je recevrai Sir Moses Montefiore demain aux Tuileries pendant que vous serez occupé à faire la Clôture, c'est-a-dire à une heure précise. Veuillez donc l'en faire prévenir. Je n'ai pas d'autre moment à lui donner comme vous le savez.—Bon Soir. " L."

Sir Moses at once put on his uniform, and went to the Palace of the Tuileries a little before one o'clock. The King was in Council, and it was ten minutes before two when the Ministers left to go to the closing of the Chambers of Peers and Deputies. Two minutes after he was conducted through a splendid picture gallery and several large apartments into a room, in which the officer who was his conductor left him.

The King immediately entered, and said, " I am very happy to see you, Sir Moses ; you are come from England." Sir Moses then informed His Majesty of the object for which he had solicited the honour of an audience, in compliance with the wishes of his co-religionists in the East. He informed His Majesty of the unfortunate occurrence at Damascus, and

* Refer to Appendix for Monsieur Guizot's letter.

asked permission to read him a paper containing the particulars of his petition, to which the King graciously assented, asking if there was sufficient light, as the blinds were closed. The King paid great attention while Sir Moses read, and when he came to the part which mentions the Jews of France, His Majesty observed, *that he was happy to have been the first to have given them every civil right, and hoped soon to see the example followed in every country*; he fully concurred in the sentiments expressed in Sir Moses' statements. His Majesty very graciously took the paper, when Sir Moses had finished reading it, and said he would give it to Monsieur Guizot, who took as keen an interest in the matter as he did himself, and would attend to it. When Sir Moses mentioned the loss of the child at Deir-el-Kámár, he immediately said, "But it has been found, and there is an end of the matter." His Majesty could not have been more gracious, and Sir Moses was satisfied that the Government would give such directions to their officers in the East, as would prevent their again acting in so cruel a manner with regard to the Jews. On his taking leave, the King inquired if he intended leaving Paris, and said that he was going to-morrow to the Chateau d'Eu, where he would be happy to see Sir Moses at all times.

Sir Moses left the Audience Chamber by the wrong door, and after wandering through two or three rooms, endeavouring to find his way out, he met the King. He very good humouredly said, "You have lost your way; I will show you," and most kindly walked with him through two large rooms which brought them to the end of a long picture gallery, where there were many officers and servants. Here the King bade him farewell. Sir Moses felt the greatest confidence that the great object he had at heart had been blest with success.

Paris, August 10th.—He called at the Foreign Office to return Monsieur Guizot his thanks, and the latter repeated his assurance respecting the protection of the Jews in the East.

August 28th.—This morning Sir Moses received a letter from Monsieur Guizot as follows:

"PARIS, August 23, 1847.

"SIR,—The King has forwarded me a letter which you addressed to him on the 9th instant, on the subject of the prejudice unfortunately existing in the East against the Israelites, which has given rise to the accusation of their

shedding human blood for sacrifices. You express the desire that the agents of His Majesty in the East should be instructed not only to abstain from doing anything which might tend to strengthen this prejudice, but to use all means in their power to combat and destroy it.

“The Government of the King regards the imputation in question as false and calumnious, and its agents are, in general, too enlightened to think of abetting it in any way. The Government would deeply regret their doing such a thing, and would not hesitate to censure them severely for it. This is what the Government has done in the particular case to which you refer, regarding the disappearance, in April last, of a Christian child of Damascus, and also regarding the accusation which the agent of the French Consulate appears to have been emboldened to bring before the Pasha in this matter. No direct information having reached me on these subjects, I asked the King's Consul at Damascus for an explanation, and commanded him in the event of the facts which had been stated to you proving true, to express my severe disapprobation to the agent, who upon a simple rumour would have ventured such an accusation against a whole people.—Accept, Sir, the assurance of my highest esteem. (Signed) “GUIZOT.”

“Sir Moses Montefiore, &c.”

August 30th.—Sir Moses called on Viscount Palmerston, and communicated to him what had passed between His Majesty the King of the French, Monsieur Guizot, and himself. He gave his Lordship a copy of his Memorial to the King, and of Monsieur Guizot's letter to himself. Lord Palmerston expressed his happiness at receiving so favourable an account, and said he trusted his endeavours would have the desired result, and that the French authorities at Damascus had certainly encouraged the charge against the Jews.

In the same year we find Sir Moses Montefiore's name gazetted (September 24) as Deputy-Lieutenant of the County of Kent, an honour which he highly prized. Later on he laid the foundation stone of the Canterbury Synagogue, and addressed the assembly. On his return to London he presided at a meeting of the London Committee of Deputies of the British Jews, which had been convened by him for the purpose of considering the propriety of an address from that Board to Pope Pius the Ninth, to express their thanks to the Sovereign Pontiff for the benevolent solicitude he had manifested for the welfare of the Israelites under his dominion, and for the judicious measures he had adopted to improve their condition. It was resolved to prepare an address to be first forwarded to Lord Palmerston, and then with his consent to be presented by Baron Charles de Rothschild of Naples to the Pope, who, in due course acknowledged the receipt of the same, in a courteous letter addressed to the President by Cardinal Teretti.

8° *Diaries of Sir Moses and Lady Montefiore.*

December 18th.—He had the satisfaction of learning from the evening papers that Lord John Russell's motion for the removal of the civil and political disabilities affecting Her Majesty's Jewish subjects had been carried on the previous night, the numbers being 250 "Ayes," and 186 "Noes,"—majority, 64.

This pleasing event was followed by another: the reception of a letter from the elders of the Hebrew community of Damascus, in which they expressed their gratitude to him for his exertions on their behalf with the French Government.

CHAPTER II.

1848.

THE POLISH AND RUSSIAN JEWS AND THE QUESTION OF AGRICULTURE—THE JEWISH DISABILITIES IN PARLIAMENT AGAIN—THE CHARTIST RIOTS—SIR MOSES AND LADY MONTEFIORE DEPART FOR THE HOLY LAND—ABSURD CHARGE BROUGHT AGAINST THEM—THEIR RETURN TO ENGLAND.

IN the early part of the year 1848 Sir Moses was occupied with the question of agriculture in Poland and Russia, and had several interviews with Barón Brunnow on the subject. A plan, drawn up by Mr Posener of Warsaw, in connection with the tenancy, treatment, and improvement of farms, fields, and estates generally in the dominions of the Czar, was submitted by Sir Moses to the Ambassador, who fully approved of it.

At home his interest was centered in the Bill for the removal of Jewish disabilities, which was read a second time on the night of the 11th February, and passed by a majority of 73, there having been 277 for and 204 against it. Sir Robert Peel, in his memorable speech on this occasion, spoke in most flattering terms of Sir Moses.

Lady Montefiore's interest in politics was also much sustained by her regular interchange of visits with Mrs Disraeli, who was a near neighbour.

April 9th.—In consequence of the threatening Chartist riots, much alarm was felt at the meeting of the rioters which was convened for the morrow, and it was found necessary to take measures for the protection of the Bank of England, the parapet of which was lined and covered with sand-bags, to form a breast-work.

April 10th.—Sir Moses was at Mount Street at half-past eight this morning. Mr Graham, a magistrate, was in attendance, and remained with him till three, swearing in about 450

special constables. "It has been," he says, "a day of much anxiety for the public peace, but, thank God! the Chartists' meeting has proved a complete failure." At three o'clock he went to the Alliance and the Irish Bank, where all the clerks had been sworn in; some were to remain till late in the evening. Sir Moses returned afterwards to Mount Street, where he remained till five.

May 11th.—Sir Moses and Lady Montefiore attended the first Drawing-Room of the season.

May 25th.—Sir Moses proceeded to the House of Lords. "Sir Augustus Clifford," he writes, "was so good as to procure for me a place at the Bar, and at six o'clock a place near the Throne. The debate for the removal of Jewish disabilities lasted till half-past one. It was a painful excitement. The majority against us was thirty-five, much greater than was expected."

The Duke of Cambridge, on that occasion, although one of the opponents of the Bill from conscientious motives, made a speech in which he expressed himself favourably towards the character of the Jews in general, and more especially towards that of Sir Moses.

His Royal Highness the Duke of Sussex, however, also from conscientious motives, supported the Bill. The course taken by the latter prince, it may be observed, has been amply justified by the experience of the last forty years. In this country, as well as in all others where Jews have been admitted into the legislature, their presence has unquestionably had no unfavourable effect on the administration of the law.

On the 7th of July Sir Moses and Lady Montefiore made a little excursion to Scotland, and on their return to town attended a soirée at the Marquis of Salisbury's. Whilst they were passing the evening here, visitors of a different description had availed themselves of the temporary absence of Sir Moses and Lady Montefiore to effect an entrance into the drawing-room at Park Lane, whence the thieves succeeded in abstracting every article of gold and silver, as well as the Hamburg medal and many other valuable testimonials and mementoes.

In November they took an active part on a Committee which had been formed in Ramsgate, for providing relief for one hundred and sixty emigrants who had been saved from the ship *Burgundy*, and in December they provided one hundred of

the London poor with blankets, again sent medical supplies from Apothecaries' Hall to their dispensary in Jerusalem, and visited the London Hospital and several other charitable institutions.

The reader will probably remember that in the year 1840, when Sir Moses appealed to Cardinal Riverola, head of the Capuchins in Rome, for the removal of the libellous and malicious epitaph in the Church of the Capuchins at Damascus, respecting the supposed murder of Padre Tomaso, His Eminence promised him his aid; but the events of Deir-el-Kámár and Damascus having given undoubted evidence of the spirit of hatred and persecution which still filled the hearts of the people, Sir Moses entertained serious doubts as to the fulfilment of that promise, and resolved to go there himself to ascertain the actual state of affairs.

The French Government having so forcibly expressed their disbelief in the accusations brought against the Jews, and having so severely censured the Agent of the French Consulate in Damascus, he thought, in the event of the epitaph in question being still in existence, he might now be able, with the assistance of the French Government and the Cardinal, to get it removed.

Independently of his own feelings on the matter, he was desirous of complying with the urgent prayer of the representatives of the Hebrew community at Damascus, who addressed several letters to him on that subject. "We have reason," they wrote, "to be greatly distressed on account of this epitaph, as by it the feelings of hatred and revenge entertained by Christians towards Jews may be perpetuated through coming generations. Whosoever sees the inscription is filled with hatred and indignation against Israel."

Many important meetings which he, as President of the Board of Deputies of the Congregation of British Jews, had to attend, and various engagements of communal interest, prevented Sir Moses and Lady Montefiore leaving England before May the 16th.

This delay, however, was productive of considerable pleasure to them, inasmuch as they were thereby enabled to receive the congratulations of their friends on the result of the debate in the House of Commons respecting the second reading of the

Oaths Bill (May 7). The numbers were—For, 278; against, 185; majority, 93.

Accompanied by Colonel Gawler, a gentleman who took a great interest in the colonisation of the Holy Land, and had published several valuable papers on the subject, and by the Rev. Emanuel Myers, they left Dover for Calais, reaching Marseilles on the 24th of May and Alexandria on the 5th of June.

There Sir Moses sent the Admiral's letter to Captain John Foote of the *Rosamond*, who invited him on board his ship the next day to meet Said Pasha. His Highness received Sir Moses very kindly, and expressed pleasure on meeting him again.

They left Alexandria on June 14th on board the steamer *Le Caire*, arriving at Beyrout on the 16th, where they entered the Lazaretto for twelve days.

Sir Moses presented Lord Palmerston's letter to Mr Niven Moore, Her Britannic Majesty's Consul General, who assured him of his readiness to assist him in the object of his journey to Damascus. Deputations arrived from all parts of the Holy Land, and especially from Damascus, offering their greetings of welcome and their services, but it was found desirable, in order to avoid any unnecessary excitement, to request the representatives of the deputations to return to their respective towns and await the arrival of Sir Moses there.

Dr Frankel, the doctor in charge of Sir Moses' dispensary at Jerusalem, was sent for to accompany the party to Damascus, and letters were written to the four Holy Cities, viz., Jerusalem, Hebron, Tiberias, and Safed, apprising the communities of the arrival of the travellers.

They passed twelve days in quarantine, not altogether without anxiety on account of Lady Montefiore, who was confined to her apartments for several days by illness. The heat of the weather was very oppressive, and the presence of the graves of some unfortunate travellers who died whilst in quarantine, affected their spirits very much, and conjured up gloomy reflections.

One morning a very large black snake was killed close to the door of their house. It measured six feet ten inches in length, and its bite would have been fatal. They were told

that great numbers of them might sometimes be seen in the grounds of the Lazaretto.

Happily the number of letters which required their attention, and the frequent calls from their friends, did not allow them to remain long in this desponding state.

June 19th.—Colonel Moore communicated to them some news which afforded them much pleasure. The Emperor of Russia had conceded to all his subjects in the Holy Land, whose passports had expired, the right of placing themselves under British protection, which, in fact, was allowing them to become British subjects. The British Government had approved of the measure, and at this moment, the Consul said, the Russians and Poles in Syria might, if they chose, be British subjects.

June 27th.—They left the Lazaretto, proceeding to Damascus, where they arrived on July 3rd, taking up their quarters in the house of Isaac Haim Farhhi.

Her Majesty's Consul, Mr (now Sir) Richard Wood, was foremost in his attention to them. The members of the Hebrew community were rejoiced beyond description on seeing those who had made so many sacrifices for them; but, while these manifested their great happiness, there were others, still under the influence of the ancient prejudice against the Hebrews, who could not suppress their chagrin at the presence of Sir Moses and Lady Montefiore in Damascus.

Sir Moses being desirous of ascertaining for himself whether the objectional inscription was still in existence, repaired to the Church of the Capuchins, where, to his great sorrow, he saw the stone, bearing the inscription in Italian and Arabic. He immediately had it copied in the presence of Fratre Giovannida Termini Pref^o dei Mis F. Cappucciai, and Fr. Domenico de Sewazzo Mis F. Apos^{co} Capp^{no}, and determined to return, with as little delay as possible, to England, in order to appeal to the English Government, and, through them, to the French and Turkish Governments, for the removal of the tablet.

History affords many examples of fanaticism, but never has there been one more scurrilous and malicious than this. It has been repeated from father to son, and has insensibly become an accepted tradition. Every possible endeavour, Sir Moses

thought, should be used to prevent history being tarnished by this new proof of falsehood and defamation.

Great was the anger of the people when they heard of his having been in the church and procured a copy of the epitaph. It was reported that the French authorities intended to celebrate a grand mass in commemoration of the death of Padre Tomaso, which they would attend in uniform and in their official character.

Sir Moses had frequent interviews with the principal Jewish inhabitants, and arranged with them to have some new Jewish girls' schools.

Sunday, July 7th.—They left Damascus and directed their course to Safed, where they arrived on the 15th inst. Here they encamped in tents till the 18th, then proceeded to Tiberias, where they accepted the hospitality of Mr Abulafia. On Friday they set out for Nazareth, remaining there over Sabbath and Sunday. Here a most serious incident happened, for, in the middle of the night of Saturday, they heard a terrible yelling and shouting near their tent; a woman was howling dreadfully at the loss of her child, which she said the Jews had murdered for religious purposes. Fortunately the child was soon found, and the Governor took immediate steps to punish severely the persons who had attempted to bring against Sir Moses and Lady Montefiore an accusation like that brought against the innocent Jews of Damascus. They left Nablous and went to Jerusalem, where they arrived on the 26th, remaining there for a week.

They paid a visit to Hebron for three days, returning again to Jerusalem, and from there directed their course to Jaffa, and embarked on board the *Grand Turk* for Beyrout, where they arrived on Friday, August 10th, taking apartments at the Hotel de Bellevue, to wait for the arrival of the steamer *Le Caire*.

During their sojourn in Beyrout, among the numerous visitors who called on them was Colonel Churchill, who was dressed as an Arab chief; he purposed making a tour in the mountains, and then publishing an account of his travels. Mr Moore, the English Consul, paid them long visits, and assured them that the Jews should receive every protection. Sir Moses spoke to him of the dread which the Jews of Tiberias had of increased taxation, and also of the missionaries at Jerusalem.

August 14th.—Signor Finzi, the British Consular Agent at Acre, who had made the journey expressly to see him and Lady Montefiore, paid them a visit. He was a very good and charitable, but not a wealthy man, whom they had seen ten years previously, when they visited the Holy Land the second time. He received no salary from the English Government for the reason, one may suppose, that there are too many in Syria who would be glad to serve in that capacity, even if they had to pay the Government for it, on account of the honour which the office confers upon them. Sir Moses, in appreciation of his services, requested his acceptance of a valuable uniform with gold embroidery and large gold buttons. The reader will perhaps smile at the choice of this present, but those who know the East, and the importance a military dress there imparts to the wearer, will understand the motive Sir Moses had in enabling a good man without means, who was a co-religionist and an English official, to appear on grand occasions as well dressed as other Consuls.

The weather being very hot and oppressive, Sir Moses thought it would strengthen him to take a little trip on the water, and invited Signor Finzi to accompany him in a small boat with four men and Ibrahim the cook, to the mouth of the Nahr-el-Kelb, a distance of seven miles by sea, and nine or ten miles by land. Colonel M. Gawler had gone there in the morning to copy the Assyrian inscription.

Though the boat was small and there was a heavy swell, the voyage was pleasant enough until they endeavoured to enter the river, when by some mistake they took the wrong channel, and the boat grounded in the surf, and the waves threatened to overwhelm it. All the men jumped into the water, and two of them seized Sir Moses and carried him on to dry ground. He was greatly alarmed, but with the assistance of Signor Finzi happily escaped with the fright and the wetting.

The Colonel soon joined them, and then proceeded to view the inscriptions, of which however he could only make out that the figure was dedicated to the Emperor Antonius. I myself had visited this spot ten years previously, and made a rough sketch of the tablet and figure at the time. The "Nahr-el-Kelb" is known to the student of ancient history by the name of Lycus, the "river of the wolf or dog," whose bark could be

heard as far as Cyprus. It is of great interest to the archæologist. The view of the river when coming from Beyrout is very beautiful. A bridge of three arches is built across it, and there are three high and imposing rocks in the immediate vicinity; to the left of the bridge several waterfalls are visible between the foliage of the trees, and the scenery is altogether very grand. After crossing at the ford called Nahr Antelias, the traveller comes to Ras Nahr-el-Kelb; here the guides generally direct the attention of the traveller to the top of the promontory, where they allege a colossal figure of a dog used in former ages to stand on a kind of pedestal hewn out of the rock. During a tempest the figure was hurled into the sea, and a piece of rock is shown under the water, bearing a resemblance to a dog, and which, they say, is part of the very figure once standing on the top of the rock.

Sir Moses enjoyed the little excursion, and returned to Beyrout in good spirits.

August 16th.—After entrusting Signor Finzi with his offering for the poor at Haifa and Acre, and forwarding £537 to Jerusalem on behalf of the Hebrew community of Warsaw, Sir Moses bade farewell to his friends and left for Alexandria, Malta, and Marseilles, where they kept quarantine. Sir Moses was suffering from indisposition, caused by the great heat of the weather, and was made very uncomfortable by hearing that every one who could was preparing to leave Marseilles on account of the cholera, which was raging fearfully in the town. His anxiety was relieved by Clot Bey, first physician to Mohammad Ali Pasha, who assured Sir Moses that he was quite free from fever, and would soon be better. Clot Bey was most kind, coming to see Sir Moses as often as possible until his recovery, and when they left the Lazaretto, he presented Lady Montefiore with some Egyptian antiquities, with which she was greatly pleased. Clot Bey promised to pay them a visit in Ramsgate, where the Egyptian souvenir he gave to Lady Moses is still preserved in her cabinet at the Judith College, among other antique treasures. During the short stay of Sir Moses at Marseilles he made it a point of visiting the gasworks of the company of which he was a director, and so acquainting himself fully with the working of the establishment. At the hour for divine service he went to the house of prayer to return thanks to

God for his safe return from the East ; and last, though not least, he felt it his duty to pay a visit to an old invalid aunt, Miss Lydia Montefiore, whom he did not know, and who did not remember him. Although very aged and in bad health, she was in good spirits. She chatted with Sir Moses for a long time, and showed him a portrait of his grandmother, Esther Hannah Montefiore, taken when she was a young woman. Miss Montefiore assured Sir Moses that she had always endeavoured to follow the example of her parents, and would live and die a Jewess. She sent her blessing and good wishes to Lady Montefiore, who sent her a handsome souvenir in return.

The travellers soon left Marseilles, and arrived in Paris on the 11th September. Sir Moses called on the Ambassador, Lord Normanby, on the President of the Consistoire, the Chief Rabbi, the different members of the Rothschild family, and some of his own near relatives who happened to be in Paris. They all took a great interest in the exertions of Sir Moses and Lady Montefiore for the benefit of their co-religionists, and Sir Moses was glad of an opportunity to tell them of the result, and to enlist their sympathy still more for the good cause.

After a short stay in Paris, they continued their journey to England, and soon arrived in Folkestone, where they found Mrs Gawler, who had come to meet her husband. Sir Moses and Lady Montefiore here bade adieu to the Colonel and Mrs Gawler, as they were anxious to go to Ramsgate as quickly as possible. Immediately after their arrival there they attended divine service in their own Synagogue, to thank God for their safe return home.

CHAPTER III

1849-1852.

PREPARATIONS FOR THE GREAT EXHIBITION—FRESH MEASURES AGAINST THE RUSSIAN JEWS—COMPLAINTS FROM ROME—NEWS FROM DAMASCUS—BARON LIONEL DE ROTHSCHILD TAKES THE OATH ON THE OLD TESTAMENT—SIR MOSES INTERVIEWS LOUIS NAPOLEON AT THE ELYSEE—THE EXHIBITION.

FROM the 16th of September to the 16th of October Sir Moses spent his time partly in Ramsgate and partly in London, pursuing his usual occupations. He continued to attend the meetings of various financial companies and associations of communal and educational interest. He also devoted much time to political matters, expressing his opinions lucidly to his friends, although to strangers he would usually protest that he was no politician. As a rule he would either read or have read to him most of the political leaders in the daily papers. At this period he received a copy of the pamphlet written by his nephew, Mr Arthur Cohen, Q.C., and entitled "A few Arguments in favour of the Jews Bill." Sir Moses spoke very highly of the ability displayed by Mr Cohen in this pamphlet, as well as in a letter he had received from him at the same time on the subject of religion.

During this month they undertook two journeys to Frankfort-on-the-Maine, one for the purpose of consulting with his friends there on the subject of the Damascus inscription, and the other in compliance with an invitation from Baroness Charlotte and Baron Anselm de Rothschild to the wedding of their daughter with Baron Willie de Rothschild.

On his return to London, one of his first acts in the cause of education was the gift of a hundred guineas to the "Merchant Taylors" for a medal to the best Hebrew scholar, and in grateful remembrance of past services he was able to offer Mr Richard

Wood, Her Britannic Majesty's Consul at Damascus, a cadetship at Addiscombe for his nephew, whilst his remittances to charitable institutions, and the forwarding of medical supplies to Dr Frankel, in Jerusalem, for the dispensary, showed that he was ever mindful of the requirements of the needy.

We now come to the year 1850, the first two months of which Sir Moses devoted to making selections from papers he had received during his stay in Damascus, relative to the removal of the infamous inscription in the Capuchin Church, and when he had completed the work, he called on Lord Palmerston to request his assistance in the matter.

On that occasion he also conveyed to his Lordship the sincere gratitude of the Russian and Polish Jews in the Holy Land for having been received under the protection of the English Government, the Czar having granted the necessary permission. Lord Palmerston promised to write to Lord Normanby on the subject as soon as Sir Moses had furnished him with further particulars, and, as a matter of fact, had already informed one of the consuls, who had interfered with the religious observances of the Jews, that such conduct was against the wishes of the English Government.

In March he was present at a grand dinner given by the Lord Mayor to the Mayors of the several towns and other cities in connection with the Grand Exhibition of the Industries of all Nations. Prince Albert was in the chair; there were three hundred persons present, and the Prince made a good speech. Sir Moses contributed £100 towards the object in view.

In the same month he attended a meeting of the Elders, to inform them of an invitation he had received from the Great Synagogue in reference to the establishment of a West-End branch, towards which, under certain conditions, he and Lady Montefiore offered to contribute £500.

A few days later he was present at the Mogador Committee, when it was agreed to send 500 dollars for the relief of the poor.

At the end of the month of May he was much disturbed by the issue of a Ukase against the Jews of Moldavia and Wallachia, ordering all those who had hitherto dwelt in the villages to quit the same without delay and remove to the towns.

An appeal, signed by a great number of Moldavian and Wallachian Jews, had been forwarded to him, in which they said

that, apart from the considerations that they had committed no wrong justifying so severe a decree as that of their expulsion from the villages, many thousands of their brethren would be cut off from the possibility of earning a livelihood, and would thus become reduced to penury. Their religion, they said, would be looked upon with derision and scorn; and all the accusations and calumnies which their enemies had ever raised against them in justification of this harsh measure were fictions and fabrications of their own. "We implore you," they wrote, "give ear to the supplication of your brethren, and intercede in our behalf, that the decree in question may not be put in execution."

About the same time distressing accounts reached him from the Jews at Rome. The supplicants said: "We are now more oppressed than ever; no Christian is allowed to be in a Jew's house, either as servant or companion. The Pope will receive neither an address nor a deputation from the Jews."

This was the same Sovereign Pontiff to whom an address of deep gratitude had been presented for his kind and humane treatment of the Jews.

"Wait on the Lord, and keep His way," said Sir Moses, in the words of the Royal Psalmist; "better days will yet come."

In June Sir Moses dined at the Merchant Taylors' Hall, where he met Sir Robert Peel, Lord Hardinge, Lord Salisbury, the Bishop of Oxford, and Mr Gladstone. In reply to inquiries made by some of these gentlemen, he took the opportunity of communicating the information he had received from Moldavia and Rome.

Lady Montefiore states in her Diary that she fulfilled this month the promise she made to the Duchess of Leinster, in presenting Her Grace with two plants of the cedars of Lebanon, which she had brought from the spot.

In July the labours of Sir Moses in connection with the Exhibition commenced, and he presided over a large meeting of the City Committee at the Mansion House for carrying into effect the scheme of the "Great Exhibition of the Industries of all Nations in the year 1851."

News arrived from Damascus, this time of a very gratifying character, and Sir Moses lost no time in communicating the same to the morning papers. It appeared that Osman Bey had,

by order of the Sultan, remodelled the Council at Damascus, which, up to that moment, had consisted exclusively of Moslems to the number of twelve, and had formed a new Divan of Moslem, Catholic, Greek, and Jewish members.

He invited the Chief Rabbi to summon a meeting of the leading members of his community, and to elect a person of integrity and talent as a representative to attend the Council, and the choice fell on Solomon Farhhi, one of the sufferers in the lamentable affair of 1840.

During the same month he had the opportunity of witnessing in England another step towards the emancipation of the Jews. "Baron Lionel and Baron Anthony de Rothschild," says an entry in the diary of July 26th, "and others, came into the Lobby of the House of Commons. Baron Lionel went with J. Abel Smith to the Voting Office. At two the Speaker went into the House to prayers; in a few minutes afterwards we were admitted under the Gallery, Mr Smith having put our names down. Baron Lionel de Rothschild, introduced by Mr John Abel Smith and Mr Page Wood, appeared at the Table of the House, and requested to take the oath on the Old Testament; he was very much cheered, but was desired to withdraw, when Sir Harry Inglis moved a resolution to refuse his request. A long and most interesting debate then followed, and at nearly four the question was adjourned till Monday, at twelve o'clock. Mr Bernal Osborne, Mr Page Wood, Mr Joseph Hume, and several others spoke in our favour, and many against, but none with any bitterness."

July 29th.—"Baron Lionel was permitted to take the oaths on the Old Testament by a majority of 54, the numbers being 113 for, and 59 against."

This gratifying event was now the general topic of conversation among members of the House, and the Jews were delighted at the result.

November 7th.—Sir Moses again attended a meeting of the Committee of the Great Exhibition at the Mansion House, was called to the chair, and received a vote of thanks.

Subsequently he went to the Guildhall to take the oath of qualification for the City Lieutenancy, the Lord Mayor having remained for the purpose, and he then proceeded to Ramsgate.

On December 16th he had an interview with Lord Palmer-

ston, who gave him the promised letter to Lord Normanby, the English Ambassador at Paris; and on the 24th of December Sir Moses and Lady Montefiore proceeded to the French capital, with the object of obtaining an audience of the President of the Republic to solicit the removal of the inscription in the Church of the Capuchins at Damascus.

On his arrival at Paris he was well received by Lord Normanby, who thought that the inscription might be replaced by another, Sir Moses observing that this would quite satisfy the Jews there. General Lafitte, who was then Minister of Foreign Affairs, also granted Sir Moses an interview, and advised him to wait a few weeks, as he was expecting a report from the French Consul-General at Damascus on that very subject. Meanwhile, through the good offices of Lord Normanby, Sir Moses obtained the coveted private audience with Louis Napoleon at the Elysée, and gives the following description of it in his diary:—

"He received me most graciously, said that Lord Normanby had apprised him of my wishes, and that he was glad to see me; asked me to be seated, and sat down himself. I requested his permission to read him my address. He listened to it with the utmost attention, and several times intimated his approval of the sentiments. When I had concluded he said, 'I am sensibly affected by your address; I will give immediate instructions, and write very strongly. I am very happy in having it in my power to serve the cause of truth.'"

The words of the then powerful President of the French Republic could certainly not have been more satisfactory, and Sir Moses had every reason to be pleased with the result of his audience.

Before leaving Paris he had an opportunity of seeing Monsieur E. de Valbesen, the French Consul, who had just arrived from Damascus. That gentleman, however, did not give Sir Moses the information which he had so much at heart, and which would have interested him most.

Sir Moses and Lady Montefiore now returned to Ramsgate for a few days' rest, and then proceeded to London, where Sir Moses, who had been appointed Chairman of the Fine Arts Section of the Great Exhibition, had many committee meetings to attend.

On January 20th they paid their first visit to the Exhibition, which was not nearly completed. In his zeal for the promotion

of the welfare of the Holy City, and with the object of drawing the attention of the public to the superior talents of his co-religionists in Palestine, Sir Moses exhibited two beautiful vases executed by Mordechai Schnitzer of Jerusalem, and consented to the request of Messrs Mortimer & Hunt of New Bond Street to allow the silver testimonial (produced by them from a design of Sir George Hayter) presented to him and Lady Montefiore on their return from Damascus to be also shown.

At this time a Committee was appointed by Parliament to investigate the subject of divorce. Sir Moses, ever watchful, called on the Chairman, Dr Lushington, and requested him to afford the Chief Rabbi an opportunity of expressing an opinion on the subject, in the event of the interests of the Jews being in any way affected by the measure to be brought before Parliament. This Dr Lushington promised to do, adding that if any Bill were introduced he should recommend that the Jews be exempted therefrom. Sir Moses referred to Lord Lyndhurst's Act, but Dr Lushington gave it as his opinion that the Jews were not affected by it; upon which Sir Moses observed that the Registrar-General thought differently, and would not grant a certificate.

March 4th.—A cry for help reached his ears from Suram in Georgia, a province of the Caucasus, the Hebrew community in that place having unfortunately been exposed to great suffering in consequence of an unfounded accusation brought against them. They now appealed to him to intercede in their behalf with the Russian Government. He lost no time in going to Baron Brunnow, who suggested that Sir Moses should write a letter to Prince Woronzow, the Governor-General of Georgia, and undertook to forward the same through Lady Pembroke. Sir Moses accordingly prepared an address to the Prince, which he submitted to the Count for his approval. The latter read it, and promised that he would himself write in support of the good cause. A few months later Sir Moses received a reply from Prince Woronzow (dated Tiflis, May 14), conveying to him the assurance that his request had been complied with, that the persecutions had ceased, and that the Jews had nothing more to complain of.

May 1st.—Sir Moses and Lady Montefiore went to the opening of the Exhibition. The building was already very full on their arrival, but Lady Montefiore secured a good seat. The

Queen and the Prince entered at twelve. The procession was a splendid one, and the Palace presented a magnificent scene. The ceremony passed off extremely well, without the slightest hitch, to the great delight of the spectators. Sir Moses' attention was drawn to the Russian Division of the Exhibition, where an apparatus was exhibited for ascertaining the value of gold and silver coins and other metals without the use of fire or chemical analysis, also to a calculating machine for simple and compound addition, subtraction, multiplication, division, and extraction of square and cubic roots, both invented by Israel Abraham Staffel of Warsaw. Being most anxious to befriend so clever a young man, he at once invited him to his house, and after impressing upon him the necessity of raising and maintaining the standard of education in Russia and Poland among his co-religionists, made him a handsome present.

During his visit to the Exhibition, representations were made to him regarding the desirability of exempting his co-religionists from signing their names on Saturday when entering the building, writing being prohibited on the Sabbath, and he at once applied to Captain Elderton, who promised to entertain the request.

The same day he went to the House of Commons, where he had the satisfaction of hearing the Emancipation Bill read a second time and passed by a majority, though only a very small one, there being 202 for the Bill and 176 against it.

In June he gives evidence of his generosity by presenting two of his young friends, on being taken into partnership by the head of a business firm, with a sum of £500, accompanied by his best wishes for their prosperity.

In appreciation of the services which Sir Robert Peel had rendered to the country, Sir Moses took a great interest in a proposal for the erection of a statue to him, and gave his vote in favour of the model by Mr Henry Weekes.

Fully justified in his hopes of continued progress in political matters affecting the Jews in England, he now again turned his attention to the Holy Land, and to a scheme which had been occupying his mind some considerable time.

It had long been his ardent desire to establish a hospital in Jerusalem, and as the maintenance of such an institution necessitated considerable capital, he entered into correspondence with his friends on the subject, spent several hundred pounds in

having proper plans drawn up by English and foreign architects, and consulted medical authorities in the large hospitals respecting various modern improvements which had been introduced. Count Pizzamano, the Austrian Consul at Jerusalem, also took a lively interest in the scheme, and promised to assist Sir Moses to his utmost.

During July and September he and Lady Montefiore visited Plymouth, Exeter, and Yarmouth, and on October the 15th we find them again in London at the closing of the Exhibition. "We were there," says Sir Moses, "at half-past nine; secured capital seats. The ceremony commenced at twelve, and was concluded before one. Prince Albert, the Bishop of London, and Lord Canning were the only persons who spoke; there was a large orchestra, and many singers; the building was very full."

On November the 11th he records in his Diary the loss he sustained by the death of an old and esteemed friend, Matthias Attwood, who was one of the original founders of the Imperial Continental Gas Association. He was often the subject of Sir Moses' conversation in connection with financial operations; and his portrait, to which he used to call the attention of his visitors, was conspicuously placed near the entrance to the Gothic library at East Cliff. In the course of the same day Mr Gladstone introduced to him Lieutenant Pym, who was going in search of Sir John Franklin, and Sir Moses made him a present of some beautiful furs.

During the year 1852 he devoted much time to important meetings in his own community, and on the 3rd of May accompanied the Chief Rabbi to Manchester for similar communal purposes.

A few days later, Dr Thompson of Beyrout came to inform him that he was on his way to Constantinople to obtain a firman for a railway route by the Euphrates Valley to India, and that he then proposed forming a company for the purpose under Colonel Chesney. Sir Moses understanding that an easy road would then be made from Aleppo to Damascus, thence to Safed and other places in the Holy Land, felt much interested in the scheme, and promised to communicate with his friends on the subject.

May 17th.—He gave a large dinner party in honour of the Lord Mayor, and in the course of the evening took the opportunity of conversing with several gentlemen present on the subject of Colonel Chesney's proposed railway scheme.

CHAPTER IV.

1852.

VISIT OF THE HEREDITARY PRINCE OF EGYPT—BARON LIONEL DE ROTHSCHILD RETURNED FOR THE CITY—THE NORTH AMERICAN RELIEF SOCIETY—SIR MOSES ON THE DISTRESS IN PALESTINE—SERIOUS ILLNESS.

"ON June 21," Sir Moses writes, "at six o'clock in the morning I received a telegraphic note, informing me of the arrival of his Highness Mohammed Said Pasha, Prince héritaire d'Egypte," who very shortly afterwards became Khedive.

"I went," Sir Moses writes in his Diary, "to the railway station, and at ten minutes to eight his Highness arrived. He immediately got into our carriage, and, as we were driving off, the Turkish Ambassador came to receive him and followed us to Park Lane. The Pasha was attended by Mr Zohrab, Mr Galloway, two physicians—Dr Gaëtani Bey and Dr G. A. Haage, Zoulfikar Effendi, Ali Capitan, his Secretary, and four Mamelukes, his servants. They all came to Park Lane. The Pasha took a pipe and coffee, and then all, together with the Ambassador, went down to breakfast. At twelve His Highness, myself, Mr Zohrab, and Mr Galloway went to Greenwich. The physicians and secretaries followed in our carriage. We went on board His Majesty's yacht, the *Hâsseid Hâir* or *Good Omen*, Captain Longridge, a screw steamer magnificently fitted up. In about two hours we got under way, and ran down to near Gravesend at the rate of twelve miles an hour. On our way back there was an elegant dinner served on board, and on coming to anchor at Greenwich I went on shore with Mr Galloway, the Pasha and his suite remaining on board.

"June 22nd.—We went in our carriage to Greenwich, met there Mr Galloway and Gaëtani Bey, and went on board His Highness's yacht. After paying our respects to him, he and all

the party went on shore. He chose the large carriage. I and Mr Galloway and Gaëtani Bey accompanied him to the Royal Observatory. Professor Airy very kindly showed His Highness and all the party his astronomical instruments and explained their use. We then rode to Park Lane, where my dear wife had prepared a splendid entertainment for His Highness and party; there were ten at table. In the evening the Pasha had many visitors, including the Turkish Ambassador.

"June 23rd.—The Turkish Ambassador called on the Pasha at about twelve; they went to Lord Malmesbury, who introduced him to the Queen and Prince Albert at Buckingham Palace. The Government sent Captain E. Stopford Claremont, of the Royal Canadian Rifles, to attend on His Highness during his stay in England. The Turkish Ambassador called at eleven for the Pasha. They went with Captain Claremont to Mrs Disraeli's grand reception, with which the Pasha was much pleased.

"June 24th.—The Pasha received an invitation from our beloved Sovereign to dinner at the Palace to-morrow, also from the Duke of Northumberland to dinner on Saturday, and for Friday, 2nd of July, from Lord Hardinge. The Prince went to Vauxhall soon after ten o'clock.

"June 25th.—At half-past eight I was in the park with the Pasha to see the Guards drill; they were reviewed by Prince Albert and the Duke of Cambridge, who both rode up and spoke to him. At eleven Captain Claremont and myself, with the Pasha, went to Wormwood Scrubbs to see a review of three cavalry regiments by the Duke of Cambridge, and returned at one o'clock to Park Lane. The Pasha went in the evening to dine with Her Majesty.

"June 26th.—The Pasha went this morning to Woolwich with Captain Claremont. All the foreign Ministers left cards for His Highness to-day, also the Duke of Cambridge, Lord Derby, Lord Palmerston, &c. I called on Baron Brunnow; he spoke much about the Pasha. The Pasha dined with the Duke of Northumberland, and gave his arm to the Princess Mary of Cambridge. He returned soon after, much pleased with his day's amusement. He smoked a pipe, gave me one, and remained chatting with us for some time. He was received at Woolwich with all the honours usually paid to a prince on the

blood. The Pasha assured us that our dinners were better than any he had eaten elsewhere. He has ordered the yacht to sail to-morrow, but we do not go with him to Ramsgate, as he must pass the morning with the Duc de Montpensier.

"*June 27th.*—The Pasha went to Richmond to breakfast with the Duc de Montpensier. They afterwards rode to Claremont to see the Queen of the French and other members of the French Royal family. We did not expect him back to dinner, but he returned to Park Lane at six o'clock, and we fortunately had a very good dinner to offer him. In the evening the Turkish Ambassador came and stayed till ten o'clock.

"*June 28th.*—The Pasha went with Mr Zohrab to see Maudsley's manufactory of steam-engines. The Ambassador came in the evening to smoke a pipe with the Pasha.

"*June 29th.*—The Pasha breakfasted in the parlour, and had afterwards a numerously attended levée. He then went to the Duchess of Cambridge with the Turkish Minister.

"*Park Lane, July 2nd.*—This morning my dear wife and I went to Woolwich to be present at the review given to His Highness Said Pasha. Our carriage was placed in a capital situation, close to the colours, near which the Duke of Cambridge, Lord Hardinge, and General Fox were to review the troops. The Pasha dined with Lord Hardinge.

"*Saturday, July 3rd.*—The Turkish Ambassador came at 7.30, and the Pasha accompanied him to dine at Lord Palmerston's.

"*Park Lane, Sunday, July 4th.*—Just returned from seeing His Highness Said Pasha set off for Portsmouth. His Highness expressed his high gratification for our attention to him during his stay in London, and insisted upon Judith's acceptance of a very beautiful and richly embroidered dress as a small souvenir. I hope and believe that not only His Highness but all his officers have been pleased with our desire to make them comfortable, and I trust that, by God's blessing, His Highness will be a friend to our co-religionists in Egypt and the Holy Land when he becomes Viceroy of Egypt.

"His Highness partook of a splendid breakfast with all his party before they left. The Turkish Ambassador and his brother came at nine, and half-an-hour later I went with His Highness and the Turkish Ambassador and Captain Claremont in His

Highness's open carriage to the Waterloo Station, my carriage and that of the Ambassador following. There were several persons connected with His Highness at the station to see him off.

"His Highness has been very kind, good tempered, and affable during his sojourn with us, and repeatedly told us that he was more comfortable with us than he had been anywhere else since his arrival in England."

"At one to-day I delivered into the care of Said Agha a parcel which was left by His Highness, to be given to him when he called for it."

July 5th.—Sir Moses received a note from Mr Zohrab, informing him of the Pasha's safe arrival on board his yacht at Portsmouth, and Sir Moses now considered himself free to pursue his usual occupations.

The next day he was present at the Guildhall, when the candidates for the city of London addressed the Livery. The show of hands was declared by the Sheriffs to be in favour of J. Masterman, Lord John Russell, Baron Lionel de Rothschild, and Mr Crawford. On the following morning Sir Moses rode to the city at an early hour, and voted at the Guildhall for Baron Lionel de Rothschild. By five in the evening his return was perfectly secure, but Alderman Solomons was not equally successful, to the great regret of Sir Moses.

July 9th.—Captain Hopford Claremont having written to say that His Highness the Pasha requested Sir Moses to lend him his travelling carriage, and to send it to Dover, Sir Moses and Lady Montefiore determined to pass the Sabbath at Dover, and to see His Highness again before he left England. They directed their coachman to take the carriage by train to Dover, and taking with them six pounds of the finest hothouse grapes as a present for the Pasha, they proceeded to Dover. On their arrival they went to the Ship Hotel, where rooms had been taken for the Pasha, and dinner ordered.

His Highness soon sent for Sir Moses to come and dine with him. He was very chatty, and said he should leave to-morrow for Ostend, but Captain Claremont told Sir Moses that the Pasha had changed his plans twenty times, and might do so again. Sir Moses told the Pasha that his travelling carriage was already at Dover at His Highness's service, and that he had taken care

that it was in good order. His Highness was in good spirits, "and would, I have no doubt," Sir Moses says, "have gone back with me to Park Lane or to East Cliff, if I had invited him."

July 10th.—"The Pasha has," Sir Moses observes, "at length left the English shore; and probably for ever. I hope he will remember the kindness and attention shown to him by the British Government as well as by individuals, and that he may, whenever in his power, serve the British interest, and befriend my brethren in the East."

"The Pasha is," Sir Moses writes, "a young man with a good heart, but somewhat of a spoiled child: he is extremely sharp, quick, and discerning, positive in his manner, but at the same time, most courteous. For his great size he is very active, and enjoys excellent health. May good fortune and happiness attend him, and may the Almighty shield him from the temptations of ambition."

During the latter part of this year, Sir Moses attended various meetings of the Board of Deputies of British Jews, convened for the purpose of preparing a draft deed for making parliamentary grants to educational institutions. Whilst engaged in making preparations for another journey he received the news of the death of one of his aunts, which caused him much grief, but in consequence of his public character, he was not allowed long to brood over private misfortunes. On this occasion it was the oppressions suffered by his brethren at Tunis which roused him to intercede with the authorities on their behalf; and he addressed a petition to the Bey accordingly. Before the close of the year he and Lady Montefiore had the gratification of receiving a very kind letter from Said Pasha, thanking them for their hospitality, and offering Sir Moses his services in the East.

His attention in the years 1853 and 1854 was principally directed to communal matters in his own congregation, and to an extensive correspondence with Hebrew communities in foreign countries.

He received a communication from the Rev. S. M. Isaacs, a minister of one of the Hebrew communities in New York, referring to the "North American Relief Society," an institution founded by Mr Sampson Simon and himself (the Rev. S. M. Isaacs) for the purpose of creating a capital, the interest of which was to be annually appropriated to the support of the poor Israelites in the Holy Land.

He made the first remittance of the amount to Sir Moses, and requested that he would forward the same to Jerusalem. Sir Moses acceded to his wishes with pleasure, and continued to forward the remittances of that society, amounting to £145 every year, until his death.

The Rev. S. M. Isaacs also informed him of the death of a great philanthropist, Juda Touro of New Orleans, who had left the North American Relief Society \$10,000, and a further sum of \$50,000 for the benefit of the poor Israelities in Palestine; the latter sum subject to Sir Moses' control, conjointly with the executors.

Knowing the interest Sir Moses took in Jewish communal affairs, Mr Isaacs gave him all the particulars respecting his wealthy friend, who desired to benefit the poor, without distinction of creed or nationality. "Mr Touro," he wrote, "has left princely legacies of \$20,000 for the hospital recently established at New York, \$40,000 for educational purposes, and \$80,000 to various synagogues. He has also left munificent gifts (more than \$200,000) to Christian charities.

His remains are to be interred at Newport, Rhode Island, where his family are buried. He has left \$10,000 for the endowment of the office of minister there, has given a synagogue worth \$50,000 to the Hebrew community at New Orleans, and endowed it richly; he has also given a hospital, munificently endowed, to his co-religionists in New Orleans.

Sir Moses immediately expressed his willingness to forward the remittance of the North American Relief Society to the Holy Land, and to accept the trust of the Touro legacy, respecting the application of which I shall give the reader full particulars as I proceed further.

At the same time he received a communication from the Holy Land which gave him great pain. It conveyed the intelligence that there was great suffering in Palestine, and Sir Moses at once addressed the Chief Rabbi on the subject.

"For the sake of Zion," he writes to him, "I cannot remain silent, and for the sake of Jerusalem I cannot rest, until the whole house of Israel have been made acquainted with the lamentable condition of those of our brethren who devotedly cling to the soil sacred to the memory of our patriarchs, prophets, and kings.

"Thrice having visited the Holy Land, it was my earnest desire fully to inform myself as to the condition of our brethren there, for whom my

deepest feelings of commiseration were excited, in regard to the amount of misery endured by them.

"Poverty in the East differs vastly from the like calamity experienced in Western Europe, inasmuch as the capability to relieve is in the East confined within the narrowest bounds, and restricted to a very limited number. Such being the general outline of the condition of our brethren in Judea, my feelings were most naturally aroused in their behalf.

"But, reverend sir, judge to what extent my sympathies are now awakened, when—as I informed you, from the harrowing intelligence it has been my painful lot to receive, both from direct and indirect sources—I learn that 'fathers in Israel'—men profoundly learned in the law, who, so that they may die near the graves of their forefathers, submit to live in the most abject poverty—are now impelled by the very love they bear towards their children to sell them to the stranger, 'so,' to use their own words, 'that their offspring may be spared death from starvation.'

"Reverend and respected sir, I am loudly called upon by our brethren in the Holy Land, as the annexed letters will show, and farther prompted by the voice within me, to urge their claims on the notice of the congregations of Israel, and to request their immediate and liberal assistance.

"Aware, however, reverend sir, of your great anxiety for the physical amelioration of our suffering brethren, and how watchfully you note their spiritual welfare, I am induced to put you in possession of the documents and appeals which I have received from the Holy Land, with the assurance that your powerful co-operation, in the shape of a pastoral letter addressed to the Jews of Great Britain and America, or the exercise of the same in any other mode your wisdom may dictate, will, with God's blessing, not only tend to remove the present appalling misery of our starving brethren in Zion, but spare us the humiliation of its recurrence."

The Chief Rabbi, the Rev. Dr N. M. Adler, expressed great sympathy in his reply to Sir Moses, and addressed a pastoral letter to the wardens and members of the United Congregations of Great Britain, the result of which was that an appeal was made on behalf of the starving Jews in the Holy Land, which realised £19,887.

The Chief Rabbi and Sir Moses were appointed trustees of the Appeal Fund, and a committee was nominated, consisting of the following gentlemen: Mr Henry Louis Cohen, Mr S. L. de Symons, jun., Mr Philip Lucas, jun., Mr A. J. Montefiore, and myself, the Rev. A. L. Green acting as honorary secretary.

In the month of February, at Scarborough, Sir Moses was attacked by a most dangerous illness, which confined him to his bed for forty-three days. He was attended by a physician and a surgeon, both very eminent men, who visited him regularly three or four times a day.

On the 5th of March Lady Montefiore wrote in reply to my inquiry: "In compliance with your request I snatch a moment from the sick couch of Sir Moses to give you the pleasing information that our medical attendants pronounce our dear invalid

to be improving since yesterday. He has suffered severely, and been in danger; but now I trust, with the Almighty's blessing, that he will progress towards recovery."

In his Diary he makes an entry on the 27th in the following words:—

"Though I am still extremely weak and nervous, yet Scarborough, being bleak and cold at this season, and exposed to the prevalent north-east winds, I was advised to return home as soon as possible, and to-day is the first time I am able to write."

At the end of March Sir Moses and Lady Montefiore returned to London, and found the town in great excitement on account of war having been declared with Russia. Sir Moses, although still weak, had to receive a great number of friends, who called to congratulate him on his recovery, and took the opportunity to ask his opinion as to the effect the war would have on the financial world, as serious consequences were feared. He gave them his opinion, which afterwards proved entirely correct. He also attended an important meeting of the Alliance Assurance Company, but was advised by his physicians that so much exertion was not good for him in his weak state, and induced to go to East Cliff for rest. Some months later he had occasion to call at Belvedere House, Erith, the seat of Sir Culling-Eardley, the great-grandson of Gideon Sampson, a Jewish capitalist of the eighteenth century. Sir Culling showed to Sir Moses the tombstone of Gideon Sampson, which he had caused to be removed from the cemetery of the Portuguese Jewish congregation in London, and to be placed close to a new church which he had built in that locality. Many members of the Hebrew community disapproved greatly of the removal of the stone, as it had a Hebrew inscription expressing the grief felt by the deceased at having left the community.

Sir Moses brought the subject of the distress in the Holy Land and the appeal that was being made to the notice of Sir Culling, who gave a very handsome contribution towards the fund, and promised to interest himself as much as possible in securing donations from friends and acquaintances. Among the numerous contributors there was one known to Sir Moses and myself by the signature of "Anonymous," who always

greatly encouraged the study of Hebrew literature and the sacred writings in Tiberias. For many years he used to remit his donation to Sir Moses, with a request to forward it to the Holy City, though his position in society and the tenor of his conversation would generally have led his friends to think that he was unfavourably disposed towards the tenets of the Mosaic code. Among Sir Moses' correspondents there were many who, on subjects of religion, expressed sentiments differing considerably from those which they expressed in their usual intercourse, showing that there are, unfortunately, a good many persons in society who have not the moral courage to express openly what they feel in their hearts, from fear of incurring the displeasure of those whose opinions, from motives of interest, they are impelled to court.

CHAPTER V.

1854-1855.

A HOSPITAL FOR JERUSALEM—DISTRIBUTION OF RELIEF IN PALESTINE—BATTLE OF THE ALMA—SIR MOSES AGAIN SETS OUT FOR THE EAST—HE RECEIVES THE ORDER OF THE MEDJIDJEH—HIS SECOND INTERVIEW WITH THE SULTAN.

JULY 25th.—The *Times* published the news of Abbas Pasha's death and Said Pasha's succession. Sir Moses immediately addressed letters of congratulation to the new ruler, expressing at the same time the hope that under his benign sway a new era of prosperity would begin in the Holy Land.

August 5th.—Mr Gershon Kursheedt, one of the executors of the late Juda Touro, of New Orleans, arrived to arrange with Sir Moses about the legacy of fifty thousand dollars left at his disposal for the purpose of relieving the poor Israelites in the Holy Land in such manner as Sir Moses should advise.

Sir Moses, at the first interview he had with this gentleman, suggested that the money should be employed in building a hospital in Jerusalem. Mr Kursheedt immediately assented, and Sir Moses gave him the plan and drawing made about a year before, and he said the thing was done. He was most happy, as it settled the principal business he had in England; the co-executors had given him full power to agree to any plan Sir Moses should propose. A letter was prepared by a solicitor to that effect, which Mr Kursheedt signed.

A remittance of £1200 from the Appeal Fund was now forwarded to the Holy Land, and instructions were given to the representatives of the various communities to have Loan Societies in each of the four Holy Cities. Letters were addressed to the Baroness James de Rothschild in Paris and Baron Amschel de Rothschild at Frankfort, to apprise them of the legacy of the

late Juda Touro, and of the manner in which it had been decided to employ it.

Sir Moses, however, had soon to learn that Mr Kursheedt had been induced to alter his mind, and had withdrawn the consent he had given to the building of a hospital. The 15th of August, it appears, had been fixed by Sir Moses for communicating the consent of Mr Kursheedt to the American Consul in London, but at the appointed hour, when Sir Moses met Mr Kursheedt at the Alliance, the latter, to Sir Moses' great surprise, said that he must decline going with him to the American Consul, and could not sign the proposed memorandum.

August 22nd.—Sir Moses went to Lord Clarendon to acquaint him with his desire to obtain a firman from the Sultan, giving power to purchase land for agricultural purposes, buildings, &c.; as also to build a hospital in Jerusalem with a Synagogue attached to it. His Lordship said he had written to Lord Stratford de Redcliffe, but there were great difficulties regarding the land; as to the hospital, he had heard that one for the Jews had been opened only a month since. This was the hospital known by the name of the "Rothschilds Hospital." Sir Moses informed his Lordship of the Juda Touro bequest, and received a promise that he should be assisted in his good work whenever necessary.

September 19th.—He called on Mr B. Osborn at the Admiralty, to request that he would give him a letter enabling him to see the Russian Jewish prisoners of war at Sheerness.

That gentleman acceded to his request, and gave him a letter to the superintendent of the dockyard, Captain Tucker. An opportunity of seeing them was thus afforded him, and by the permission of the Captain he left many tokens of his benevolence to be distributed, according to the judgment of the superintendents, among the men, women, and children.

September 20th was the day on which the great battle on the left bank of the Alma was fought. In commemoration of the victory of the English, Her Majesty graciously appointed a "Royal Commission of the Patriotic Fund" for the collection and distribution of the money pouring in for the widows and orphans of our soldiers, sailors, and marines who had died in the war, to which Sir Moses at once contributed £200.

At the Board meetings of the Alliance Marine and Alliance

Fire Assurance Companies, and at the Imperial Continental Gas Association, Sir Moses, being in the chair, successfully pleaded in favour of the fund, and obtained donations to the amount of £600 from the three offices.

The Central Jewish Consistory of France, having petitioned the Emperor to extend the privileges about to be obtained for the Christians in Turkey to Jews who might be subjects of the Sultan, he was most anxious that an application or a like import should be made to our Government without delay. He communicated with the London Committee of Deputies of the British Jews, and an address to that effect was sent to Lord Clarendon.

As President of the Board of the same committee, accompanied by the solicitor and secretary of the same, he called on the Lord Advocate of Scotland on the subject of the Scotch Birth Register Bill, and it was intimated to him that the wishes of his co-religionists would be complied with.

As one of the trustees of the appeal fund, he forwarded remittances for the relief of the poor in the Holy Land, a duty which frequently necessitated his attendance at the committee for whole days together.

He consulted an eminent physician regarding his health. The latter examined his heart and lungs, and informed him that his heart was feeble, there was poison in his blood, and his digestive organs were not perfect. The disheartening statement of the doctor, however, did not prevent him from continuing his labours, nor stop his preparations for another journey to the East.

The trustees of the appeal fund on behalf of the suffering Jews in the Holy Land published their first report, in which they enumerated the several appropriations of money they had made up to date, giving at the same time the detailed particulars of the grants awarded for immediate relief, those made in augmentation of the funds of existing charities, and the sums set apart for the establishment of institutions designed to relieve distress, and to encourage and promote industry.

"With reference to the future," the report stated, "it was the intention of Sir Moses to proceed shortly, accompanied by Lady Montefiore, to the Holy Land, to ascertain, by personal inspection and examination of the several charities the extent to

which the temporary and provisional relief, already mentioned, had proved effective, and to organise the best means which might be devised for the appropriation of the remainder of the funds, with the view to the utmost benefit of the supplicants, and, at the same time, to the effectual accomplishment of the intentions of the benevolent contributors."

Before they set out on that mission, there was still a great deal of communal work in connection with the London Committee of Deputies of British Jews to be done. There was the new Marriage Act, in which a clause had to be inserted to exempt the Jews from Lord Lyndhurst's Act regarding affinity and consanguinity, and it was the duty of Sir Moses, as president, to take the necessary steps in the matter. He also attended various meetings of the "Assyrian Excavation Fund," and was present at the meeting of the City Lieutenancy at the Guildhall, where he took the oath of qualification.

March 25th.—Sir Moses called on Lord Palmerston, and informed him of his intention of going to the East with the object of erecting a hospital at Jerusalem and encouraging the cultivation of land in Palestine, which would be greatly promoted by the security afforded by the presence of Turkish troops, officered by Englishmen, and by the Sultan allowing Jews to purchase land. He also wished to secure the removal of the inscription from the tombstone in the Church of the Capuchins at Damascus. His Lordship said that the hospital was a desirable institution. The superstition of the Turks, he believed, created obstacles which prevented Englishmen from buying land in Syria, but it might be obtained on long leases. As for the troops, they wanted all the men they could get now for the war. He however wrote a letter to Lord Stratford de Redcliffe, and another to Lord Cowley, which he handed to Sir Moses, wishing him every success. Lord Clarendon, he said, would give him letters to the Consuls.

On the 17th April Sir Moses proceeded to Windsor for the purpose of assisting at the presentation of an address to the Emperor of the French on behalf of the Commission of Lieutenancy. The Lord Mayor had already preceded him, and they at once went to the Castle. "There," the entry in the Diary records, "we were soon admitted to the presence of the Emperor. The Lord Mayor read the address, to which His Majesty made

a very kind reply. The Lord Mayor then presented Colonel Wilson, as the mover of the address, and Mr Moon, as the seconder, with myself. The Emperor most graciously said to me, 'I remember having already had the pleasure of seeing you in Paris.' "

April 19th.—Sir Moses and Lady Montefiore went to the Guildhall to witness the presentation of the city address to the Emperor and Empress of the French. "It was impossible," Sir Moses said, "to have been present at a more gratifying sight." "The Emperor's reply was most distinctly heard in every part of the hall."

April 25th.—With the concurrence of Lady Montefiore, Sir Moses, accompanied by the author, started for Paris, where he at once called on Lord Cowley, the British Ambassador, and informed him of his earnest desire to place a petition into the hands of the Emperor, in which he begged for a letter to the French Consul at Damascus, to enable him to secure the removal of the infamous inscription from the Church of the Capuchins. A few days later Sir Moses received a letter from Lord Cowley to the effect that he had placed the petition into the hands of the Emperor Napoleon.

April 30th.—Sir Moses called on his Lordship to thank him for his courtesy, and then rode to the Tuileries to put his name in the Emperor's book. We then left Paris.

Preparations for the fourth journey to Jerusalem were now made with great expedition, and Tuesday, the 15th of May, was fixed for our departure.

Before leaving England Sir Moses had the satisfaction of receiving a further sum of about £3000 in addition to the £5028 of the Juda Touro legacy already remitted to him on the 24th of February, and Mr Kursheedt was now, it appeared, in possession of full powers regarding the building of the hospital in Jerusalem.

Sunday, May 13th.—Sir Moses and Lady Montefiore started for Dover, where they were soon joined by their relatives, Mr and Mrs H. Guedalla, by Mr Kursheedt, and myself.

After calling on the Wardens of the Synagogue to give them instructions regarding the distribution of some of his offerings, he took leave of the numerous friends who had come expressly to Dover to see us off. We reached Calais at one. In spite of the recent gales the sea was tolerably smooth.

Sir Moses' carriage having been very much injured by the rolling of the ship, it was found dangerous to use it, and to his great vexation no coach-maker in Calais could repair it; he was therefore obliged to send it back to London.

All our luggage—an immense number of packages—had to be taken out, and marked with our names. "The railway charges," Sir Moses says, "will be immense, but I must submit to the disappointments and vexations I am doomed to meet."

His servants made everything comfortable, but in order to be ready to start at two in the morning, Sir Moses did not go to bed at all. This was a peculiar habit of his which I noticed on all his journeys. However tired others around him may have been, he would sit up and write or arrange his numerous memoranda.

We left Calais on May the 17th, and proceeded *via* Cologne and Dresden to Prague, where we remained during the Pentecost festival, visiting the celebrated ancient Synagogue, known by the name of "Alt-Neu-Schul," the restoration of which, after a great fire, dates from soon after the year 1142, and the ancient burial ground, in which there is a tombstone bearing the Hebrew date of 4366 A.M., corresponding to 1280 of the Christian era.

The short stay of Sir Moses and Lady Montefiore in that city was made particularly gratifying to them by the great number of deputations they received from communal, educational, and literary institutions.

The Rev. S. L. Rapoport, the spiritual head of the community, spoke to them on several occasions on the subject of the Holy Land, and the necessity of securing protection to its Hebrew inhabitants.

May 25th.—We left Prague for Kolin, where we attended the examination of the pupils of the Hebrew Communal School under the direction of the eminent Chief Rabbi Frank; and Sir Moses and Lady Montefiore, as a token of their satisfaction with the teachers and pupils, left a sum of money with the school committee for the purpose of having a medal struck, with their Chief Rabbi's name on it, to be given as a prize to the best scholar.

We left Kolin early in the morning, and reached Vienna the next day.

Monday, 28th.—Baron Anseim de Rothschild called. He con-

versed with Sir Moses on the subject of the journey, and offered his services. Lord Westmoreland invited Sir Moses to dinner. The representatives of the Hebrew community and most of their members came to pay their respects, and expressed their wishes for a happy and successful journey.

We remained in the Austrian Metropolis three days, and then proceeded *viâ* Laibach to Adelsberg, making a halt in the latter town for two days, for the purpose of visiting the famous grotto, which, in honour of Sir Moses and Lady Montefiore, was illuminated by one thousand candles.

The formations produced here by the union of the stalactites and stalagmites are of the most picturesque beauty and effect, and the guides have a variety of names for them. One they call "the throne," another "the altar," and a third they call "the Synagogue."

One might almost be justified in assuming that they introduced the latter appellation on the very day of our arrival for the special purpose of paying Sir Moses a compliment. Sir Moses at all events appeared to regard it as such. He accepted from the guide a beautiful piece of stalactite as a souvenir of his visit to the grotto, for which he gave him in return a very handsome present. It was preserved in his library to the day of his death.

June 3rd.—We continued our journey to Trieste, where we remained five days. As in Prague and Vienna, solemn services were held in the Synagogues, both German and Portuguese, which were brilliantly lighted for the occasion, and addresses were delivered by the ministers and spiritual heads of the Hebrew community.

On Sunday, June 17th, we arrived at Constantinople, and took up our quarters with Mr Abraham Camundo at Galata. During the first days of his arrival, Sir Moses delivered his letters, and called on Lord Stratford de Redcliffe, Ali Pasha, the Grand Vizier, Rechid Pasha, and Rifaat Pasha, being most anxious to hear from Mr Pisani what arrangements had been made by the Turkish Minister regarding his audience with the Sultan.

"June 25th.—Received a note from Mr Pisani, stating that the Secretary of the Turkish Government had informed him that the Sultan would receive me at a private audience on Thursday next.

"*June 27th.*—Dr Loewe brought me a note from Mr Pisani, informing me that the Turkish Ministers, being desirous of showing me some mark of the high esteem they entertain for me, expressed the desire of conferring upon me the honour of the Medjidjeh.

"*June 28th.*—Soon after two o'clock Mr Et Pisani came, and he accompanied me and Dr Loewe to the Palace. We were shown into a large handsome room, and served with pipes and coffee; the mouthpiece of the one I had was worth at least £200, and the cup-stand was ornamented with diamonds. Having sat some time, an aide-de-camp of the Sultan informed us that the Sultan had gone to the New Palace, and wished to see me there. About ten minutes afterwards we were met by an officer at the first gate, and I had to walk round the Palace; at least it took us twenty minutes before we reached the door. Here we entered by a private gate, and walked up to the Sultan in a splendid room, though but partially furnished. His Majesty was standing, and, on Mr Pisani presenting me to him, he graciously said he remembered me very well, and was happy to see me again. I then informed His Majesty of the purport of my visit in nearly the same words that I had addressed to his Ministers, and prayed His Majesty to grant me his countenance and support and his compliance with my petition to the Porte. His Majesty replied that it was his happiness and duty to do all in his power to promote the welfare of his subjects; that he would grant my request, and was happy to do so for my philanthropy and humanity.

"I expressed my gratitude, and then introduced Dr Loewe as having accompanied me on my former visit to His Majesty, and as having made a translation of a hieroglyphical inscription on the obelisk in the Atmedan (Hyppodrome). Mr Pisani was here my interpreter. We then bowed, and backed out of His Majesty's presence. We were conducted out of the Palace through a magnificent marble arch to the carriage.

"I feel deeply indebted to Lord de Redcliffe, who has by his great kindness aided my endeavours to assist my co-religionists in Palestine. May God reward him. Amen.

"I entreated Mr Pisani to obtain the firman for me by Monday next, and he promised to do his best. He rode with Dr Locwe and me as far as the Arsenal, where he took leave of us.

We returned to Mr Camundo's, much delighted with the success of our mission, but excessively fatigued.

"*Friday, 29th.*—My dear Judith and I walked to the British Embassy, and were most kindly received by Lord and Lady Stratford de Redcliffe; we were there nearly two hours. His Lordship had been informed of all that had passed at my audience with the Sultan, and was pleased with the result. He will give me a letter to Mr Wood (now Sir Richard Wood) at Damascus, respecting the inscription in the Capuchin Church, and will endeavour to obtain my firman on Monday next. He spoke for some time to me respecting the Holy Land, and the purchase of land there. A few years since three Englishmen bought an estate of 40,000 acres, with much good timber, within two miles of the Sea of Marmora, within a mile of a town, and with good roads, for £15,000 sterling.

"Lady Stratford was most courteous, and walked with Judith and me through her garden; it is quite a paradise. They wanted us to stop and dine with them, but on account of the Sabbath in the evening, we could not accept.

"*July 1st.*—Mr William Doria of the British Embassy came with his Káwáss, and accompanied me to the Porte, and to Ali Pasha, the Grand Vizier. Dr Loewe went with me. His Excellency claimed acquaintance with me, and confirmed in the most flattering manner all that His Majesty the Sultan had promised me. He said the firman should be ready in two or three days. Ali Pasha is a mild and agreeable man, and expressed much pleasure in assisting my philanthropic efforts.

"*July 2nd.*—Dr Loewe accompanied me to Rechid Pasha. We smoked a pipe, and had coffee with him. He will send me to-morrow letters of introduction to the Governors of Beyrout and Jerusalem. On my taking leave, he said I should write to him from England, if I should at any time desire anything for my co-religionists. I gave him a copy of Dr Loewe's Circassian and Turkish Dictionary; he conversed with the Doctor about it"

CHAPTER VI.

1855.

ARRIVAL AT JERUSALEM—MISS ROGER'S DESCRIPTION OF THE JEWISH GIRLS' SCHOOL THERE—SIR MOSES PURCHASES A PIECE OF LAND—ORIENTAL METHODS OF BARGAINING.

ON July 3rd Sir Moses writes: "Mr Pisani informed me he had received the firman for the building of an hospital, and also that for myself, which, according to the usual practice, he had forwarded to the Ambassador for transmission to me; adding in his note, 'I also have the satisfaction to announce to you that the Sultan has been pleased to confer upon you the Medjidjeh of the second class.'

"This distinction will, I hope, convince the people in the East that His Imperial Majesty the Sultan and his Government approve of my efforts for my co-religionists.

"*July 4th.*—I went with Dr Loewe over the two hospitals at Therapia. They were in perfect order, and most of the inmates were convalescent. We saw some cholera and fever patients, and a number of soldiers, some of them most severely wounded. Later on we walked to Lord Stratford de Redcliffe's. He said my firmans were all ready, and they should be sent to the British Consul at Pera for me, as was usual; I should get them to-morrow morning. At the same time he presented me with the order the Sultan had conferred upon me. He would, he said, inform the British Government of it in his despatches, and would add his wish that Her Majesty the Queen would allow me to wear it, as he knew it would afford the Sultan much pleasure. I presented Dr Loewe to Lord Stratford. On taking leave he wished me again every success."

July 5th.—Sir Moses had now received all the letters and important papers promised to him; and not wishing to lose a day unnecessarily, gave orders for our departure, having pre-

viously expressed his warmest thanks to Mr Abraham Camurdo for the hospitality he had received at his hands.

We left Constantinople on board the *Impératrice*, much pleased with the result of our mission, and directed our course towards the Holy Island.

Wherever practicable Sir Moses went on shore to acquaint himself with the state of the Jews in the locality, but where this was impossible, deputations came on board and presented addresses. He thus had ample opportunities to ascertain the exact condition of his brethren in Smyrna, Rhodes, Messina, Scanderoon (Alexandretta), Latakia, Cyprus, and Beyrout, and at the proper time Sir Moses availed himself of his information to the advantage of those who stood in need of his intercession with their respective governments.

On July 18th we arrived at Jerusalem. On nearing the spot from which the Holy City is first seen by the traveller, we dismounted as usual for a short prayer, and were met by thousands of people who came to greet Sir Moses and Lady Montefiore. His Excellency Kiamil Pasha, the Governor of Jerusalem, sent an escort of horsemen. The Haham Bashi, at the head of the members of his ecclesiastical court, the representatives of the congregations, deputations from schools, and the most influential citizens, came to meet the travellers and welcome them to the Holy City. A guard of honour was drawn up by order of the Pasha, and the people generally evinced their pleasure by continually firing off guns and pistols as a sort of *feu de joie*.

Tents were then pitched outside the city, at the corner of the Máidân, nearest the walls.

Information having already been given to the authorities in Jerusalem that Sir Moses would be the bearer of important official documents, many persons called to ascertain their nature. To the British Consul, to whom Sir Moses had special letters of introduction from the British Government, he showed the firman he had obtained, by the intercession of Lord Napier, for the rebuilding of an ancient synagogue belonging to the German Hebrew congregation, and also a Vizierial letter, enjoining the Governor of the Holy City to give him every assistance to enable him to carry out his benevolent intentions.

Mr James Finn, Her Britannic Majesty's Consul, presented Sir Moses officially to the Pasha, who received him with great kindness.

In the presence of the Council of the City Effendis the firman was read out. The Pasha and the members of the Council remained standing whilst it was being read.

Many complimentary speeches then followed.

Sir Moses afterwards went to the barracks to see the Mosque of Omar and the adjacent courts and buildings from the roof, and paid a visit to the commandant to thank him for the attentions he had shown to him. On leaving the house a guard of honour was turned out, presenting arms as he passed, the commandant himself walking with him along the street as far as the spot where the sedan chair was waiting for him.

The day following being the anniversary of the destruction of the two temples, was kept by all of us in solemn devotion, attending Divine service, and abstaining from food and drink during four-and-twenty hours, which in the hot weather in Jerusalem requires some resolution.

Neither Sir Moses nor Lady Montefiore showed any sign of faintness or exhaustion, and whilst others hastened to take a glass of water as soon as stars appeared in the sky, they proceeded, but slowly, to prepare for the breaking of the long fast.

July 26th.—They received an invitation from the Pasha to see all the places held in veneration by Moslem, Christian, and Jew.

The Patriarchs of the Greek, Armenian, and Latin convents also invited them to visit their convents. Sir Moses, however, was not able to accept them all; he had but one object in view in coming to Jerusalem, which was to help the poor and destitute, and his attention was entirely directed to that, no time being at his disposal even for subjects which, on other occasions, would have greatly interested him.

"Sir Moses, on his arrival at Jerusalem," as stated by him, subsequently, in the trustees' report to the committee, "had the pain of witnessing the deep distress prevailing in the several communities; and it was an aggravation of his sorrow to find that his presence had long been looked forward to as a panacea for all future suffering, many having supposed that Sir Moses would have had the power to relieve from every ill and to provide for every want.

"The mode of proceeding, however, having been previously

determined upon, the greatest energy was devoted to carrying out the settled plans.

“Representatives from the Holy Cities were invited to meet in Jerusalem, each of them to be provided with statistics relating to the general affairs and necessities of their respective congregations, and to be furnished with the number, nature, working, and condition of their various institutions, especially of those recently established by trustees of the Appeal Fund in London.

“The attendance of skilled practical agriculturists was also requested, that they might be consulted as to the practicability of setting on foot an agricultural scheme.

“On the 27th July the first meeting was held with the representatives of Safed.

“The accounts connected with the Free Loan Society, the Lying-in Charity, and the Institution for the Encouragement of Needlewomen and Laundresses,* produced by their respective representatives, were minutely examined and found correct; and it was shown that the several committees had faithfully discharged their duties. As there was every reason to be satisfied with the results presented in the working of these institutions, Sir Moses deemed it desirable that the funds should be augmented, to enable the committees to continue their benevolent work.

“The desirability of cultivating land was patiently discussed at this sitting, and the mention of numerous well-authenticated facts raised great hopes of success.

“The views entertained by Sir Moses having been confirmed by the best evidence, a committee of practical agriculturists—men distinguished by their probity, and of acknowledged skill—was, without further delay, appointed, to aid in the selection of land, and to advise as to the fitness of the persons to be employed in its cultivation.

“Assisted by this committee he selected thirty-five families from the Holy City of Safed, provided them with means to commence agricultural pursuits, and also secured for them the protection of the local governors.

“Some orphan lads were also provided for, by being placed under the care of the committee to be trained as agriculturists.

“A district in the vicinity of Safed, called Bokea, having

* All of which had been established by the trustees in the year 1857.

been pointed out as a most desirable spot for agricultural purposes, sufficient means were granted to give employment to fifteen families to be engaged in the cultivation of that fruitful region, the whole of them being placed under the supervision of the agricultural committee at Safed.

"The claims of Tiberias were next considered, and the reports of the working of the several institutions in this Holy City being most satisfactory, the funds of these institutions were also augmented. The claims of all those who petitioned for assistance to enable them to engage in agricultural pursuits were then considered, and means were afforded to thirty families to enable them to realise their wishes.

"It was found necessary here to make some changes in the establishment for weaving, owing to the difficulties experienced by the English instructor, in consequence of his inability to communicate with the young artisans in their own tongue, and, to remedy this defect, Sir Moses made arrangements to engage an intelligent person, qualified in all respects to superintend the establishment.

"He continued, however, to place his entire confidence in the committee for supervising the weaving establishment at Jerusalem, as they had hitherto, in all their proceedings, strictly conformed to the written instructions of the trustees."

With the concurrence of the Jewish authorities in Jerusalem, Sir Moses and Lady Montefiore succeeded in founding a girls' school in that city, in which, in addition to other subjects necessary to be taught to the daughters of Israel, instruction in dressmaking, embroidery, and domestic occupations forms a prominent feature of the plan of education. Sir Moses was fortunately enabled to secure for this establishment one of the best houses in the Jewish quarter. The fitting up of the school was entrusted to thirty-five Jewish mechanics, who completed their several contracts in the most satisfactory manner.

They also succeeded in finding adequate instructors for the school among the ladies of the community, and they had the gratification to find that, on the very next day after the establishment of the school had become known in the city, 144 girls attended, and the names of 400 girls, many of them belonging to the best and most pious families, were registered in the school books.

Miss Mary Eliza Roger, in her "Domestic Life in Palestine," gives a full description of that school, from which I here subjoin some portions, to give the reader an idea of its efficient working at the time.

"On Thursday, May 28, 1856," that lady writes, "I was invited to visit the new schools for young Jewesses, established by Sir Moses Montefiore. . . .

"While we waited for admittance, I looked up at the windows. Two were square, unsheltered openings. A third jutted far out from the wall, and through its quaint and fanciful wooden lattice we could see bright and rare flowers. The fourth was a large square oriel window, supported by a stone bracket, and protected by an iron balcony. A crowd of happy-looking children were peeping from it. One dark-eyed little creature had a red-cloth tarbush on the back of her head, and a rose in her black hair. The others wore soft muslin kerchiefs of various colours tied tastefully on their heads.

"We entered the door, crossed a small court, and were led up an open staircase on to a terrace, the low, broad walls of which were converted into a garden. . . .

"We were politely received in this court by a Spanish Jewess, who conducted us into a light, cheerful room, containing animated groups of girls, varying in age from seven to fourteen, perhaps. I counted thirty-one children, but the full number usually assembled there was thirty-five.

"Eight forms and a double row of desks gave quite a European character to the room, and the raised pulpit-like seat of the teacher indicated order and authority.

"The girls were nearly all engaged at needlework, and our guide exhibited to us, with evident pride and pleasure, a considerable stock of wearing apparel, the result of one week's work in that room. The simple garments were very nicely made, considering that most of the little workers did not know how to sew six or seven months before. The mistress could not tell us what was done with the work when finished, as it passed from her hands at the end of each week. The children looked busy and bright. Some of them were singularly beautiful. One tall and stately girl, of about fourteen, was acting the part of monitor, and she answered our questions in Arabic with the utmost modesty and self-possession, and glided among her little pupils

with native grace and dignity. All these children were natives of Palestine; they spoke Arabic, and wore the Arab costume. . . .

"After lingering for a short time to enjoy the prospect, we were led to another room equally large, light, and airy. Here we found about thirty children, under the care of two female teachers. One tiny little creature was learning a Hebrew lesson, and carefully spelling words of two letters. Another child of seven or eight was reading, with very little hesitation, some Scripture history. The other children were seated comfortably, and with perfect ease and freedom, yet without disorder, upon mats, or on the deep-carpeted window seat. There I recognised the happy faces which I had seen from the street below. They looked up at me smiling, as much as to say: 'We know you again; we saw you waiting at the door.'

"They were all at needlework, and I could not help observing the extreme delicacy and beauty of their hands. If, as it is said, this is the distinguishing feature of noble birth, then these young daughters of Israel are of princely race. Some of the little hands were stained with henna, and almost all the nails were tinted, and looked like the delicate rose-coloured shells we find on the sands on English shores.

"The children were uniformly neat and clean, and there was a picturesque variety of costume there that struck us pleasantly, contrasting with our recollections of the ugly uniforms in some of our public schools at home and abroad. . . .

"These two rooms were set apart expressly for the children of parents belonging to the Sephardim congregation, consisting of the Spanish and Portuguese Jews settled in Jerusalem.

"We were now led downstairs again to the open court, which we crossed, and, after ascending another stairway, we found ourselves in the school of the Ashkenazi congregation, formed of German, Russian, and Polish Jews. Here there were fifteen children, and they all seemed to be under seven years of age. They were much more fair, though less beautiful, than those in the other rooms. They were sitting very much at their ease, perched upon the sloping desks, with their little feet resting on the forms. How thoughtful and kind it was to allow them this freedom during the hot weather! There was not a sign of fatigue, or any expression of rebellion against restraint, on any of the young faces around us.

"A little girl of five years of age, with pink cheeks, blue eyes, and hair almost white, was reading aloud from some Hebrew volume, and was evidently interested by it. I cautiously inquired whether she knew by heart all that fell so fluently from her lips. I was assured that I was listening to genuine reading.

"We went downstairs to the second German rooms, where most of the girls were between thirteen and fifteen years of age, and the rest younger. We heard two of the eldest read with emphasis several pages from the life of Moses—a book written expressly for the use of women and children. It is a paraphrase of the Bible history of Moses, in a curious harsh dialect, being a compound of Hebrew and German. It is printed in Hebrew characters, and embellished with quaint and curious woodcuts in the style of the followers of Albert Dürer.

"In these rooms fifty-five pupils generally muster."

Turning again to the administration of the Appeal Fund, the reader will learn that, independently of the several grants made to the respective institutions, a considerable sum was entrusted to the elders of the communities, to be distributed among the necessitous poor of Jerusalem, Hebrew, Jaffa, and other congregations.

Having surmounted the difficulties and impediments which he had to encounter, Sir Moses eventually succeeded in purchasing a track of land to the west of the Holy City, adjoining the high road from Jerusalem to Hebron, in a most beautiful and salubrious locality, and within a few minutes' walk from the Jaffa and Zion Gates. Here a considerable number of our co-religionists and others at once found employment on the land, and in the building of the boundary wall.

Sir Moses being the first Englishman to whom the Ottoman Government granted the permission to purchase land, I give some particulars connected with the transaction.

Ahhmed Agha Dizdar, who had been Governor of Jerusalem during the reign of Mohammad Ali, and who since the year 1839 had stood in friendly relations with Sir Moses, was the owner of the land in question. When Sir Moses broached the subject of the purchase to him, his answer was: "You are my friend, my brother, the apple of my eye, take possession of it at once. This land I hold as an heirloom from my ancestors. I would not sell it to any person for thousands of pounds, but to

you I give it without any money: it is yours, take possession of it." "I myself, my wife, and children, we all are yours." And this was his reply to Sir Moses day after day, whenever he was asked the price for which he would sell the said property.

Ultimately, after a whole day's most friendly argument, which almost exhausted all my stock of Arabic phraseology (having acted as interpreter between him and Sir Moses), he said to me: "You are my friend, my brother; by my beard, my head, I declare this is the case. Tell Sir Moses to give me a souvenir of one thousand pounds sterling, and we will go at once to the Ckádee."

The moment I informed him of the Agha's price, Sir Moses lost no time, and counted out one thousand English sovereigns, did them up in a roll, and proceeded to the English Consulate, together with the Agha and his friends, where the sale was effected.

On our arrival at the Máhhkámeh (hall of justice) to have the purchase confirmed, we found all the members of the Meglis assembled, and the Judge, or Ckádee, with his secretaries, present.

Questions were put by the Judge, both to the seller and the purchaser. The purchase money was counted, and the contract of sale was read aloud, and witnessed by all present.

The wording of the document is to the effect that, "By permission of the Sublime Porte and the Imperial Throne, may the Lord of Creation preserve them, and in conformity with the letters on that subject from the Grand Vizier to Sir Moses Montefiore (Baronet), the pride of the people of Moses, the man of prudence, &c., the son of Joseph Eliyahu (here also follow a number of complimentary titles), Sir Moses purchases a piece of land for the purpose of establishing thereon a hospital for the poor of the Israelities who reside in Jerusalem, and does with it as he pleases."

"Sir Moses Montefiore, Baronet," the contract continues, "presented himself as the purchaser before the Legislative Council in presence of the members of the Council of Jerusalem, to purchase the land hereinafter described with his own money, not with that which belongeth to another, from the vendor, Sir Ahmed Agha Eldizdar (the support of the great men), son of Sid Fadh-ed-din Agha."

The contract then defines the exact limits of the property,

and the Ckádee attests the correctness of the deed of purchase. Sir Moses returned to his camp, and gave orders to remove his tents to the land which had become his own property, whilst I proceeded to measure it, inscribing the initials of Sir Moses' name in large Hebrew characters on a piece of rock forming the angle of its boundary line upon the road, the right side of which, when coming from the Jaffa Gate, leads to Bet-essefáfa.

August 15th.—In the presence of a numerous concourse of spectators of various religious denominations, Sir Moses and Lady Montefiore had the satisfaction and happiness to lay the foundation-stone of the proposed hospital, in the presence of Mr and Mrs Guedalla, Mr Gershon Kursheedt, one of the executors of Juda Touro, the American philanthropist, and myself.

CHAPTER VII.

1855-1856.

DEPARTURE FROM JERUSALEM—ARRIVAL IN ENGLAND—PROJECTED RAILWAY FROM JAFFA TO JERUSALEM—LORD PALMERSTON'S VIEWS—THE FIRMAN HHÁTI-HOOMÁYOON—LORD STRATFORD DE REDCLIFFE.

BESIDES the various acts of benevolence already accomplished by Sir Moses in Jerusalem, there is one for which the community cannot be sufficiently grateful.

He entreated His Excellency Kiamil Pasha, the Governor of Jerusalem, to remove from the Jewish quarters the public slaughter-house, which had become extremely offensive in consequence of the vast quantity of refuse which had accumulated ever since the time Jerusalem had been conquered by the Khaleefa Omar.

The Pasha immediately acceded to his request, and the slaughter-house was removed to a place outside the city walls. Before leaving the Holy City Sir Moses promised the representatives of the community that he would recommend the committee in London to erect a windmill in Jerusalem, with a view of superseding the expensive method used there for grinding corn. The poor, he said, should then have their flour at a reduced price.

Having concluded his arrangements with the several congregations of Jerusalem, and given his instructions to the representatives of Safed and Tiberias, he prepared to depart from the Holy City.

The next day we left for Hebron, where the result of his enquiries as to the conduct and management of the several institutions in that Holy City was likewise most satisfactory. The disturbed state of the country unfortunately occasioned much suffering to the inhabitants of this district, which induced Sir Moses to devote a considerable sum to the relief of the immediate necessities of the poor.

The country round Hebron being at that time much disturbed by the revolutionary acts of Abd-er-rahman, the notorious oppressor of the Jews, Kiamil Pasha had encamped there, with a battalion of soldiers and two brass field-pieces, to be in readiness to proceed against any disloyal subjects of the Sultan.

He summoned the Sheikhs of the surrounding villages, and there were several among them who declared that they would only pay their taxes through Abd-er-rahman, whom they considered as their local chief.

In consequence of this the Pasha proclaimed him a rebel, and nominated his brother Salameh in his place as Nazeer (chief inspector) of the district.

The wife of Abd-er-rahman and his sister, hearing of the presence of Sir Moses, called on Lady Montefiore, entreating her to speak to Sir Moses and obtain the removal of Salameh from his new office, which, she said, belonged to her true and faithful husband. She also brought a letter from Abd-er-rahman himself, who called even on all the Jews whom he so often ill-treated, to intercede on his behalf with Sir Moses; but of course Sir Moses would not even see her. I had nearly half-an-hour's conversation with her, when she and his sister made many promises of the kindness with which Abd-er-rahman would in future treat the Hebron Hebrew community. I requested them to leave our camp as soon as possible, as some of the Pasha's soldiers, who were near our tents, might notice their presence, and consider themselves justified in bringing them before the Pasha to make their representations to him. Sir Moses being desirous of establishing a dispensary for the benefit of all the poor inhabitants at Hebron, he wanted to purchase the field where we were encamped, and therefore sent for the owner, who, on being informed of the object for which the purchase of his field was required, after long consideration gave the laconic reply, "Ten purses" (equivalent to £50). Sir Moses agreed to the price, and gave orders to have the deed of sale prepared. On the following day the owner of the field made his appearance early in the morning. We thought he came to tell us the hour when to appear before the Ckadee. To our great surprise he said, on reconsideration, he thought he could not sell the land under £500. Sir Moses would not hear

of paying such an amount, and the consequence was, that the poor of Hebron lost the dispensary, which it was his intention to supply with medicines in the same way as he did to the one at Jerusalem.

We left Hebron and proceeded to Jaffa, where some property was purchased, with a house and well, affording an abundant supply of excellent water. A number of poor Israelites were at once engaged upon the land, which is known by the name of the "Biera," and is situated near the estate of the Wurthemburg Templars. The amount distributed was £10,932, 10s.

After a number of personal interviews, and after carefully considering documentary evidence, Sir Moses and the other trustees arrived at the conclusion that the future well-being of the Israelites in the Holy Land must, under Providence, depend upon active support being accorded to the institutions established there for the promotion of agriculture and industrial pursuits.

We left Jaffa for Alexandria, where we arrived on the 1st of September. Three of the Pasha's boats, specially sent to take Sir Moses and Lady Montefiore, brought us on shore, where carriages were in readiness to take us to the Palace, which His Highness, Said Pasha, now the ruling Prince, had ordered to be prepared for their reception. On our entering the Palace we met a great many attendants; the table was decked with costly ornaments, and with numerous dishes filled with French and Egyptian viands, the best wine and liqueurs, and ices of every description. There was a French *chêf* superintending the culinary department, and his constant anxiety was to please Sir Moses and Lady Montefiore.

The latter, however, had their own cook with them, who arranged their daily meals, consisting of a few plain dishes. This man soon pacified the *chêf*, and aided him during our stay in the Palace in the selection of the dishes which were most palatable to His Highness' guests.

Each of Sir Moses' party had his special attendants; from morning till evening they would be in readiness to serve pipes, coffee, ices, &c. Every now and then an officer from the Palace came to ask if we wished for anything. Not knowing what to ask for, because every one really had all he could possibly require, we said, rather by way of a joke than anything else, "A

tooth brush ;” within half-an-hour’s time there appeared a whole box of tooth brushes, sufficient to open a store with. Another of us thought he would ask for “a clothes brush,” and a quantity of these articles was within a short time at his disposal. One of the officers gave us to understand that it would please His Highness if we were to ask for some really valuable object to take with us as a souvenir, but this we, of course, courteously declined to do.

The next day we were invited by His Highness to be present at the investigation of the Leopold order, which the Emperor of Austria had sent to His Highness in recognition of the attention he had shown to the Archduke of Austria during his recent visit to Egypt. We met all the dignitaries of state there, the consuls, and high officers of the army. After the ceremony we were all presented to His Highness.

The reception given by His Highness to Sir Moses was most cordial ; he frequently expressed the pleasure it afforded him to see Sir Moses in Egypt. He paid Sir Moses a long visit, and constantly showed him every possible attention.

Sir Moses received numerous visits from representatives of educational, charitable, and financial associations of every nationality in Egypt. Among the latter there was Monsieur de Lesseps, who had a long interview with him, explaining the importance of the Suez Canal. Sir Moses, however, did not appear to regard the undertaking as likely to prove successful from a financial point of view.

Friday, September 7th.—We went on board the *Valetta*, and ultimately arrived safely at Dover on Wednesday, September 19th.

The greater portion of September and October was spent partly at East Cliff Lodge and partly at Park Lane, Sir Moses being busily employed in reporting to the English and Turkish governments on the result of his journey. He was again elected President of the Board of the London Committee of Deputies of British Jews.

On the 4th of December he accompanied the Lord Mayor and the Court of Lieutenancy to Buckingham Palace, to present an address to the King of Sardinia, where, as seconder of the address, he was introduced to His Majesty by the Lord Mayor ; and at the end of the month Baroness Meyer de Rothschild in-

vited him to be present at the opening or consecration of the Baronial Hall at Mentmore, where, he notes in his Diary, "Dr Kalisch read prayers, also several psalms, and affixed mezuzas or phylacteries to the doors. A splendid breakfast and dinner followed the ceremony."

At the beginning of 1856 he paid much attention to the communications received from the various committees appointed in the Holy Land to superintend the institutions established there by the trustees of the Appeal Fund; and conjointly with the Chief Rabbi he published the second report, embodying the statements I have already given in one of the preceding chapters.

The trustees, upon the suggestion of Sir Moses, made an agreement with Messrs J. J. and T. R. Holman of Canterbury to erect a windmill at Jerusalem.

He also attended meetings convened for the purpose of discussing a scheme for a railway from Jaffa to Jerusalem.

Accompanied by the Secretary of the Board of Deputies of British Jews and myself, he went to Count Strzelsky, at whose house he met the Hon. Mr Ashley, Sir Culling Eardly, Mr Uzielli, Mr Baxter, Mr Barkley, and Mr Redhouse, and remained in consultation with them for several hours.

April 7th.—He had an interview with Lord Palmerston, of which he gives full particulars in his Diary. To Sir Culling Eardly, who came to him previously to their going to see his Lordship, he said, that "to prevent the possibility of his (Sir Culling) being under any mistake with regard to the object he (Sir Moses) had in view respecting the railway to Jerusalem, it was his opinion that, when finished, it would not induce fifty Jews to return to the Holy Land, but he had no doubt it would greatly conduce to the improvement of their situation; that he would have nothing whatever to do with it if the undertaking was to be regarded as a sectarian measure. "The men we should have for directors," he said to Sir Culling, "must be those whose names are well known for wealth and connected with other railways, but on no account with religious societies."

Sir Culling Eardly, understanding Sir Moses' object, agreed to his views, and they both proceeded to Lord Palmerston. Sir Moses told his Lordship what had been stated before, adding that he had desired Sir Culling Eardly in the first instance to

ascertain whether the project had his approval, and if so, whether Lord Palmerston would grant a royal charter limiting the liability of the shareholders to the amount of their subscriptions; also whether he would make an application to the Turkish government for its consent, and a grant of land on each side of the road, or a guarantee of a minimum rate of interest, as might be agreed upon.

Lord Palmerston heard Sir Moses most patiently, and said he considered such a work would be extremely useful to the Turkish Government. It would enable them to move their troops with greater facility, and the country would become more settled; at present, not a month passed but he received accounts from the consuls of outbreaks. It would also increase the commerce of the country, which would improve the revenue of the Porte and the commerce of England. He would have recommended Sir Moses going to Paris to see Ali Pasha, but this morning he had heard from Lord Clarendon that Ali Pasha was coming to England, and Sir Moses would better see him here.

With regard to the Báláklava railway, he hoped Sir Moses would give him a good price for it, though it would be some time before it could be given up; upon which the latter said he hoped his Lordship would make them a present of it.

"It was clear," Sir Moses writes in his Diary, "that Lord Palmerston is very much in favour of the project."

May 20th.—Sir Moses received a note from Sir Culling Eardly, saying that the Grand Vizier, Ali Pasha, would receive the deputation on the following day.

May 21st.—At twelve o'clock he was at Claridge's Hotel to meet the other members of the deputation, Sir Culling Eardly, the Hon. Mr Ashley, Mr Oliphant, and some others. They were with the Grand Vizier for nearly two hours, and he agreed to receive and to forward to Constantinople their proposal for the railway, with either a grant of land, or a guarantee for interest of capital, but not both.

It was arranged they should all meet on Friday to prepare a paper for the Turkish Government.

May 20th.—Sir Moses and Lady Montefiore went to Belvedere House, the beautiful seat of Sir Culling and Lady Eardly, where they found a very large party to meet the Grand Vizier,

Ali Pasha, the Turkish Ambassador, Musurus Pasha, the Danish Ambassador and his wife, and many more distinguished persons. After luncheon there were several good speeches respecting the proposed railway.

May 31st.—Sir Culling Eardly had another interview with the Grand Vizier; it being Sabbath, Sir Moses was prevented from going. In the evening he received a note from Sir Culling, expressing his regret that the Grand Vizier had appointed that day for the interview, and begging that he would go on Monday to the Grand Vizier, as the latter would leave soon. Count Strzelsky sent him the paper which he had agreed to deliver to the Grand Vizier, and Sir Moses signed it.

June 2nd.—He met Count Strzelsky at Clarendon Hotel, where he had an audience of the Grand Vizier, to present to him the paper regarding the Jerusalem Railway. He read it very carefully, and promised to recommend it to the attention of the Sultan.

Sir John Macneil, whom Sir Moses saw a few months later, advised them to have a railroad from Jaffa to Lidda, and thence a macadamized road for carriages across the mountains. A railroad, he said, would cost from £4000 to £4500 per mile, the other £150. He thought the Government would not give land, and would guarantee only 6 per cent., as the road would not pay.

Count Strzelsky then went to Constantinople, and on his return, about the 8th December, he told Sir Moses, in the presence of Sir Culling Eardly, Sir John Macneil, Mr Ashley, and others, all that had passed there regarding the Jaffa railway; and that the Government would only guarantee 6 per cent., and give no land.

Sir Francis Palgrave evinced much sympathy for the Jews in the Holy Land, and had frequent interviews with Sir Moses to consider the best mode of serving their cause. He thought they should be placed under the immediate protection of the Sultan, like the Armenian Protestants. Sir Francis continued for many years to take an interest in their welfare, and Sir Moses always appreciated his suggestions, referring to the improvement of their occupations.

Early in this year the Jewish Disabilities Bill again excited attention both in and out of Parliament.

On April 9th Sir Moses writes :—" Whilst sitting under the gallery of the House of Commons, together with Baron Lionel de Rothschild, Sir J. L. Goldsmid, and the Lord Mayor, during the debate for altering the oath so as to admit Jews as members of Parliament, I had the happiness of witnessing another step towards the attainment of religious liberty. The Bill was passed by a majority of 35."

On May 7th he was present at the banquet given at the Mansion House by the Lord Mayor to Her Majesty's Ministers, and the day following he joined the procession of the Court of Lieutenancy to Buckingham Palace, to present addresses of congratulation to the Queen on the happy restoration of peace. The bells rang merry peals at midnight, every one was rejoiced, and there was no doubt of the truth of the good tidings.

As President of the London Committee of Deputies of the British Jews, he was much occupied this year with the Dissenters' Marriage Bill, containing a clause (constituting the twenty-second section), which was objected to by the Board in a former Bill. He signed the address to the King of Sardinia on his arrival in England ; also a letter of thanks to the British Government for the kindness extended by them to some of the Hebrew Russian soldiers taken prisoners at Kertsch ; and finally brought under the notice of the Foreign Office a petition to the Prince of Servia from two thousand Israelites dwelling under his sway, to ameliorate their condition, and obtain all the rights of citizenship. He also paid much attention to the Carmara case, referring to the family of that name in Constantinople, who fell victims to Sultan Máhmoud's Government. The chief of that family having had claims of a considerable amount on the Sultan's Treasury, the debt appeared to have been cancelled by the sudden execution of the creditor, at night, in his own house, without trial. One night after he had retired to rest there was a violent knocking at his door, and an officer, with whom he was on friendly terms, entered. This officer had been charged, by the Sultan's commands, to murder him with the aid of a band of authorised assassins. The Sultan 'Abdool-Megid, on consideration of the injustice done, allowed the family a pension.

On the occasion of the Sultan's issuing the firman, Hhátihoomáyoon, in which His Majesty granted equal rights and

privileges to all his subjects, irrespective of their religious creeds, Sir Moses received the following letter from Lord Stratford de Redcliffe, dated February 23, 1856:—

“MY DEAR SIR MOSES,—Before this letter can reach your hands you will have learnt from the public prints what amount of success has finally crowned our long-continued efforts in the cause of humanity and freedom of conscience. I take the liberty of sending you a copy of the Sultan’s firman, together with a French translation.

“I shall be disappointed if it does not afford you as much satisfaction as I have derived from it myself.

“Excuse the haste in which I write, and pray, believe me, with every good wish.—Your faithful, &c.,

“STRATFORD DE REDCLIFFE.”

Sir Moses, fully appreciating the attention paid to him by his Lordship’s most valued communication, addresses him as follows:—

“DEAR LORD STRATFORD DE REDCLIFFE,—The exceeding kindness and consideration of your Excellency in gratifying me with your communication of the 23rd ultimo, which I have to acknowledge with the deepest and most cordial gratitude, are indeed such as I could not have ventured to anticipate, considering the numerous, the serious, and the complex matters which are constantly claiming your Excellency’s attention.

“I feel that it might be obtrusive to tender on the part of my co-religionists any expression of thanks for your Excellency’s noble and triumphant efforts, by which they, in common with all the other subjects of Turkey not professing the Mahomedan religion, have obtained the inestimable boon conferred by the Sultan’s firman, copies of which you so kindly and promptly transmitted to me; for I am sure nothing could enhance the gratification which your Excellency must experience in having so successfully laboured to accomplish an achievement of beneficence so grand in its scheme and so extended and comprehensive in its operation.

“Permit me, then, simply to offer you my most sincere and heartfelt congratulations.—I have the honour to be, &c.,

“MOSES MONTEFIORE.”

CHAPTER VIII.

1857.

FIFTH VISIT TO THE HOLY LAND—MALTESE JEWS AND THEIR GRIEVANCES—CAIRO, JAFFA, LYDDA, AND GEEB—ARRIVAL IN JERUSALEM—THE APPEAL FUND INSTITUTIONS.

IN order to ascertain the reasons for Sir Moses' return to Jerusalem after so short an interval since his previous visit to the Holy City, I must ask the reader to revert to the narrative I have given of his previous pilgrimage in 1855. It was undertaken for the purpose of alleviating the sufferings of the poor, and of establishing various benevolent institutions there in the hope of preventing the recurrence of distress. The object of his present journey was to give personal supervision for a short time to the workings of those institutions.

Sir Moses began making preparations for this, his fifth journey, in February. He resigned the presidency of the London Committee of Deputies of British Jews, and made an agreement with Messrs J. J. and T. R. Holman, millwrights of Canterbury, conjointly with the other trustees, for the erection of a windmill in Jerusalem at the cost of £1450. He attended a meeting at Count Strzelsky's, and agreed with the other gentlemen present that nothing could now be done in the matter of the Jerusalem railway; he, however, advanced his share of the expenses, and withdrew altogether from the scheme.

On February 25th Sir Moses and Lady Montefiore, accompanied by Dr Hodgkin and Mr Gershon Kursheedt, left England for the Holy Land. Proceeding *via* Rome and Naples, they soon arrived at Malta, where Sir William Reid, the Governor, gave them a very friendly reception, drawing their special attention to the school for young gardeners at St Antonio, the ladies' school, and to his (Sir William's) experiment in rearing silkworms on castor-oil plants, an experiment which Sir Moses

proposed trying in the Holy Land. The Governor likewise showed him his collection of implements for the improvement of Maltese agriculture. The ploughs were from New York, and were very light. His Excellency presented Sir Moses with one of them for the Holy Land.

The next day Sir Moses received a deputation from the Maltese Jewish community, who complained of the great intolerance in the island, but gratefully acknowledged their indebtedness to the English Government for the protection it extended to them.

Friday, May 1st.—Mr Laurence Oliphant, a gentleman whom Sir Moses had last met at Sir Culling Eardly's, and who was now on his way to China, as secretary to Lord Elgin, breakfasted with him. Mr Oliphant took a great interest in all matters relating to the Holy Land, and conversed freely with him on certain schemes which might serve to improve the condition of its inhabitants.

On May 5th they arrived at Alexandria, where, all the hotels being full, they accepted the hospitality of Mr Galloway.

Believing the Viceroy to be at a palace he had built in the desert, three hours' distance from Alexandria, near the Lake Merotir, where several regiments of his soldiers were encamped, Sir Moses went there the next morning with his friends, but to his great disappointment he found the Viceroy had gone four hours farther into the desert with most of his troops, and was not expected back for a day or two.

There were only a few servants left in the palace. Sir Moses and the other gentlemen walked to His Highness's large European tent, where they remained three hours to repose and refresh the horses. About an hour after their arrival a capital dinner was sent in to them. Sir Moses himself only partook of bread and coffee.

Thursday, May 7th.—A special train having been engaged to take the Earl of Elgin and his suite to Cairo, Sir Moses was permitted to avail himself of the same. When on board the steamboat crossing the Nile he was introduced to his Lordship, whom Sir Moses describes as a very handsome, chatty, and agreeable person.

At Cairo he received a deputation from the Hebrew congregation; visited the Synagogue, a large handsome but plain

building, and called on the Governor, who had been to his house in London when His Highness Said Pasha was staying with him. Thence Sir Moses proceeded to the Citadel. He was invited to breakfast with Dr Etia, the physician of His Highness Hálím Pasha, on the occasion of a religious festivity, but was prevented from accepting the invitation by the overpowering heat of the day and the consequent fatigue he experienced.

After remaining a few days at Cairo, they left the hospitable roof of Mr Galloway, and proceeded to Jaffa, where they were received by Mr Kháyát, the British Vice-Consul, Ahmed Agha Dizdar, the former Governor of Jerusalem, and by the representatives of the community. "Jaffa," Sir Moses writes, "appears much larger, and a great number of houses have been built since we were last there, only twenty-two months ago." The English Vice-Consul had built a house with warehouses attached to it, which, he told Sir Moses, cost him £10,000. Everything had doubled in value in a few years, and houses and land could now only be bought at extravagant prices. He thought, with or without the English, there would soon be a railway to Jerusalem. Ahmed Agha Dizdar, who had brought five soldiers under his command to accompany Sir Moses and Lady Montefiore while in the Holy Land, joined their dinner party, and made them offers of valuable land.

May 17th.—They visited the garden, or Biara, as it is generally called, which had been bought by Sir Moses for the Trustees of the Appeal Fund, and remained there for an hour, examining the reports handed to him by Mr Minor, and inspecting the plantation of new trees. Subsequently he visited the house and garden of the English Vice-Consul. "He has," Sir Moses says, "30 acres outside the town, and wishes to sell it for £1000; he also possesses large plantations of orange, mulberry, lemon, and palm trees. Our own garden could be better managed, but it is 40 acres in extent, and a splendid piece of land."

May 18th.—Sir Moses and Lady Montefiore left Jaffa. The Governor of the town passed half an hour with them before they set off, and wished to ride out of the city with them, but it being Rámádan, Sir Moses prevailed on him to desist from his intentions, as he was fasting. Ahmed Agha, with many of his horsemen, as well as the British Consul of Jerusalem and the Vice-Consul of Jaffa, were with them. Ahmed Agha and the

Consul of Ramleh, with an officer from Jaffa, rode with them all the way to Jerusalem.

On the road they had some Turkish music, and as they passed the several villages they were met by the Governors and their officers. After a pleasant ride of four hours they arrived at Lydda, and encamped there, in a beautiful vineyard a short distance from the town. They had two sheep cooked for Ahmed Agha's men, who, after sunset, made a great feast, and were very merry. For Sir Moses Lydda was a place of special interest, on account of its having been famous during the second century for its Colleges and Synagogues. Mr Galloway, the other gentleman who was with Sir Moses, only came to Lydda to ascertain what facilities the place offered for the projected railroad to Jerusalem. It will perhaps be remembered that, at one of the meetings held in London in connection with this project, one of the gentlemen present proposed having a railway from Jaffa to Lydda, and from there a macadamised road over the hills to Jerusalem.

On May the 19th they started for Geeb. Sir Moses remarks that the road was exceedingly bad, through dry beds of former torrents, over desperately stony hills. They rode for an hour and a half in darkness, and, Sir Moses confesses, in great terror. He could not see his horse's head, but they followed Ahmed Agha as well as they could. Lady Montefiore was greatly alarmed, more so, Sir Moses says, than she had been in all her life; but after retiring to rest she soon recovered her courage.

May 20th.—They arrived at Jerusalem, and were most cordially received by all the inhabitants, who appreciated the object for which they came. After having attended several meetings of the representatives of the Holy City to hear the reports they had to give them of their communal affairs, they visited the dispensary under the direction of Dr Fränkel, the weaving establishment, and the girls' school.

Eight persons belonging to the weaving establishment stated that they were able to get a living. One said he could now keep his wife and family; another observed, "The bread gained by the labour of the hands was most sweet;" a third said that "formerly when he rose in the morning he knew not where to get a morsel of bread, now he enjoyed his regular meals, and blessed the name of God"; and a fourth remarked that "for-

merly he carried stones in some gentleman's garden for a scanty pittance, now he earned, comparatively speaking, sufficient to live comfortably." All agreed that the weaving master was a good man, and they preferred the present house in which the work is done to the old one which they used to occupy.

Sir Moses and Lady Montefiore describe their visit to the girls' school in terms conveying to the reader the idea of their satisfaction.

"We were delighted with it," they say. "There are three class-rooms. No. 1 has eight forms, with forty-five pupils, belonging to the Portuguese community, with four teachers. No. 2 has seven forms, with forty pupils, with two teachers; and No. 3 has also seven forms, and forty pupils, with only one teacher, but an excellent instructor."

"Nos. 2 and 3," they continue, "were German children, and very clever indeed. The schools and scholars will bear comparison with any in England."

On their return home from the day's excursions, they invited the ladies' committee of needle-women to attend a meeting which had been convened there, and Sir Moses then entrusted them with the entire management of the Society. The ladies all expressed themselves as greatly pleased with the charge, and promised to attend the school, and themselves give out the needlework to all the pupils.

With regard to those whom the Committee had enabled to engage in agriculture in Safed and the Bokea, Sir Moses was told that eight had the misfortune to lose their cattle by death or by theft, and only one succeeded in making a profit. At Tiberias the work of agriculture had met with even less success. The prevalence of drought caused the death of the cattle, and the ravages of cholera prevented the men from attempting to ameliorate their condition.

The principal cause of the unhappy issue of this first agricultural attempt, however, must be ascribed to the insufficiency of the amount which the Appeal Fund Committee considered themselves justified in advancing to the Safed and Tiberias poor. The latter had neither houses, barns, stables, nor agricultural implements, nor had they any means of their own to live upon till the gathering in of the first produce of their fields.

We can now record most gratifying instances of the results

of agriculture pursued by the poor in the Holy Land who had the good fortune to meet with friends in Paris and in other places, in Germany, Poland, and Russia ; and the general opinion of those who know the Holy Land is that agriculture, when properly attended to, may be considered the best means of securing a useful and comfortable life to the poor who, from religious motives, may prefer that country to any other.

With reference to the Jaffa garden, which was then cultivated by two Jewish families, Classen and Litman, under the superintendence of the former tenant of the estate, Dr Hodgkin and Mr Galloway made a report, at the request of Sir Moses, in which they state as follows :—

“ In the year 1856 they expended 28,700 Egyptian piastres, whilst their income only amounted to 27,544 piastres.”

When Sir Moses bought this property for the Appeal Fund Committee, with a view of encouraging agriculture among the Jews, it contained no less than 1407 trees of every description. Knowing that similar gardens and fields in possession of the natives were very profitable, he was rather surprised at this result. Still he contented himself with the hope that the property would increase in value, if it were once decided to have a railroad to Jerusalem, in which case that place would be a great acquisition for the directors for the purposes of the Jaffa railway station ; and, in the meanwhile, three poor families were deriving some advantage from its cultivation.

From that time up to the present the expenses have, on an average, not been less than £40 a year.

Offers were made by some persons to pay a high rent for the property, but they could only do that, they said, after having had possession of the land for at least ten years ; and to this Sir Moses did not feel inclined to agree.

A few days later he inspected the preparations which were then being made for the erection of the windmill, and held special conferences in the garden with the elders of the several communities regarding the hospital he intended to build on a spot not far from the mill.

The spiritual heads of the German congregations, however, considered it advisable to have alms-houses instead of a hospital, “ as such an institution had been built within the last year by the Baroness Bettie de Rothschild in memory of the late Mayer de

Rothschild, and although not large enough for the numerous poor in Jerusalem, still," they thought, "it might probably soon be enlarged by the same lady for the accommodation of a greater number." "Moreover, for the sake of preserving peaceful relations between all parties in Jerusalem," they added, "it would be desirable to be satisfied for the present with one hospital."

Sir Moses consented to their suggestion, notwithstanding the great trouble he had taken in the matter, and the heavy expenses he had incurred by having elaborate plans of the building made, and having gone to Constantinople to obtain the special permission of the Sultan for it.

Thursday, May 21st.—Count Pisamani, the Austrian Consul, informed him that he would proceed in a fortnight to Constantinople to get a firman for a highway or carriage road from Jaffa to Jerusalem.

The Emperor of Russia, he was told by the same gentleman, had sent £50 to the poor Jews of the Warsaw congregation at Jerusalem. His Imperial Majesty had also given permission to his Jewish subjects in Poland to send money to the Holy Land. Sir Moses and Lady Montefiore were much pleased with this gratifying news.

The Loan Society, established by the Appeal Fund Committee, was next examined, and found to have done much good. The necessity of having such an institution was proved, and it was decided by Sir Moses to continue it, although in some cases the loans could not be recovered on account of the abject poverty of the borrowers.

Sir Moses received and paid visits to the Governor, the Consul, the patriarchs of various religious communities, visited, as on former occasions, most of the places held in veneration, and having obtained all the information in connection with the institutions established by the Appeal Fund, left Jerusalem on the 7th June, arriving at Alexandria on the 11th of that month.

The attention shown to Sir Moses and Lady Montefiore by the Pasha of Egypt has already been described by me when referring to their visit to Alexandria in the year 1849. On the present occasion the friendly feeling of His Highness was, if possible, even more strongly displayed.

Sir Moses was impressed with the idea that any act of kindness shown to him by the Pasha might leave a favourable

impression on the Egyptian population, inasmuch as the latter would notice His Highness' friendly sentiments towards a member of the Hebrew community, and it might possibly induce them to cultivate more friendly relations with his co-religionists. He had entered in his Diary full particulars of the reception given to him also on the present occasion by order of His Highness. One of the Pasha's palaces was prepared for him, the viceregal boats, manned by sailors and soldiers in full uniform, were sent to meet Sir Moses, and royal carriages were in waiting to drive his party to the Palace. Magnificent entertainments were arranged for him. There were elegant repasts served by thirty attendants. The Governor of Alexandria came to offer his services, and carriages and horses with runners at the side were continually at his disposal.

"The morning after our arrival," Sir Moses writes, "the Governor sent to inquire after our health. In the course of the day Lady Montefiore, accompanied by Mrs Tibaldi, paid a visit to the Princess, who received her with the utmost kindness, and made her promise to spend a day with her.

"I returned the Governor's visit, accompanied by my friends and the officer appointed to attend me during my stay in Egypt. His Excellency received me at the Grand Palace, came to the top of the staircase to meet me, and showed every possible mark of respect.

"He invited me to pay him a visit at Cairo, which I promised to do."

June 15th.—In accordance with a previous arrangement with the Governor, Sir Moses and Lady Montefiore proceeded to Cairo; there they again had a princely reception in the palace. "The breakfast," Sir Moses says, "was magnificently served in truly regal state; not less than thirty-two servants were in attendance."

At six o'clock in the morning, attended by the civil engineer, a colonel in the Egyptian Army, and their own party, they set out in three carriages for the railway, and proceeded on the line to Tuck, through the desert for forty miles. The railway was well finished thus far, and works in construction for carrying the line three hours further. It is expected to be finished by the end of June. "The scene in the desert," Sir Moses says, "was most interesting; hundreds of camels, thou-

sands of men as busy as ants ; at present there are ten thousand men at work ! ”

Magnificent as the palace was which they occupied, the millions of mosquitoes and their innumerable associates, stinging their faces and hands, did not permit them to remain an hour at rest in their apartments, and they had to leave them for the adjoining gallery ; there they passed the night on chairs. They were glad, when the morning came, to ride to the Synagogue, where they felt the soothing effect of a cool and refreshing breeze (the building excluding the rays of the sun, and conveniently permitting the currents of air to pass), which the palace in the previous night could not offer them.

They left Cairo in the Pasha's carriages, accompanied by several officers, for the railway, where every arrangement had been made for their journey to Alexandria, which place they reached at 5 A.M. Ahmed Bey, one of the officers of the Pasha, was waiting there to receive them. They proceeded immediately to the palace, with three carriages, two outriders, and runners.

June 18th.—Sir Moses attended divine service at five in the morning, and met in the house of prayer the newly appointed spiritual head of the community, who happened to have entered into office on that day for the first time. The Rev. M. Hazan, a native of Jerusalem, who had recently filled a similar office at Corfu, had been appointed Rabbino Maggiore in Alexandria. His name is well known in England, as he took an active part in the deliberations on subjects connected with reform movements in the Synagogue.

June 19th.—We find Sir Moses and Lady Montefiore on board the *America*, Captain Florio, in the harbour of Alexandria ; and on Sunday, June 21st, they were on their voyage to Trieste, where they arrived on the 27th, and proceeded, *viâ* Adelsberg, Laibach, Vienna, and Hanover, to England.

On Sunday, July 19th, they arrived at Ramsgate, after an absence of five months.

CHAPTER IX.

1857.

TOUSSOUN PASHA STAYS ON A VISIT TO SIR MOSES—SIR MOSES RE-ELECTED PRESIDENT OF THE BOARD OF DEPUTIES—THE INDIAN MUTINY—MONETARY PANIC—THE JEWISH DISABILITIES AT LAST REMOVED—SIR MOSES PRESENTS TOUSSOUN PASHA TO THE QUEEN.

SIR MOSES reported to the Rev. Dr N. M. Adler and the other gentlemen of the Holy Land Committee the result of his observations in Jerusalem on the various institutions established there by the trustees. He also had many interviews with Holman of Canterbury on matters connected with the erection of a windmill in the Holy City, and the preparation of a balance sheet of the Appeal Fund occupied a good deal of his time. But he was not permitted to devote his attentions exclusively to the Holy Land. His Highness the Pasha of Egypt, as a proof of his confidence in the kindness of Sir Moses and Lady Montefiore, entrusted them with the care of his son, Toussoun Pasha.

This young Prince, although of a most amiable disposition, was rather self-willed, like many other young people in an exalted position, and thereby caused some anxiety to Sir Moses and Lady Montefiore, who deeply felt their responsibility for the Prince's well-being during the time he was under their care. Among the suite of the Prince was a physician, against whose advice the Prince often rebelled, and it required all the tact of Lady Montefiore, and sometimes all the firmness of Sir Moses, to make the young Pasha submit.

Sir Moses had for some time to relinquish his favourite pursuits in connection with the Holy Land in order to study the comforts of the Prince.

Thursday, August 20th.—Mr S. A. Hart, the Royal Acade-

mician, was commissioned by Sir Moses to paint a full-length portrait of the Prince.

The young Prince was entertained in a variety of ways, in Eastern and European style.

Almost day after day there are entries such as "The young Pasha continues well, which is a great happiness to me," or "The Prince is in high spirits and excellent health; he grows tall and strong," showing his great anxiety of mind during the period of the young Prince's residence with him.

Toussoun Pasha's visit to England was now drawing to a close, and as Monsieur Jules Pastré had arrived to accompany the young Prince on a visit to Monsieur de Lesseps, Sir Moses made arrangements for his departure. Sir Moses and Lady Montefiore accompanied the Pasha to Dover, where they parted from him.

Monday, September 25th, being the Hebrew Day of Atonement, Sir Moses and Lady Montefiore this day attended the services in the Spanish and Portuguese Synagogue from before seven o'clock in the morning until nearly the same hour in the evening without intermission. Sir Moses records in his Diary the pleasure he felt in having been called upon during the service to read publicly the chapter referring to the day from an ancient scroll of the law presented by his grandfather to this Synagogue.

Soon afterwards, on the 7th October, Sir Moses and Lady Montefiore again attended a solemn service at the same place. This day had been appointed by special command of Her Majesty to implore the blessings of Heaven upon her arms for the complete and speedy restoration of tranquillity in India. The Jews having proved themselves at all times and in all countries loyal to the Government under whose sway they live, it may readily be imagined that the Jews in England joined heartily in the prayers offered up on that day, and no one could pray more fervently than did Sir Moses and Lady Montefiore for the continuance of God's blessing on Her Majesty, for the success of her armies in the field, and for the speedy restoration of peace. Before long the happy tidings were received that the Mutiny was at an end, the East India Company became extinct as a ruling body, and on the 1st November a public proclamation was read in front of the Government House in Calcutta, declaring

that the Queen of England had assumed the direct control and sovereignty of India.

I now invite the reader to follow me to the Bank of England. There, on our arrival, we are shown a pile of papers, and from them we gather that Sir Moses had absolutely forgotten the existence of £50 Three Per Cent. Annuities standing in his and Lady Montefiore's joint-names and had not claimed the dividends thereon since the year 1847. There is happily no record of such an oversight on the part of Sir Moses in connection with his administration of the property of others.

It was now high time for him to think of the trust he held of the benevolent Juda Touro legacy, and to commence the building of almshouses in Jerusalem. He gave orders to a Ramsgate architect, Mr W. E. Smith, to prepare a plan for a number of such houses at a cost not exceeding £6000.

Mr Smith's son at once proceeded to Jerusalem, to obtain information respecting the cost of labour and materials.

Within a month after the departure of the Egyptian Prince, Sir Moses and Lady Montefiore received letters of thanks from the Princess, the wife of the Viceroy; from the mother of the young Prince, and from the Viceroy himself, who officially acknowledged the kindness shown towards his son, the letters having been forwarded through the Foreign Office in London. They were at the same time informed that the marble bust of the young Prince, executed by Miss Susan Durant, had been submitted to Her Majesty. The year, however, did not end without causing Sir Moses some uneasiness, occasioned by the unsatisfactory state of Lady Montefiore's health and by financial matters. There was a great monetary crisis which threatened to affect many banks. A deputation from the bankers and discount houses of Lombard Street had been to the Chancellor of the Exchequer to endeavour to induce him to authorise the Bank of England to make an issue of notes regardless of the Act of Parliament. As one of the directors of the Provincial Bank of Ireland, Sir Moses had some anxious days, the run for gold having alarmingly increased at Dublin, Limerick, and Cork, until the Bank of England announced the receipt of a letter from the Government, authorising them to extend the issue of bank notes on undoubted securities, not under the rate of 10 per cent. This notice stopped the panic in England, and it was hoped would have the same effect in Scotland and Ireland.

Sir Moses says : " We have made every arrangement to send 50 mille gold to-night ; if needful, 100 mille to-morrow, and 50 mille on Thursday. This is, I think, all that caution and prudence can require for the week, and hope all demand for gold will cease before that time ; if not, we have plenty of Consols, new Three Per Cent. Bank Stock, and India Bonds, besides an immense amount of bills we have discounted. I wish every bank was as well prepared for a severe run as, thank God, we are." Still the anxiety must have been very great.

The panic in England was followed by a monetary crisis at Hamburg, and there was great apprehension of many failures in London and other commercial places. During this time Lady Montefiore had been suffering from illness, and was still very poorly. She was frequently attended by eminent physicians, who recommended her a change of climate.

At the beginning of 1858, just as they had arranged to return to East Cliff to allow Lady Montefiore the benefit of rest, Mr Arthur Cohen (the present Queen's Counsel and Member of Parliament) and his brother called on them with a message from his parents, to the effect that they were desirous of passing a couple of months with them in a warmer climate. Both Sir Moses and Lady Montefiore, ever delighted to have an opportunity of evincing their affection towards their brother and sister, at once changed their plans, and made arrangements to take a trip to Italy, and thus avoid the inclemency of an English winter.

Lady Montefiore, recording the day of their departure in her Diary, invokes the blessing from Heaven. " May every evil," she prays, " be averted from us, and may joy and thankfulness fill our mind throughout our projected journey."

Sir Moses, wishing good acts to accompany them, as it were, like guardian angels, handed on that day a cheque for £100 to the treasurer, as his donation to the Lord Mayor's Commemoration Scholarship for the Jews' College, and bestowed various gifts on charitable institutions and deserving individuals.

They then left London for Dover.

On March 20th the travellers reached Florence, where, unfortunately, Lady Montefiore was taken seriously ill. Two eminent physicians, Dr G. Levy and Professor Pietro Ciprani, held frequent consultations. Dr Canham, the physician who

attended her at Ramsgate, was also sent for, and it was not until the 13th of May that the doctors considered her sufficiently recovered to continue the journey. That was an anxious time for Sir Moses, the more so as he himself was ill and obliged to keep his bed for seventeen days.

May 15th.—We find them with their relatives at Pisa. Lady Montefiore continued to make satisfactory progress towards recovery, and Sir Moses was again able to enjoy the fine scenery of the country.

Saturday, he attended Divine worship, and the day following he gave a description in the Diary of the Synagogue, which, on account of the allusions therein made to his parents and godfather, appeared to me of sufficient historical importance to interest the reader.

"The Synagogue," he wrote, "was very well attended, both by males and females, and it is one of the handsomest little Synagogues I have ever seen. I wish I had seen it before I built one at Ramsgate. I would have gladly adopted the plan. It will accommodate three hundred persons, and has a splendid ark, containing the sacred scrolls of the Pentateuch. My godfather, Moses Haim Racah, of blessed memory, attended this Synagogue when residing at his country house at Pisa. He was a very liberal contributor to the Synagogue and charities at Pisa. I have often heard my dear mother, blessed be her soul, say that she and my honoured father had passed many happy days when staying on frequent visits with the best of friends, Moses Haim Racah and his amiable wife, my godmother. My mother frequently spoke of the kindness she ever experienced from them, being more the affection of parents both towards herself and my father. They were both young at the time, having been married only about a twelvemonth. I consider myself most fortunate in having been blessed on my coming into the world with such excellent friends as my godfather and godmother. My godfather continued a sincere friend to my dear parents to the end of his life. Peace to his soul!"

May 23rd.—They left Pisa for La Spezia, where they remained eight or nine days, Lady Montefiore being again in ill health.

May 31st.—They started for Genoa. On their arrival in that place their travelling companions became most anxious to

return without delay to England, and wishing to go by sea to Marseilles to avoid a fatiguing journey across the Alps, took an affectionate farewell of Sir Moses and Lady Montefiore, who, in the hope of deriving some improvement by a longer stay, resolved to remain in Genoa for some time.

In this, however, they were disappointed. Dr Canham told Sir Moses that he was anxious for their return to England, not on his own account, but on that of Lady Montefiore, as he feared her health would not get better until she was back in England. Nevertheless he strongly advised very short journeys, not to exceed, if possible, four hours a day.

June 24th.—They arrived at Paris. Lady Montefiore continued very poorly and weak. Sir Moses himself was under great apprehension regarding his own health, feeling the symptoms of a very dangerous malady, from which he had suffered before. Their stay in the French capital was very brief. They left four days after their arrival. They arrived safely at Ramsgate on July 2nd. A few days later they were at Park Lane, after an absence of five months.

Here Sir Charles Locock and Dr Canham met in consultation respecting Lady Montefiore's illness, and Sir Moses had the happiness of hearing from Sir Charles that he saw no reason to despair of her ultimate recovery.

The entries referring to the month of July show that, notwithstanding the anxieties both of them had on their minds during their last journey, which would have made it desirable for them to have a few weeks' rest, they were immediately called upon to exercise their wonted activity in the performance of duties partly self-imposed, and, to a certain degree, obligatory, owing to the position they held in their own community, as well as in society in general.

The reception they had given in the preceding year to Toussoun Pasha, and the benefit which he derived from his stay in England, induced his father, the Viceroy of Egypt, to send him again to this country, and a telegram to this effect having reached them from Corfu, the necessary arrangements had at once to be made for his reception.

July 22nd.—They were much pained to hear that the Committee of the Holy Land Appeal Fund were obliged to come to a decision to discontinue the weaving establishment and the

girls' school, each requiring at least £300 a year to keep them up.

To counterbalance, as it were, their disappointment in the success of two institutions in the Holy Land, for which they had so much exerted themselves, they had the satisfaction of witnessing in England the successful issue of their struggles for civil and religious liberty.

Baron Lionel de Rothschild took his seat (July 26) in the House of Commons, and Sir Moses, as President of the London Committee of Deputies of British Jews, signed the following resolutions, which had been unanimously adopted at a meeting held on that day at the Spanish and Portuguese Vestry Chambers :

"That this Board hails with the sincerest gratification the passing of the Bill affording to Her Majesty's subjects professing the Jewish religion the means of enjoying seats in the Legislature.

"That this Board offers its warmest thanks to those members of the Houses of Lords and Commons whose votes and influence have produced this great result.

"That the grateful acknowledgments of this Board are especially due to the electors of the city of London, whose noble, untiring, and enlightened labours have achieved a crowning victory in the cause of civil and religious liberty.

"To Baron Rothschild, M.P., and to all those valued friends whose efforts have for years been unceasingly devoted to the removal of Jewish disabilities, this Board is also desirous to testify its respect and gratitude.

"This Board assures its fellow-countrymen that it prizes most highly this act of right and justice ; and that the heart of every British Jew yearns as warmly and beats as vividly for the glory and prosperity of his native land as that of every other British subject.

"That the foregoing resolutions be advertised in the daily papers and in the Jewish press.

"MOSES MONTEFIORE, *President.*"

Two days later he went to meet the young Prince, Toussoun Pasha, on his arrival from Folkestone, and took him and his suite to Park Lane. Amusements of every description were provided for him—excursions, dinners, and soirees, similar to those given in his honour on the occasion of the former visit of His Highness to England.

Sir Moses had now been associated with the London Committee of Deputies of the British Jews for nearly half a century, and for more than twenty years, with a few interruptions, had presided over its affairs. Alderman Philips (now Sir Benjamin Philips), in the early part of the year 1857, at the first meeting of the Board, after Sir Moses had formally resigned the presidential seat, moved : "That an address should be presented to

him, expressing the thanks of the Board for the faithful, zealous, and impartial manner in which he had fulfilled his duties." All parties unanimously assented to it, but a variety of circumstances had tended to prevent the presentation till now.

Monday, October 11th.—When, at the meeting of the Board of Deputies, Alderman Philips presented the address, he said, "that, in doing so, he deemed it a great honour to be the medium of communicating the sentiments of the Board to one whose uniform kindness and courtesy, and whose veneration for the religion of his forefathers, has won for him the esteem, the admiration, and, he might almost say, the love, not alone of the Jews of this happy land, but of those of the civilised world."

In reply to the address, Sir Moses said: "However inadequately I may express my deep sense of this valued evidence of your esteem and regard, I desire most earnestly to assure you of my sincere and cordial thanks for the tribute of appreciation conveyed to me in the very flattering address with which you have been pleased to honour me. I desire further to assure you that Lady Montefiore most heartily unites with me in grateful thanks for your congratulations on our safe return to England, and for the expression of your hope that the God of Israel may vouchsafe to us, in happy union for many years, His gracious protection and blessing.

"You remind me that for nearly half a century I have been associated with this body, and that for more than twenty years of that period I have, with few interruptions, presided over its affairs. It is true that advanced age and impaired health might, some time since, have reasonably resulted in the severance of our connection in this latter relation, the continuance of which I must attribute, not to any merit of my own, but to your kind personal feeling towards me. But sensible as I have been that the high and honourable office of your president might well have been entrusted to younger and abler hands, I feel that no one could have experienced from you more friendly support or more flattering indulgence than you have extended to me.

"With respect to the efforts which I have been privileged to make in foreign countries to advance the position of our co-religionists in the social and moral scale—and to which you have so gracefully and complimentarily alluded in referring to the temporary interruptions of my presidentship—they are, independently of the gratification I derive from your approval of them, a source of enduring, welcome remembrance, both to myself and to Lady Montefiore, who, accompanying me on all occasions, has most cheerfully encountered no inconsiderable amount of fatigue and hardship. I rejoice greatly that, by the blessing of the Almighty, these efforts have not been fruitless.

"Grateful for all your acts of kindness, and particularly for this valued token of your commendation, I heartily pray God—and in this prayer Lady Montefiore sincerely joins—to bless you all with continued health and prosperity."

November 10th.—Sir Moses received a letter from the Honourable C. B. Phipps, stating that the Queen had commanded him to inform Sir Moses that Her Majesty would receive the son of the Viceroy of Egypt on the following Monday, at three o'clock, at Windsor Castle.

Accordingly, on the 15th November, Sir Moses proceeded with the Prince to the Castle. On their arrival, they were asked

if they had lunched, as Her Majesty had given orders for lunch to be prepared for them. Sir Moses replied that he was thankful for Her Majesty's hospitality, but they had lunched already. They were then conducted into a beautiful drawing-room commanding a view of Windsor Park, and, after waiting there a few minutes, Colonel Biddulph entered, and led them along a gallery into a beautiful room, where they found assembled the Queen, the Prince Consort, and several children of the Royal family. Sir Moses introduced Toussoun Pasha to Her Majesty. They were most graciously received by the Queen and the Prince. Her Majesty thought the Pasha had grown tall and stout, and was looking well. Her Majesty then brought forward the children to shake hands with the Pasha. A little girl, apparently not above two or three years old, came forward and held out her little hand in the most elegant and graceful manner possible. "The dear little angel," Sir Moses says, "looked pleased, and smiled when the young Prince stepped forward and took the little hand." Her Majesty then introduced the other children to him, and all shook hands, the Queen remarking that one of the Princes was of his own age. After some few inquiries of Sir Moses whether the Pasha had been long in England, and when he would leave, the Queen came and shook hands with the Pasha, and said to Sir Moses: "I wish him to tell his father everything that is kind on my part." Sir Moses assured Her Majesty that her wish should be complied with. He then thanked Her Majesty and the Prince, for the Pasha, for their kindness and condescension, and took leave, Colonel Biddulph conducting them to their carriage.

Sir Moses remarked in the entry he made that day in his Diary: "I never in my life witnessed a more lovely picture than the Queen, the Prince Consort, and the Royal children, beauty and goodness combined, a perfect picture of a noble family. May the God of our forefathers bestow on them all good, grant them length of days, continued content and happiness, and may His blessings ever be with them. Long and happy live the Queen."

Believing that a visit to St George's Chapel would be entertaining to Dr Etienne and the Pasha, they stopped there, and went over it. On going out of the chapel Colonel Biddulph came to Sir Moses to enquire if a sight of the apartments in the

Castle would be agreeable, supposing they were not too much fatigued. Sir Moses did not hesitate to accept the offer, and Colonel Biddulph accompanied them back to the Castle, and shewed them some of the splendid rooms. Then having sent for Mr Richards to accompany them round the galleries, St George's Hall, and the beautiful armoury, he took his leave.

"I much regret," Sir Moses says, "my dear Judith was not with me. She could not have failed to have been pleased."

It was five o'clock when they took leave of Mr Richards.

November 18th.—His Highness, accompanied by Sir Moses and Lady Montefiore, arrived at Dover. After remaining the night at the Ship Hotel, the young Prince took an affectionate leave of them, and embarked in the morning for Calais, the Prince intending to reach Paris before midnight.

CHAPTER X.

1858.

THE CASE OF THE ABDUCTION OF EDGAR MORTARA—STRANGE THEORY ABOUT BAPTISM—SIR MOSES INTERESTS HIMSELF IN THE MATTER—ACTION OF THE EVANGELICAL SOCIETY—DISCOURAGING OPINIONS.

LADY MONTEFIORE was still very unwell, and Sir Moses himself was so ill at Dover that he could not leave his couch in the morning after his arrival; but there was no time for him now to allow himself to be treated like an invalid or seek a few weeks' rest.

An important event which for the last five months agitated the minds of Christians as well as Jews all over Europe and America seriously called for immediate and energetic action, and he considered it his duty to rouse himself, and step into the breach.

I refer to the case of the abduction of the child Edgar Mortara from the house of his parents at Bologna.

The first official information of this had been received by means of a letter from the President of the Council of the Israelite community of Turin, addressed to Sir Moses as President of the Board of Deputies. This letter was accompanied by a memorial from twenty-one Sardinian congregations, adverting briefly to the facts of this distressing case, detailing the measures they had adopted in reference thereto, and earnestly appealing to the Board of Deputies for its immediate co-operation.

The full details of the case are given in a memorial addressed to the Pontifical Government on behalf of the Mortara family, of which I give a short abstract.

"On the 24th of June 1858, in Bologna, the boy Edgar Mortara, under seven years of age, was snatched away from his Jewish parents under pretext of having been secretly baptised. The distressed father repeatedly but vainly applied to the authorities for an explanation of the circumstances which had

led to the abduction of his son. It was only after several weeks that he was able in an indirect way to learn that Anna Morisi, a former servant in his house, had, many months previously, told another servant girl that, at the instigation of a certain Lepori, a druggist, she had baptised the child Edgar when no one was present, and when he was about one year old and dangerously ill. It was further said that this took place on an occasion when another of Mortara's sons was dying, and Morisi was urged by the other girl to baptise him also, which, however, she declined to do."

Mortara on these statements made the following observations :—

"1st. That it is true that the child Edgar, when a little more than one year old, was taken ill, but only of a slight ailment very common among children, and the child's state could not have created any serious apprehensions in the mind of any one, therefore the condition did not exist on which it is permitted to baptise the children of infidels *invitis parentibus*, viz., the certainty of an inevitable death. And, indeed, it would be in contradiction to the maxims of the Church on paternal authority to suppose such a thing authorised before the approach of death, which removes a child from the authority of his parents. Supposing for one moment that the confidence entertained by the parents in the recovery of their child were not shared by the over-zealous servant, it could not be supposed or maintained that on the erroneous supposition of a person the law could be diverted from its true meaning and from the established rules for its application.

"2nd. The event, as narrated, was not legally examined into, nor was any witness called or confronted. How is it then that while nobody can be legally deprived of the smallest of his possessions without incontestible proofs, now on a simple and bare assertion of a servant girl it is sought to establish a fact, the consequence of which is to rob a father and mother of their child? And indeed there are some important authorities on canonical law, who find the sole deficiency of evidence a sufficient reason to declare the nullity of baptisms under similar circumstances.

"3rd. The girl Morisi has spoken on the subject after five years of absolute silence. Therefore the suspicion is not without foundation that she could not perfectly recollect having then observed and fulfilled all the requirements of the baptismal rite with that zealous precision required for the validity of this sacramental act, and particularly as she had not then arrived at the sixteenth year of her age, and was as simple, ignorant, and inexperienced as could be."

After these considerations of the legal aspect of the case, he proceeds to some general arguments on which the Mortara family found a hope that the authorities in whose hands the decision rests will order the restoration of their child.

The memorial then points out the aversion and contempt resulting from an imposed religion, and shows that ever since the Church adopted the solemn principle, "Love thy neighbour

as thyself," it tacitly acknowledged free-will in all, and, at the same time, its own inability to punish, although it might lament, the religious beliefs of others. It next argues that baptism conferred upon an unwilling adult being null and void, the same law should apply to a minor *invitis parentibus*, and declares that there is no power on earth within the bounds of justice and humanity that could impose upon a child a creed different to that received from the paternal precepts as long as the will of the father is that of the son. There is nothing on earth that belongs more legitimately to a father than his children. The baptism of an adult while asleep is void, as the free consent so essential to the sacramental act is wanting; why then, in the present case, where the subject was also asleep, should he be judged differently?

Then follows a series of references to high clerical authorities from the year 1587 down to 1840, who have, one and all, decreed the illegality of forced baptism, and the necessity of restitution in cases of abduction.

A correspondence was immediately opened with the principal Hebrew communities, and with many persons of distinction professing various religious creeds, in Europe and America. In England especially, the Evangelical Society, through Sir Culling E. Eardly, took a leading part in their endeavour to serve the cause of justice. Copies of the memorial, from which I have given the above extract, together with copies of the "Bullarium Romanum" (vol. v., p. 60, xxvi.), against secret baptisms; a letter from "The Jurist," published in London, November 13th, 1858; an extract from the Annual Register of October 1774, referring to the restoration of a Jewish girl, aged nine, to her parents; and a copy of depositions made at Bologna before the notary Verardini, were forwarded to them to guide them in their pleadings for humanity, and frequent meetings of a Committee appointed by the Board were convened by the President to consider the best means for securing the restoration of the child to his parents.

A report of the result of the deliberations of the said Committee has been made by Sir Moses to the Board of Deputies, a portion of which I copy for the information of the reader.

"The letter and memorial from Sardinia," Sir Moses says, "were without loss of time submitted to the Deputies at a meeting, and this Committee was

thereupon appointed with power to adopt such proceedings as, in their judgment, they might consider expedient.

“ ‘ The Committee met on the day of their appointment, and at once determined to appeal for co-operation to the Central Consistory of the Israelites of France, and to the central Jewish authorities at Amsterdam. They further determined to memorialise the British Government, soliciting its powerful intervention, and feeling well assured of its humane and friendly sympathy. The Committee further resolved to transmit to the press copies of communications received from Turin, and they have every reason to feel grateful to the press, particularly in England, France, Germany, and the United States, for its able and humane assistance.

“ ‘ At a subsequent meeting the Committee determined to transmit a report of the case, as it had appeared in the *Times* newspaper, to every member of the Catholic clergy throughout the United Kingdom, and about 1800 of such reports were circulated accordingly.

“ ‘ The Committee, through the medium of the President, have also appealed for co-operation to the Jewish Congregational bodies in the principal cities and towns of Germany and the United States of America, and they rejoice to be able to report that their appeal has been zealously responded to, and that various bodies of their co-religionists are taking active measures to seek redress for the grievous wrong which has been committed.

“ ‘ It is well known,’ the Board of Deputies announced, ‘ that the Committee of the Evangelical Alliance and other religious societies of the Protestant community have manifested great interest in this unhappy case. They have on various occasions conveyed to this Committee the expressions of their kind sympathy, and the Committee are assured that the humane and zealous interposition of these important bodies may be relied on.

“ ‘ Although, as will have been seen from the correspondence which has been published in the daily press, the British Government is unable to assist the case by a direct intervention, its views thereon are emphatically pronounced, and the Committee offer their grateful acknowledgments for the prompt attention and great kindness they have received from the Earl of Malmesbury and Mr Fitzgerald throughout the communications which have taken place between your Committee and the Foreign Office.

“ ‘ The Committee are strongly urged to appeal personally to the Emperor of the French by means of a deputation from your body, and from the Jewish congregations in the principal states of Europe and America, under the hope that His Imperial Majesty, conscious that the public opinion has declared itself indignantly against an outrage so disgraceful to the present age, will exercise his powerful influence with the Papal Government, so as to induce it to restore the young child, Edgar Mortara, to its bereaved parents, and to denounce the repetition of any similar practice.

“ ‘ The Committee, however, feel that they would not be justified in the adoption of so important a step without bringing the matter under the attention of the General Board, and have resolved to report thereto their proceedings to date, and to seek therefrom further instructions. They protest most strongly against baptism without the consent of the party baptised.

“ ‘ In this particular case the Committee have purposely abstained from entering into the full details of the abduction and of the subsequent events relating thereto. To do this would be to extend this report beyond reasonable limits. The Committee are in possession of important documents and voluminous correspondence, extracts from portions of which have from time to time appeared in the press. After a careful consideration of these documents, your Committee have strong grounds for believing that the alleged baptism never took place. If it did, it was administered by the menial and illiterate servant girl Morisi, when she was herself a child only fourteen years

old, and under circumstances which appear to render it invalid, even by the Roman canonical laws. It is quite clear that the child, from its tender age (twelve months), must have been unconscious of the act; that up to the date of its abduction it had been nurtured in the faith of its parents, and so far from there being any truth in the statement that Edgar Mortara rejoices in his adoption into the Catholic Faith (a statement which, considering the still tender age of the child, is manifestly absurd), it yearns incessantly for the restoration to its home,—while, alas! if report speaks truly, its unhappy mother has been bereft of reason, and its father, prostrated in spirit, is about to emigrate from the scene of his recent afflictions.

“The case in itself is one deserving of the sincerest commiseration; but when viewed with reference to its bearings on society at large, it appeals irresistibly to all; and the civilised world will indeed be wanting in energy and wisdom if it permit the nineteenth century to be disgraced by the retention of the child in contravention of the laws of nature, morality, and religion, and most especially it behoves the Jewish community to exert itself to the utmost in so urgent a cause, so that if it fail it may have at least the consolation of knowing that it has done its duty, while if, under the blessing of the Almighty God, it succeed, it may rejoice not only because the sorrows of an afflicted family will thereby be alleviated, but also because a moral victory will have been achieved, the advantages of which will be recognised and prized by every friend of humanity, law, and order throughout the world.

“MOSES MONTEFIORE, *President.*”

“At a meeting of the Board, held on the 22nd of December 1858, Sir Moses Montefiore, President, in the chair, the following resolutions were unanimously adopted:—

“That in the opinion of this Board it is desirable to memorialise the head of the Pontifical Government on the subject of the Mortara case.

“That Sir Moses Montefiore, Bart., President, be requested to present the same personally, if and when his health and engagements, and the health of Lady Montefiore, enable him to undertake the journey.

“That the Committee on the Mortara case be empowered to prepare the memorial, and to make such arrangements as they may deem expedient for a deputation from this Board, and other public Jewish bodies, to accompany Sir Moses Montefiore on his mission; and to adopt such other measures on the subject as they may consider necessary.”

Sir Moses, with his usual readiness to serve a good cause, consented to proceed to Rome, the Board having resolved that it was inexpedient to send a deputation to the Emperor of the French, and now commenced making the necessary preparation for his departure, as soon as Lady Montefiore's state of health would permit her to accompany him.

He had, however, a pleasing duty of a political nature to perform before leaving England, which he did not like to relinquish.

He was desirous to assist in the election of Baron Meyer de Rothschild, to fill the vacancy at Hythe occasioned by the retirement of Sir John William Ramsden; and, accompanied by

his nephew, Mr Arthur Cohen, Q.C., he proceeded on Tuesday, February 10, 1859, to the hustings.

Baron Meyer de Rothschild was accompanied from Folkestone and Sandgate by a vast cavalcade and two bands, and just before reaching the town the horses were taken from his carriage, and the candidate drawn by the inhabitants to the hustings, where he was received with reiterated plaudits. He was surrounded by a number of influential friends, conspicuous among them being Sir Moses Montefiore.

The usual formalities having been gone through, and the returning officer having declared Baron Meyer de Rothschild duly elected, the latter addressed the electors, after which Sir Moses congratulated them on their choice. They could not, he said, have a better member than Baron Rothschild. (Cheers.) "I thank God," he added, "that old as I am, I have lived to see this day, and to witness your choice. I sincerely thank you all. May God bless you."

The same day, on his way to Ramsgate, he received at Ashford a telegram announcing that Alderman Salomons had been elected for Greenwich by a majority of 889. "This intelligence," he said, "afforded me the sincerest pleasure, for the Jews owe a deep debt of gratitude to him for his strenuous exertion in the cause of civil liberty, regardless of labour and expense." "I truly hope," he continued, "that both the new members may long live to enjoy their honours."

Prayers having been offered up in all the London Synagogues for the success of his mission to Rome on behalf of Edgar Mortara, Sir Moses gave orders to hasten the preparations for the journey, and proceeded to the Foreign Office to present a copy of the memorial of the Board of Deputies to Lord Malmesbury. His Lordship received him most kindly, read the memorial, and promised to give him letters of introduction to the British Ambassadors and Consuls abroad; "although Sir Moses should bear in mind, from a former conversation on the subject, that he (Lord Malmesbury) entertained doubts as to the result of the mission."

February 25th.—He received letters of introduction from Lord Malmesbury to the Embassies of Paris, Turin, Florence, Vienna, and to Mr Odo Russell (the late Lord Ampthill) in Rome; and on March 3rd he and Lady Montefiore, accompanied

by Dr Hodgkin and Mr Kursheedt, embarked at Dover for Calais.

The journey from London was most trying to Lady Montefiore in consequence of her impaired health, and they did not reach Rome till April 5th.

Sir Moses lost no time in calling upon Mr Russell, and leaving his letters of introduction from the Foreign Office and Lord Russell. Mr Russell remembered having seen Sir Moses when he was with Lord de Redcliffe at Constantinople, and said, "He would do all he could for him, but without any expectation of succeeding in doing more than obtaining for him an interview with His Holiness." "That day," he said, "was a council day, and the ministers did not receive." Sir Moses gave him a copy of the address, also a full statement of the Mortara case. Mr Russell repeated his promise to do all he could, but added, "What can a poor Attaché expect, when the French Ambassador with a French army with him has failed, after making every endeavour?"

April 9.—Mr John Abel Smith having given Sir Moses' letters of introduction to Mr Pentland, the latter called, and said that he was perfectly acquainted with the case, and had spoken with the boy. In his opinion there was no hope of getting the boy, but every effort should be made to obtain a pledge that such a proceeding should not be sanctioned in future. He appeared to think that Sir Moses should see the French Ambassador, and obtain his support; he having taken so active a part in the matter by order of the Emperor. Sir Moses, however, did not approve of that. "I am," he said, "so much of an Englishman that I prefer the English representation, and would only act in accordance with the advice of Mr Russell."

Mr Pentland, whom Sir Moses took to be an Irishman, was a highly educated man of elegant and agreeable manners. He was very much with the Prince of Wales, and said, "His Royal Highness was most amiable and talented, and very popular with the Roman nobility and people."

April 11th.—Sir Moses received the following letter from Lord de Redcliffe:—

"MY DEAR SIR MOSES,—I return you herewith the Mortara memorial. The case appears to be so clear that, according to

our notions, you ought to find no difficulty in obtaining justice ; but judging from what reaches me in conversation, I fear it will require all your ability, energy, and experience to open the smallest prospect of success. With every good wish, I beg you will believe me, sincerely yours, "S. DE REDCLIFFE."

"Everything I hear and see," Sir Moses said, "unfortunately confirms the opinion given me before my arrival. I have not heard from any person since I left London that there was the slightest hope of success for my mission, and now fear that I may even be denied the opportunity of presenting the address of the Board to the Sovereign Pontiff. Should I fail in this object, my next endeavours must be to obtain an introduction by Mr Russell to the Minister, Cardinal Antonelli."

CHAPTER XI.

1859.

CARDINAL ANTONELLI DECLARES THE ABDUCTION OF THE CHILD MORTARA "A CLOSED QUESTION"—THE DELUSION ABOUT THE PASSOVER CAKES SPREADS TO ROME—UNEASY FEELING AMONG THE JEWS IN THAT CITY—SHAMEFUL ATTEMPTS TO GET UP TESTIMONY AGAINST THEM—INTERVIEW WITH CARDINAL ANTONELLI—SIR MOSES LEAVES ROME.

MR RUSSELL, in a private note, wrote to him :—

"It is with deep regret that I have to inform you that all my exertions in the interest of your cause have failed. Cardinal Antonelli declined to enter upon the subject, saying, 'It was a closed question,' and His Eminence referred me to Monsignor Pacca, the papal chamberlain, or to Monsignor Talbot, to obtain an audience for you of His Holiness, but His Eminence added that he thought it would be difficult at this moment. I next applied to Monsignor Talbot, who assured me that the only possible course was that you should apply yourself, in writing to, or personally call on, Monsignor Pacca, who lives in the Vatican. Monsignor Talbot thought the Pope would see you, but he also considered the question closed.

"I fear you were but too right in saying our only hope now rests with that great God whose holy laws have in this melancholy case been violated by the hand of man.

"I need not assure you that if there is anything in which I can serve you, I beg you will command my services at all times."

Sir Moses immediately went to thank Mr Russell for his kind and zealous exertions for the cause he had so much at heart, and said that he deemed it his duty to follow up the suggestions made in his letter.

On his return home he wrote his application, and took it himself to Monsignor Pacca at the Vatican. As he was out, Sir Moses left it with his servant, with but faint hopes of a favourable answer.

He and Lady Montefiore then left cards on Lady de Redcliffe. Sir Moses saw his Lordship, who appeared to think he should apply for an audience without naming the object he had in view; but Sir Moses' opinion did not coincide with those of

Lord Redcliffe ("perhaps a wrong one," Sir Moses remarks). "It would not be becoming in me," he said, "to gain an audience but as the representative of the Board of Deputies of British Jews."

April 14th.—In accordance with an invitation which Sir Moses had the privilege of receiving, he rode to the Hôtel des Isles Britanniques at seven o'clock, and had the honour of dining with the Prince of Wales. I quote Sir Moses' own words on the subject from the Diary:—

"His Royal Highness," he writes, "received me most cordially, and said he had seen me at Windsor Castle. Within three minutes after my arrival the Prince handed down the Hon. Mrs Bruce, the only lady present at the dinner, but she did not sit next to His Royal Highness. He had Prince Torlonia on his right, Mrs Bruce was next to Prince Torlonia, and I sat exactly opposite His Royal Highness. On my right, the Rev. G. F. Tarver, the Prince's chaplain, and Major Teesdale, R.A.

"There were twelve persons at table, and, before dinner, Colonel Bruce introduced me to each, excepting Prince Torlonia, who came in only two minutes before we sat down.

"The conversation was on general topics. I think all spoke English except Torlonia, who spoke French with His Royal Highness. Dr Chambers, the Prince's physician, was present. We were at table about an hour and a half, then retired to the drawing-room. His Royal Highness requested each to be seated, and took a seat himself in the centre of the half circle formed by his party. He enquired if Toussoun Pasha was in England at present, and said the Viceroy had given a grand dinner to his brother.

"Soon after nine the party took leave. His Royal Highness shook hands with each. I could not have had a more gratifying evening.

"Dr Chambers told me that Mrs Chambers had a few friends and a little music upstairs, and would be happy if I would do them the honour to join them. He accompanied me to their apartments on the floor above His Royal Highness, and introduced me to Mrs Chambers. She said she remembered me by the kindness I had shewn her many years since by giving her some very thin biscuits,* of which she was very fond. Gradually

* Probably Passover biscuits, which Sir Moses was in the habit of sending sometimes to his friends who expressed a desire of having them.

the two drawing-rooms became very crowded. She introduced me to a considerable number of her visitors, mostly English travellers, and many from India. They all alluded to the object of my mission with feeling, and expressed an ardent desire for my success, but not one among them thought that there was a hope of it.

"The son-in-law of the late Joseph Hume, who had been in India, was there with his wife. I should think there must have been 150 persons present. Mrs Chambers and her sisters have beautiful voices, and sang delightfully. A gentleman belonging to the Royal Chapel at Rome, who is celebrated for his beautiful voice and for being an excellent musician, performed also. Dr Hodgkin, who was present, having left my dear wife weak and poorly, I got away as soon as I well could. A most lively and agreeable party."

The apprehension of failure in his mission, so strongly foretold by all who spoke to him that evening on the subject, threatened to become almost a certainty, owing to a serious accusation brought against the Jews in the Ghetto.

On Friday evening, April 15th, some officers of the police entered the Jewish quarter and searched a house adjoining the Synagogue, the room containing the cloaks, bells, &c., of the sacred scrolls of the Pentateuch, and afterwards the cellars under the Synagogue. They did not say at the time what was the object of their search, but a crowd had assembled outside the Synagogue, accusing the Jews of having stolen two children with the object of using their blood in making the Passover cakes, a woman exciting the crowd by declaring she had lost two of her children. The alarm continued for a considerable time, and it was late before the crowd left the Ghetto. Happily all was quiet the next morning, but the Jews still laboured under great anxiety, as this was the first instance of such a charge being made against them at Rome, and hitherto their Synagogues had been held sacred. Early in the morning a deputation waited upon the Governor of the city, but he had heard nothing of the matter. On enquiry of the head of the police it was ascertained that the report was spread by the malice of one of the police officers. The Governor assured the deputation of his protection, and said he would, if necessary, send a force into the Ghetto to protect the Jews.

Sir Moses on hearing of the outbreak at once offered to go to the Synagogue if the reports were repeated, but happily all remained quiet.

The next day (April 17th) he received the reassuring information that the lost child had been found, and had returned to the mother's house. It appeared that a woman had said that she had lost her child, and a neighbour advised her to go to a particular man, a barber, who told fortunes. She did so, whereupon this man informed her that her child had been stolen by the Jews, who had murdered it for the sake of using its blood with the Passover cakes. On receiving this account she went direct to the Ghetto, and created a great disturbance, calling upon the Jews to give up the child. She gave information to the office of police, and they sent to search for the child. The Governor had since put the barber and the woman in prison, but nevertheless there was a very uneasy feeling among the Jews the next night and day, as women and boys frequently cried out, "Take care of your children, or the Jews will murder them." It was a singular circumstance that until that year nothing of the kind had happened at Rome; and it was not a little remarkable that the newspaper published at Rome on the 16th inst., yesterday, called *Il vevo amico del popolo*, contained a letter from Smyrna, giving an account of the assassination of a Frenchman in the Jewish quarter of that city by the Jews, as it was alleged, for the purpose of using the blood in the Passover cakes. The letter also alluded to the case of Father Tomaso at Damascus. It was a most mischievous article, and could not fail to excite a very bitter feeling against the Jews, frustrating every attempt made to rescue the poor boy Mortara, and to restore him to his parents.

Sir Moses felt much depressed in spirits; Lady Montefiore was weak and ill. The Passover festivals commenced, and they were both anxious for the safety of the Hebrew community. A lady who had dined with them the previous night was so much alarmed as to dread returning home to the Ghetto. Two gentlemen, besides her husband and a lady, had to walk with her to see her safely home.

In a telegram Sir Moses sent to his friends on the 17th inst., he said, "Suspense and perplexity still prevent me from writing."

He invited several friends to dine with them, and be present

at the recital of the history of the exodus from Egypt, in conformity with Biblical injunction, and attended the morning service each day in the Synagogue, no further disturbance having taken place in the vicinity.

Wednesday, April 20th.—On his return from Divine worship in the morning, Lord Stratford de Redcliffe paid them a visit. He had been with Cardinal Antonelli, and had spoken about Sir Moses. From what had passed he believed that his Eminence would see Sir Moses if the latter called on him ; and would also have no objection to his being presented to the Sovereign Pontiff, but the Cardinal would have public duties to perform after that day which would prevent his receiving anybody at all till after the holidays. His Lordship said “between four and five o’clock would be the best time to go to him.” Sir Moses told his Lordship that he was prevented from riding that day, and the walk was too far for him, as he was already much fatigued with a walk to and from the Synagogue. His Lordship replied that he did not usually have his carriage out on a Sunday, but he should think it right to do so on such an occasion. Sir Moses mentioned that he would, with his permission, see Mr Odo Russell, and ask him to present him to his Eminence, when he was able to go to him, which he might do after seven this evening. His Lordship approved of this, and remained more than half an hour chatting. Sir Moses afterwards renewed the conversation about his mission. His Lordship said he believed the question of the Mortara case was considered as completely closed by his Eminence the Cardinal, and that it could not be re-opened after the discussion with the French Ambassador.

Sir Moses expressed himself truly thankful to Lord Stratford, for he was sure if it were in his power he would in every way promote the success of his mission, which, Sir Moses said, he had every reason to fear was quite hopeless.

After his Lordship had left, Mrs Chambers, the wife of Dr Chambers, and her sister Miss Maitland, paid Lady Montefiore a visit ; also several gentlemen, whom Sir Moses met at her evening party. “All concur,” Sir Moses says, “in the general opinion of the great amiability of the Prince of Wales.” As Mrs Chambers remembered the circumstance of Sir Moses having sent her many years since some Passover biscuits, he promised

to send her some again, as he had brought with him a sufficient quantity from London. Many Christians like them very much.

I remember having once seen over the shop of a Passover biscuit baker in London an inscription on a shield to the effect that he had the distinguished honour of being appointed Passover biscuit baker to Her Royal Highness the Duchess of Gloucester.

The Jews in Rome, however, did not enjoy the Passover biscuits much that year, nor for that matter any other food.

The President of their community, Signor Samuel Alatri, paid Sir Moses a visit, and appeared much alarmed, apprehending another attack on his community. Sir Moses offered to sleep in the Ghetto, so little fear had he, but Signor Alatri preferred going to the French General.

Returning again to the Mortara case, Sir Moses writes :—

“Early this morning I sent a note to Mr Odo Russell, requesting to have an interview with him. He replied by note that he would call on me at half-past ten, which he did. I showed him Baron Rothschild’s telegram, enquiring as to the progress in the Mortara affair. He said, in reply to it, I might make any use of his name that I thought might be of service to my cause, as he felt most anxious to do all in his power to help me. I then mentioned the conversation I had had with Lord Stratford de Redcliffe yesterday, pointing out that it was his Lordship’s impression that Cardinal Antonelli would have no objection to see me if I called on him. I therefore asked Mr Russell’s opinion as to whether I should call on his Eminence, and if so, whether he would be so good as to introduce me to him. Mr Russell said Lord Stratford was intimate with the Cardinal, and it would perhaps be better if his Lordship would introduce me, but he thought perhaps I should wait for the answer of Monsignor Pacca before seeing the Cardinal. I then asked him if he thought I should leave my card. This he approved, and said he would see Monsignor Pacca, and find out how the matter stood, and would also converse with Lord Stratford concerning Cardinal Antonelli. He thought the Sovereign Pontiff would see me after the holidays.

“At four I rode, with my dear wife, to the Vatican, where his Holiness resides. On the floor above are the apartments of Cardinal Antonelli. I had to ascend 190 steps, a most splendid marble staircase. The steps were easy to ascend, being very broad and low. The person in waiting took my card, and enquired if I wished to see his Eminence. This, I said, I hoped to do some other day. I then drove to the Palazzo Colonna and left my card for the French Ambassador, to whom we are all so much indebted for his most zealous endeavours on behalf of young Mortara.”

In the evening Signor Tagliacozzo came in to report on two other attempts made by some of the Roman populace to cause trouble to the Hebrew community. In two different Synagogues, he said, arrangements had been made to hide a child there, with a view of raising the alarm outside the moment the door should be closed, and then falling upon the Jews and accusing them of

intended murder. "By the mercy of heaven," he said, "these plans were frustrated, and in each case the lost child was found."

"The director of the police," he continued, "sent to the President of the Deputies of the Jews at Rome, and informed him of the discovery of the missing children. Meanwhile many of the Jews had been afraid to pursue their daily avocations in the city, several having been ill-treated by the ignorant people, who pelted them with stones, injuring two or three very severely. Signor Tagliacozzo observed that the Jews had had a miraculous escape, for on the beadle closing the doors of one of the Synagogues on Friday evening last he observed a child under a seat in one of the corners, as if asleep. He turned the child out, but could get no satisfactory explanation as to how he came into the Synagogue, or why he remained after all the people had left.

About half-an-hour after the beadle had locked up the Synagogue, the people in the Jewish quarter were alarmed by the noise of a concourse of women and children, and some men, with officers of the police, saying that the Jews had concealed in the Synagogue or house adjoining a Christian child, to sacrifice it and use its blood in their Passover cakes. The woman whose child was supposed to be stolen shrieked dreadfully, and led the officers of the justice, in the first instance, to the house, and then to the Synagogue, to the very spot where the child had been found. Had the beadle not seen the child, as no doubt was the expectation of those who hatched the plot, the lives of hundreds of innocent persons would have been sacrificed. In another Synagogue a child endeavoured to enter on a Friday evening, when all the service was over and the doors were being locked, but was fortunately also discovered by the beadle, and driven away.

Rome is not the only place in these States where endeavours have been made to excite hatred against the Jews on the old base and wicked charge of eating human blood. At Sinigallia, near Ancona, a woman went to the police, saying she had escaped being murdered by the Jews, and the ignorant populace threatened the poor Jews with vengeance, and the place was in great agitation. All this is scarcely to be believed, but I have heard, though I can scarcely give credit to it, that this charge against the Jews is impressed upon the children at the several colleges. I myself believe that the colleges are free from this

crime, and shall be glad to find that the common sense of the case is explained to the children.

The reader may well imagine how painfully these unfortunate occurrences must have affected the mind of both Sir Moses and Lady Montefiore, and how disheartening it was to them to see the object of their mission becoming every day more hopeless. This, together with the very disquieting reports from England regarding the political state of Europe, and the feeble state of Lady Montefiore's health, made Sir Moses very anxious at receiving no reply from Monsignor Pacca. "I begin to think," he observed to his friends, "I shall get none."

Rome, April 27th.—Lady Montefiore was very unwell. Sir Moses continued in a state of great excitement. "I fear," he said, "there is little hope of an audience for me with the Sovereign Pontiff."

At about one o'clock Mr Odo Russell came. He drove Sir Moses to the Palazzo Colonna, the residence of the French Ambassador, the Duc de Grammont. The latter received them in a very friendly manner, and recounted to Sir Moses all he had done in the case of the boy Mortara, and said he was certain that all his efforts would be unavailing.

Rome, April 28th.—Mr Odo Russell accompanied Sir Moses on a visit to Cardinal Antonelli.

"His Eminence," Sir Moses writes in his Diary, "received us immediately. I told him the object of my coming to Rome, and of my disappointment at not being able to obtain an audience of the Pope to present to him the address of the Board of Deputies. Every endeavour I had made having failed, I had to request his Eminence to present it for me to the Sovereign Pontiff. I then gave him the address, and said, 'I would remain a week in Rome for an answer to it.' The Cardinal replied that 'it was impossible to do anything in the Mortara case, but that every precaution should be taken to prevent so unfortunate an occurrence for the future; that a child once baptised was a Christian, and as the Catholic Church considered that those of all others could not be saved, the child would not be given up until the age of seventeen or eighteen, when it would be free to follow its own inclinations. In the meantime the parents should have free access to the child, it should be well educated and taken care of, but the law of the Church prevented its being

given back to the parents. He alluded to an order that Jews should not have Catholic servants, as any conscientious woman might, from pious motives, seeing a child dangerously ill and apprehending its death, baptise it, she at the time believing that it could not be otherwise saved in the event of its death.' I said, 'As we were all the children of one God, it was deeply to be lamented that we could not dwell together in peace.' He again alluded to the laws of the Church.

"On my expressing a hope to receive a reply to the address from the Pope, he said: 'No reply had been given to similar memorials from Holland, Germany, and France.' He gave an assurance of goodwill towards the Israelites in the Papal States.

"The Cardinal was most courteous, made me sit by his side on the sofa, and very cordially shook me by the hand, both when Mr Odo Russell introduced me to him and on my withdrawing after our interview.

"On leaving the Vatican, Mr Russell rode with me to our house, and repeated to Lady Montefiore all that had passed, when we drew up a telegram, which he approved, and I forwarded it to London for the Board of Deputies, and to inform the Lord Mayor, the Chief Rabbi, Baron Rothschild, and Sir Culling Eardly."

Rome, April 29th.—Sir Moses called on Dr Chalmers, and met His Royal Highness the Prince of Wales on the staircase, with Colonel the Hon. R. Bruce and Major Teesdale. The Prince graciously stopped to shake hands with him. Sir Moses then called on Lord Stratford de Redcliffe, who thought Sir Moses should make yet another effort to see the Pope.

Rome, April 30th.—On his way home from the Synagogue he went to Mr Odo Russell, being anxious to see him, as he was extremely desirous, in accordance with Lord Redcliffe's advice, to make another effort to see the Sovereign Pontiff; but Mr Russell had just gone out. "The English," Sir Moses writes, "are all taking their departure. It is reported that hostilities have actually commenced between Piedmont and Austria; also that 14,000 Tuscan troops have gone over to Piedmont, and the Grand Duke fled to Bologna. The Prince of Wales, it is said, will leave on Monday next."

Rome, May 1st.—"Unpleasant reports," says the Diary, "are in circulation to-day regarding the state of the political world.

Some feeling, it is said, has been evinced in several Colleges. It is expected that the greatest part of the French troops will leave Rome. My companions are all very anxious that we should return to England."

Rome, May 5th.—Sir Moses gave the order to engage berths in the *Vesuvius* from Civita Vecchia, having to pay double fare from Naples to Marseilles in consequence of the great number of people anxious to embark. He called on Lord de Redcliffe, and remained with him for a full hour, conversing on the Mortara subject and the plans which might lead to the possibility of prevailing upon the Pope to restore the child to his parents.

Rome, May 6th.—Cards were left by him at the Vatican for Cardinal Antonelli, and farewell visits paid to his friends. In the evening, while attending Divine Service, he witnessed an attempt made by a Roman recruit to create a disturbance in the Synagogue. "The man," Sir Moses says, "was pushed out, and the doors locked till the end of the service." Nothing further occurred, but the city was full of disagreeable reports. "War, war, war," was the general cry. "I was quite knocked up," he continues, "and obliged to lie down for some time."

Rome, May 10th.—Sir Moses and Lady Montefiore left Rome. "I thank, bless, and praise the God of my fathers," Sir Moses said, "for bringing me and my dear wife in safety out of Rome; and may He bring us in improved health to old England and our relatives and friends."

On proceeding to the railway station they met Mr Odo Russell on his way to take leave of them. They stopped the carriage and had a few minutes' chat. "It is some satisfaction," Sir Moses writes in his Diary, "that all whom I had consulted in the Mortara case agreed in opinion that I could do nothing more, and that, in the present state of things, my remaining at Rome would in no way be useful or desirable." "This journey and mission," he says, "has been, on many accounts, a painful and sad trial of patience, and, I may truly add, of perseverance, but our God is in Heaven, and no doubt He has permitted that which will prove a disappointment to our friends, &c., and is a grief to us, for the best and wisest purposes. Blessed be His name!"

CHAPTER XII.

1859.

INTERVIEW WITH THE DUC DE GRAMMONT—ANOTHER UKASE
—INFLUENTIAL PROTEST IN THE MORTARA CASE—PERSE-
CUTION IN ROUMANIA—ATTITUDE OF THE FRENCH AND
TURKISH GOVERNMENTS TOWARDS THE JEWS.

MAY 20th.—Sir Moses and Lady Montefiore arrived in Paris. Lady Montefiore's state of health being very unsatisfactory, Sir Moses resolved to remain five or six days in the French capital to allow her some rest.

May 24th.—He called at the British Embassy, where he saw Viscount Chelsea, who recommended him to write to Count Walewski to express his gratitude for the warm and generous efforts of the Duc de Grammont in the Mortara case. This Sir Moses did, and the next day the Minister of Foreign Affairs wrote him a note to the effect that he would receive him on the following Friday. Sir Moses accordingly called on his Excellency, and told him that his object was to thank the Emperor and his Excellency for the very generous exertions they had made for the restoration of the child Mortara to its parents, and to express his gratitude towards the Duc de Grammont for the very zealous manner in which he had exerted himself at Rome to attain that object, and he (Sir Moses) believed that, although his exertions had not been attended with the success so much desired, the Duke had done much good, as his warm expostulations would no doubt prevent, at least for some time, any similar outrage against humanity. "Not only his co-religionists," Sir Moses observed, "but also the Christians in England, felt deeply in this unfortunate case, and were equally affected by the circumstance."

His Excellency said that not only the Emperor, but all the people in France, felt keenly on the subject. The Emperor had

written to the Duc de Grammont in the strongest manner. His Excellency was sure that the Duc de Grammont had done his best.

Sir Moses then begged of his Excellency to use his influence at any future time when an opportunity occurred to obtain the restoration of the child to his parents, and this his Excellency promised to do, saying that he was happy to have made Sir Moses' acquaintance. The reception, Sir Moses remarks, was truly kind and friendly. The Count said he believed the boy was well treated, to which Sir Moses rejoined that he thought so; but this was little consolation to his parents for being robbed of their child.

Before leaving Paris Sir Moses and Lady Montefiore had the satisfaction of hearing some pleasing news regarding their co-religionists in Russia.

Mr Ginzberg, a gentleman from St Petersburg, informed them that the Emperor had issued an Ukase permitting Jewish youths to attend the public colleges, and to absent themselves from school on Sabbaths and festivals.

May 29th.—They bade adieu to their friends, and started for Lille, where they remained for the night.

Early in the morning the champion of the Mortara family showed himself again in his commercial character as the energetic President of the Imperial Continental Gas Association. He visited the station of the Association's works, and saw the splendid new gas-holder, of which the superintendent gave him a satisfactory report in all respects.

At the same time he learned the sad news of the death of one of the officers of the Association, Mr G. H. Palmer, whom he had so lately seen at Marseilles. He had died suddenly of heart disease.

Sir Moses was much shocked and distressed. "God preserve us all," he said, "from sudden death," and he began to think how he might render some service to the family of the deceased.

They left Lille for Calais, where they arrived in safety, and had great cause to be most thankful to Providence, for on reaching Calais they found that the truck on which they had been travelling in their carriage was nearly in flames, and smoking to such a degree as to require the immediate application of several buckets of water. It appeared that the great weight of their

travelling carriage had forced its wheels nearly through the bottom, in fact, had done so to such an extent as to cause the iron at the bottom to press on its wheels. In a little while their carriage would have been on fire.

Tuesday, May 31st.—They crossed the Channel, arrived at Dover, and were able to walk on shore. The next day, June 1, they left Dover for London, where they met with a most hearty welcome from their relatives and numerous friends.

June 6th.—Sir Moses called on Lord John Russell and Mr John Abel Smith, also at the Foreign Office, to express his thanks for the letter of introduction to Mr Odo Russell, and his gratitude for that gentleman's very kind and active assistance.

Five weeks later, on Wednesday, 13th July, he attended a meeting of the Board of Deputies. The vice-president conducted the business until Sir Moses' letter accepting the office of President was read, when the former stepped forward and conducted him to the chair. The report of his mission to Rome was well received by the meeting, and the following resolutions were unanimously adopted :—

"1. That this Board recognises with grateful appreciation the pious, zealous, and philanthropic feelings which induced its President, Sir Moses Montefiore, Bart., notwithstanding his advanced age, to undertake, at a very great personal sacrifice, a mission to Rome to present to the Sovereign Pontiff the memorial from the late Board of Deputies on the subject of the abduction of the child, Edgar Mortara.

"2. That the Board regrets the refusal of the Sovereign Pontiff to receive the memorial from Sir Moses Montefiore personally, and sincerely deplores the determination of his Holiness, declining to institute further inquiry into the truth of the child's alleged baptism, and in enforcing its continued separation from its bereaved parents.

"3. That this Board desires to record its emphatic protest against the right or validity of clandestine baptism,—a practice which it believes is opposed to the wishes and intelligence of mankind.

"4. That this Board delights to express its esteem and gratitude to its venerable President for the eminent services rendered by him, not only in this unhappy case, but on former occasions, to the cause of humanity and civilisation ; and it is also mindful of its obligation to Lady Montefiore, her husband's constant companion in his travels and the sharer of his fatigues and anxieties.

"5. That this Board feels assured the sentiments embodied in the foregoing resolution will find a faithful echo in every Jewish heart, and will ensure the sympathy of every friend of human progress throughout the world.

"6. That these resolutions be advertised in the public press."

"All the efforts of Sir Moses Montefiore," the daily papers report, "having proved ineffectual in obtaining the restoration of the child Mortara to its parents, a committee of gentlemen in

the city felt that some protest was demanded on behalf of British Christians, and the following protest, having been privately circulated, has been most extensively signed, and a copy of it has been forwarded to the French Ambassâdor:—

“ ‘Whereas a Jewish child, Edgar Mortara, son of Momolo Mortara, late of Bologna, in Italy, was, on the 24th of June 1858, forcibly seized and taken from its parents, by order of the Cardinal Viale Prola, Archbishop of Bologna and Legate of Pope Pius IX. :

“ ‘And whereas the ground of the seizure was, that the said child, Edgar Mortara, had been secretly baptised by a Roman Catholic maid-servant six years previously, being then of the age of twelve months :

“ ‘And whereas the said child was, by the order of the said Cardinal Legate, conveyed by night, under an escort of gendarmes, to the Convent of San Pietro, in Vincoli, at Rome, and is there detained contrary to the wish, and notwithstanding the protestations of his parents :

“ ‘And whereas the Government of France has in vain urged the Court of Rome to restore the said child to his parents :

“ ‘And whereas Sir Moses Montefiore, Bart., at the request of the Deputies of the British Jews, made on the 22nd of December 1858, went to Rome in their name to present a memorial to the Pope, signed by the whole of the said Deputies, asking for the liberation of the said child Edgar Mortara ; and whereas the Pope refused even to see Sir Moses Montefiore ; and Cardinal Antonelli, Minister of State, has declared to Sir Moses Montefiore that the Roman Government will not release the child :

“ ‘And whereas it is a dishonour to Christianity in the eyes of the Jews among all nations that the seizure and detention of the said child, Edgar Mortara, should be supposed to be consistent with the principles of the Christian religion :

“ ‘Now we, the undersigned British Christians, do hereby protest, and declare that the proceedings of the Pope of Rome, in taking away the Jewish child, Edgar Mortara, from his parents, and educating him, contrary to his parents’ will, in the Roman Catholic faith, are repulsive to the instincts of humanity, and in violation of parental rights and authority, as recognised in the laws and usages of all civilised nations, and, above all, in direct opposition to the spirit and precepts of the Christian religion.’ ”

More than two thousand names of persons of rank and influence were attached to the protest.

I now invite the attention of the reader to the subjects which occupied Sir Moses’ mind during the remainder of the year.

It has been stated before that Sir Moses signed the contract with Mr William E. Smith of Ramsgate for building the Juda Touro Almshouses in Jerusalem. The special authorisation from the Turkish Government, as well as the approbation of the former Governor and of every member of the City Council, fully justified Sir Moses at that time in expecting to see the building proceed rapidly. But in this he was disappointed. On the 15th day of June Mr Smith reported that the Governor had ordered a suspension of the works, on the ground that the

building would be too near the city fortifications. This was most unfortunate, as nearly all the stone had been prepared, the foundations excavated, the water-receivers almost completed, and all the doors, iron-work, and windows sent out from England. His first step was to address Arabic letters to Sureya Pasha, the Governor of Jerusalem. Subsequently Sir Moses called on the Turkish Ambassador in London, and applied also to the Sublime Porte for renewed instructions to the authorities in Jerusalem. But it was not until the end of December that he received a letter from the Turkish Minister, to the effect that the permission for the continuance of the building would be sent to Jerusalem.

In the meantime the delay of work greatly increased the expense, as the builder had to remain six months longer in Jerusalem than he had expected, and the principal working men had to be retained, not knowing when their services might again be required.

To those who have had some experience of building schemes in the East, such an interruption in the work would not be a matter of surprise. It is the general rule among the natives, in order to be able to proceed peaceably with any private or public building, to secure, in the first instance, the friendly approbation of all the officers connected with the Government; and in this case the superintendents of the works, being Englishmen, may have unintentionally neglected to do so; hence what had been right in the eyes of Kiamil Pasha, was considered wrong in the eyes of Sureya Pasha, the latter acting, as he said, on special orders received from the Sublime Porte.

July 6th.—Sir Moses having ascertained from Mr O. W. Galloway that the Viceroy was anxious for his son, Toussoun Pasha, to spend another summer with him, invited the Prince to London, and the invitation having been cordially accepted, Toussoun Pasha, attended by his physician, Dr Ettienne, Mrs G. Williams, his governess, and the Mamlook, arrived at Park Lane on July 9th. The young Prince looked very thin, but in excellent spirits. "God grant," Sir Moses said, "their stay with us may prove beneficial."

The Prince, as on the two former occasions, improved in health and gained strength during his stay in England under

the hospitable roof of Sir Moses, and became every day more cheerful in his disposition,

In the same month (August 29th) Sir Charles B. Phipps, by command of the Queen, forwarded to Sir Moses a musical box as a present from Her Majesty to His Highness Toussoun Pasha before he left England.

Sir Moses wrote to Sir Charles, acknowledging the receipt of Her Majesty's gracious commands, and sent Said Pasha, the Viceroy, a copy of Sir Charles Phipps' letter.

His Highness, in return, conveyed to him his deep sense of gratitude for the care he and Lady Montefiore had taken of the young Prince, and entreated Sir Moses to take the first occasion to tender to Her Majesty the Queen his high appreciation of the honour conferred by Her Majesty on him by the gracious reception granted to his son.

The gracious attention of Her Majesty to the young Prince, and the gratitude of his father the Viceroy to the Queen, undoubtedly contributed, in a certain degree, towards the preservation of friendly relations between England and Egypt; and Sir Moses had the satisfaction of knowing that he became indirectly the acknowledged medium of fostering and promoting the blessings of peace and mutual interest between two countries.

He never sent a letter to the Pasha without showing it first at the Foreign Office, and awaiting the approval of the Minister; nor did he ever withhold the contents of any letter addressed to him by the Pasha. He took the original himself to the Minister of Foreign Affairs, and deposited with him a copy for the perusal of others in office interested in Egypt.

October 10th.—Subsequently the hour of parting drew near, and Toussoun Pasha had to take leave, and, in doing so, expressed himself affectionately towards both of them.

Lady Montefiore unfortunately continued to suffer from illness. She often had medical advice, but was at times very ailing. Sir Moses had little time to rest, but his presence at East Cliff inspired hope and cheerfulness in the heart of his suffering companion. Every day almost brought him letters, imploring his aid in cases of dire distress.

A month previously he had received some most painful communications from Galatz, in Roumania, respecting the un-

paralleled cruelties committed on the Jews there. Some of them had been murdered, others fearfully wounded, many deprived of all their property, and their Synagogues desecrated. Sir Moses forwarded all the letters on the subject to Lord John Russell, and, as President of the Board of Deputies of British Jews, requested the British Government to intercede for the Jews, by giving instructions to the British Consuls to render help and protection to the sufferers, as far as lay in their power; but it took a long time to extinguish the flames of persecution. Letters continued to arrive from villages and towns, imploring help.

A month or six weeks later a cry of distress reached him from Gibraltar. Owing to the war which was then expected to ensue between Spain and Morocco, the Jewish inhabitants of Tangier, fearing the repetition of the brutal usage which they had experienced when the wild Kabyle tribes came down to the coast in 1844, had fled from their homes in a state of utter destitution.

Nearly 2700 of these unhappy people had arrived at Gibraltar from Tangier, and it was but too probable that they would be followed by many thousands of others from different parts of Morocco.

Sir Moses convened a special meeting of the Board of Deputies of the British Jews. The Board formed itself into a committee of relief, and energetically appealed to its co-religionists, not only in this country, but throughout Europe and other parts of the world, for prompt assistance.

Sir Moses and Lady Montefiore gave £200 towards the immediate relief of the sufferers, and many benevolent persons of various denominations followed with generous contributions.

To Sir W. Codrington, the Governor of Gibraltar, who manifested much thoughtful humanity towards the unfortunate Jewish emigrants from Tangier, Sir Moses had the pleasing duty to convey a vote of thanks from the Board of Deputies.

Sir William, in acknowledging the receipt of Sir Moses' letter enclosing the resolution, said that he was only carrying out the intentions of Government in assisting refugees. "You will have heard," he observed, "that Government has since authorised me to give temporary assistance to those necessitous persons, by affording them a bread ration from the commissariat."

"The French Government," Sir William continued, "will receive into Algeria those who wish to go there. I hope that many will avail themselves, and that soon, of this permission, for it will be well for them to seek at once their future permanent abode, wherever it may be."

It appears that the intention of the French Government to receive into Algeria all who wished to go there, impelled another power to make a similar offer to those who wished to go to Palestine; for, a day before Sir William had written his letter to Sir Moses, Mr Kingsite called on the latter, and stated that the Turkish Ambassador wished him to inform Sir Moses that if the Jews were inclined to return to the Holy Land, and could advance money to the Turkish Government to effect the withdrawal of the existing coinage, they should have every liberty and land, with all possible protection. Sir Moses told Mr Kingsite he did not think that there was a single Jew in England who wished to return at present, nor did he believe that a loan for that purpose would be raised. Mr Kingsite was going to speak with a well-known house on the subject.

November 21st.—Sir Moses called on the Turkish Ambassador, who received him very courteously, heard all he had to say, and entered very fully into the whole affair of the Holy Land. He said all would go well, and he would write to the Governor of Jerusalem, and same time send him a copy of his letter which he had forwarded to him some time since. He expressed himself as being anxious to see a colony of Jews in Palestine.

Both the French and Turkish Governments, we see, were desirous of having Jewish colonies in their respective countries; with the sole difference, that the French authorities were content with the poor of all classes, while the Turkish authorities only offered to extend their privileges and protection to the rich colonist.

During the last month of the year Sir Moses received a visit from the father of the unfortunate young Mortara. He gave him a note to Sir Culling Eardly, who promised to do all in his power for the restoration of the boy. A few days later Sir Moses convened a meeting of the Mortara Committee, when it was resolved to write to Sir Culling Eardly, that, having done all in their power in the Mortara case, they could not attempt to do more, but hoped he would persevere and be successful.

In his capacity of Deputy-Lieutenant of the county, Sir Moses, together with Captain Isaake, another Deputy-Lieutenant of the county, invited Colonel Stothard of Dover to come to Ramsgate and select the land for a battery to protect the harbour. On his arrival they went to Wellington Crescent, and selected for that purpose a plot, 200 feet in length and 50 in depth, in the centre of the garden in front of the Crescent.

Sir Moses, ever anxious to serve his country, expressed himself as much satisfied in having had the opportunity of assisting in so important a cause.

Lady Montefiore's state of health, to which I have already alluded, continued to be most unsatisfactory. Her condition frequently prevented Sir Moses from attending meetings or special appointments in the city.

CHAPTER XIII.

1860.

THE SULTAN PERMITS THE BUILDING OF THE JERUSALEM ALMSHOUSES—CONCESSION FOR A CARRIAGE-ROAD FROM JAFFA TO JERUSALEM—SIR MOSES CHAMPIONS THE PERSECUTED CHRISTIANS OF SYRIA—PUNISHMENT OF THE CULPRITS—DISQUIETING REPORTS FROM DAMASCUS.

THE year 1860 opens with the record of a satisfactory reply from the Turkish Government to Sir Moses' petition respecting the building of the Juda Touro Almshouses in Jerusalem, the interruption of which, by order of Sureya Pasha, had caused him much annoyance and expense. Musurus Pasha, the Turkish Ambassador in London, thus addresses him on the subject.

"I have the pleasure to inform you that I have just received a dispatch from His Excellency Fuad Pasha, the Minister of Foreign Affairs of the Sublime Porte, in reply to the communication that I addressed to His Excellency on the subject of the interference by the Imperial authorities at Jerusalem with the erection of the building lately commenced there by your orders for the benefit of your co-religionists. This dispatch states that although, according to the general regulations respecting fortified places in the Ottoman dominions, the erection of such buildings in such proximity to a fortress should not be permitted, yet, notwithstanding this, considering that an exceptional permission was previously granted to you of which you have already availed yourself to erect a building in the vicinity of the fortress above mentioned, His Imperial Majesty the Sultan has been pleased to order that the building last begun should be allowed to be finished, according to your wish, and the necessary orders have in consequence been sent to His Excellency the Governor of Jerusalem.

"Congratulating you on this desirable result being obtained, I have the honour to be, &c."

About the same time he received some intelligence from Count Pizzamano, the Austrian Consul in Jerusalem, respecting a subject which had often engaged his attention in former years, viz., the construction of a carriage road from Jaffa to Jerusalem. It appears that the Count had at last succeeded in obtaining a fifty years' concession from the Turkish Government for the purpose, and he now proposed forming a company with a capital of one million francs, on which he calculated he could offer the shareholders a dividend at the rate of ten per cent. per annum, leaving a surplus to be divided between the contractors and the Amortisation Fund.

The Count was not willing to dispose of any shares before hearing from Sir Moses; and asked him whether he would be inclined to associate himself in the undertaking, sharing profits and losses alike; or, should this not suit him, how many shares he would take himself, and how many he could place in England among his friends?

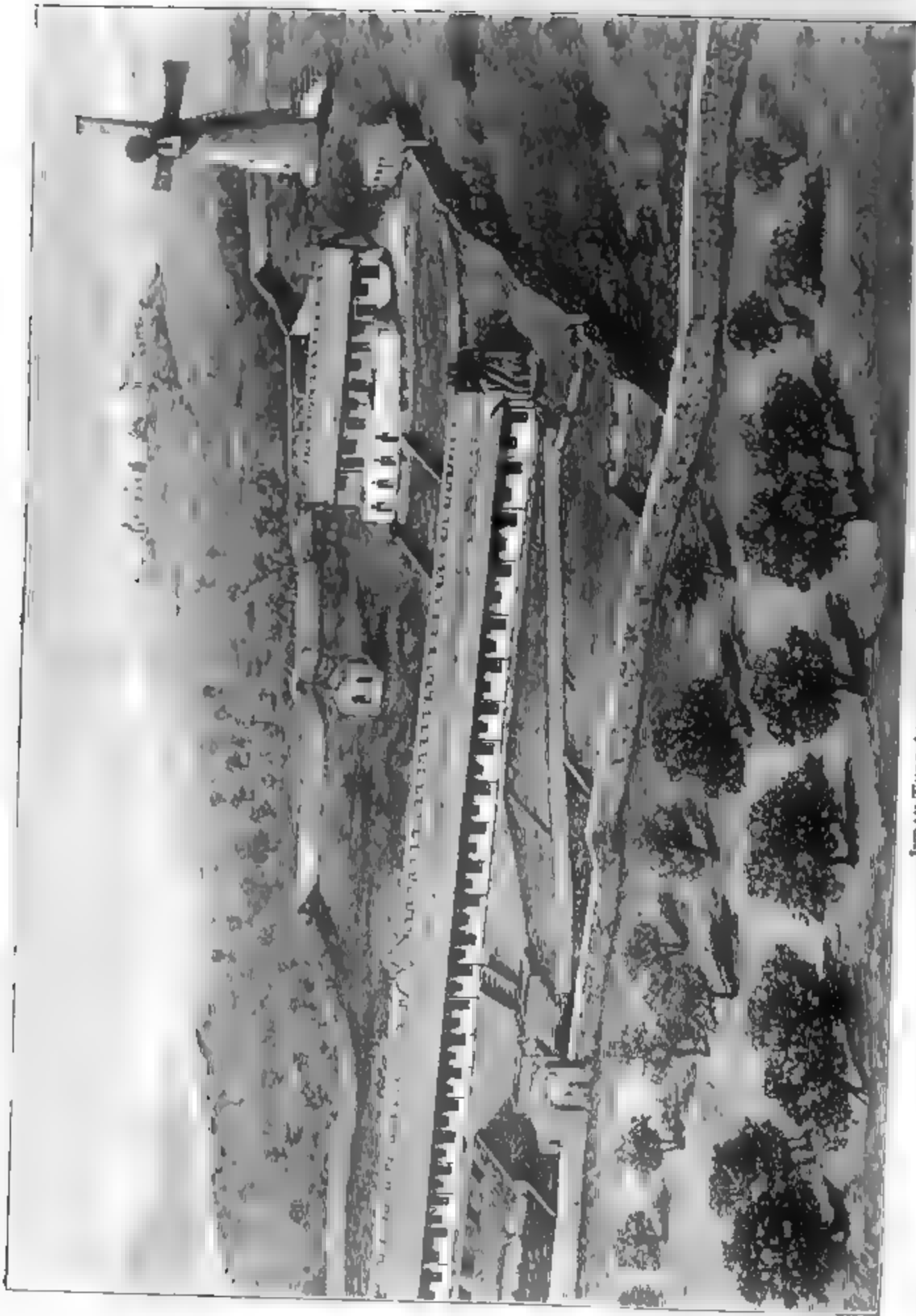
The concession which the Turkish Government granted to Count Pizzamano to facilitate traffic in the Holy Land may probably have had some connection with the conversation Sir Moses had with Musurus Pasha in London on the subject of Jewish colonisation, consequent upon the offer which the French Government had made to the Jews of Morocco. However gratifying the communication of Count Pizzamano may have been to Sir Moses, his advanced age, and the great anxiety occasioned by the very unsatisfactory state of Lady Montefiore's health, precluded the possibility of his then associating himself with the Count in his important undertaking.

April 3rd.—Sir Moses laid the foundation stone of the Spanish and Portuguese Branch Synagogue at Bryanston Street, near Cumberland Place, towards the building of which he and Lady Montefiore had contributed £500.

June 15th.—The Viceroy of Egypt sent him a portrait of his son, Toussoun Pasha, with a very complimentary letter.

July 3rd.—The entry of this day, regarding the Juda Toura Almshouses in Jerusalem, I give in Sir Moses' own words.

"Being anxious," he writes, "to make arrangements, with the advice of our esteemed Chief Rabbi and Dr Loewe, for the



JUDAN TUMO ALMHOUSES AT JERUSALEM.

See Vol. II, page 113.

guidance of Mr Kursheedt respecting the filling of the Almshouses in Jerusalem, as so much would depend on the choice of individuals,—I wish them to be persons of excellent character, men well learned in our Law, who devote much of their time to study, and by whom a nice house, free of rent, in a pleasant situation, would be considered a boon,—I therefore started at seven o'clock with Mr Kursheedt for Brighton to consult Dr Loewe."

Soon after the train started Sir Moses opened some letters which had been brought to him to the station, and found that they required his immediate attention in London. He left Mr Kursheedt at Red Hill, and went back to town; and having disposed of his business, he started again for Brighton, but the train, being a slow one, arrived so late, and the return journey had to be undertaken so soon after his arrival, that the meeting was only productive of a fresh appointment for the following Tuesday. Accordingly he returned to Brighton on that day.

"My dear Judith," the entry says, "had not a comfortable night. I left her with great regret, but it was unavoidable, having made an engagement with the Chief Rabbi and Dr Loewe to meet them at Brighton. Mr Kursheedt accompanied me. We arrived there at twelve o'clock. Dr Loewe was at the station, and went with us to Dr Adler's. We immediately commenced the consideration of the minutes prepared by Dr Loewe. The result was, the building is to be called 'Mishkenót Shaananim' (the dwellings of those who are at ease), to avoid hurting the feelings of the inmates by calling the buildings almshouses. There are to be eight houses and a Synagogue for the Portuguese; a similar number of houses with a Synagogue for the German community; one house for the weaver" (who was then the master at the weaving school established by the Trustees of the Holy Land Appeal Fund); "another for the Rev. Samuel Salant" (who, however, never availed himself of the offer then made to him); "and one for a Dispensary. The heads of the several congregations in Jerusalem" (at that time nineteen in number) "are to select the persons for the houses they think the best, and Mr Kursheedt will see them installed in accordance with Eastern custom. Tokens of esteem are to be presented on that occasion to the Officers of the Guard, the Officers of the Mosque of Omar,

Ahmed Agha Dizdar" (the former owner of the land on which the Almshouses were built), "and his son ; also presents to the poor of the Holy City, the Greek, Armenian, and Latin Convents, and the Guard of the Jaffa Gate. Offerings made by visitors who attend Divine Service in either of the two Synagogues, in memory of the benevolent founder, are to be appropriated to defray the expenses of keeping the sacred edifices clean, lighting them, and to paying a gate-keeper and well-keeper for water."

A number of regulations intended for the guidance of the inmates were then agreed to, but before half the business had been finished, Sir Moses was obliged to leave, and only reached Ramsgate late in the evening, after a fatiguing day's work.

July 11th.—Lady Montefiore had a restless night, and was very weak that day. Sir Moses, however, himself far from well, and scarcely recovered from the fatigue of the previous day's journey, was called upon to work for his fellow-beings in Syria, for "the Lebanon had opened its doors to the fire of destruction and dissolution."

The Druses, the daily papers reported, had destroyed 151 Christian villages and killed one thousand persons, and the Mahommedans had massacred Christians at Damascus. About 3300, it is said, have been slain.

Lady Montefiore reading to Sir Moses the debates of the House of Lords referring to Lord Stratford de Redcliffe's speech on the massacre of the Christians in Syria, in which he stated that twenty thousand Christians, women and children fugitives, were then wandering and starving on the mountains of Syria, he determined, with the willing and cheerful consent of his wife, to go to town.

There he addressed a letter to the Editor of the *Times*, and suggested the formation of a committee to collect subscriptions for a fund for their relief.

After having done so he immediately drove to Printing-house Square, though fearing, as it was after midnight, that there was no probability of its appearing the next day in the *Times*. "I must be content," he said ; "I have done all in my power to prevent any loss of time in affording assistance to the unfortunate and destitute fugitives in Syria. I left my dear Judith with great reluctance. I was poorly, my legs swollen, and I had travelled five hundred miles, and this night's journey added

a hundred miles to it. I have not spared any exertions this week to fulfil my duty."

Happily his endeavours to serve the good cause were crowned with success. The *Times*, on the 12th July, under the heading of "The Civil War in Syria," published his letter, of which the following is a copy:—

"SIR,—I have noticed with the deepest sympathy the statement made last evening in the House of Lords that, owing to the recent outbreak in Syria, there are twenty thousand of the Christian inhabitants, including women and children, wandering over its mountains exposed to the utmost peril. Being intimately acquainted with the nature of that country and the condition of its people, I appreciate, I am sorry to say, but too painfully the vast amount of misery that must have been endured, and which is still prevalent.

"I believe that private benevolence may do something towards the alleviation of the distress of the unhappy multitude now defenceless, homeless, and destitute.

"I well know, from experience, the philanthropy of my fellow-countrymen, and I venture to think that the public would gladly, and without delay, contribute to the raising of a fund to be applied as circumstances may require, and under judicious management, for the relief of these unfortunate objects of persecution.

"I would suggest, therefore, that a small, active, and influential committee be at once formed, with the view of raising subscriptions and of placing themselves in communication with the British Consul-General at Beyrout, and the other British Consular authorities throughout Syria, so that assistance may be rendered by the remittance of money and the transmission of necessary supplies; and I take the liberty of enclosing my cheque for £200 towards the proposed fund.

"Your recent eloquent and judicious advocacy of the cause of the Syrian Christians has encouraged me to address you, and will, I trust, be a sufficient excuse for my so doing.—I have the honour to be, Sir, yours faithfully,

"MOSES MONTEFIORE."

"EAST CLIFF LODGE, RAMSGATE, *July 11th.*"

July 27th.—Sir Culling E. Eardly and Sir James Fergusson apprised Mr N. Moore, Consul-General at Beyrout, of the formation of the British Syrian Relief Committee, Lord Palmerston, Lord Stratford de Redcliffe, Lord John Russell, Lord Overstone, the Earl of Shaftesbury, Sir Moses Montefiore, Mr A. P. Kennard, Baron Rothschild, and many others were contributors to the fund.

"We have already," the honorary secretaries write, "by the kindness of Lord Wodehouse, Under Secretary of State, sent you a telegraphic message through the Foreign Office, authorising you to draw upon us for £1000."

The Committee included the Marquis of Lansdowne, Sir Moses Montefiore, the Lord Mayor of London, the Earl of

Malmesbury, Lord Stanley, M.P., Baron Rothschild, the Bishop of London, Sir Charles Napier, M.P., Mr Austen Layard, &c.

August 1st.—We find Lord Stratford de Redcliffe acting as President, and Sir Moses Montefiore as Chairman, of the Executive Committee of the British Syrian Relief Fund.

Sir Moses, when in England, attended almost all the meetings, and continued to be one of the most active members until the year before his death, when he and Mr H. W. Freeland were the only trustees of the fund. The amount left with their bankers at that time was £180. The Committee in London was assisted by a Committee in Beyrout, under the Presidency of Mr N. Moore, the British Consul-General. They also had the co-operation of Mr Consul Brant in Damascus. Much good was accomplished. By the end of August £7500 had already been remitted for distribution among the sufferers.

Circulars were issued to the leading Jews of Europe, accompanied by copies of an address of the Chief Rabbi to the Jewish community at large, and the result was a generous contribution to the Fund.

The English and French Governments intervened, and a convention was signed at Paris, twelve thousand men to be sent by France.

Fuad Pasha, in the same month, proceeded to Damascus, and severely punished the Mohammedans implicated in the massacres; 160 of all ranks, including the Governor, were executed.

General Hautpoul, at the head of four thousand French soldiers, landed at Beyrout; and there was every reason to hope that peace would soon be restored, and that all feeling of animosity among the various nationalities would cease.

August 8th.—Sir Moses presided at a meeting of the Morocco Committee, and agreed to send a commissioner to Morocco, who was to visit several of the principal towns on the coast, and to report on the state of the Jews and their wants, so that the money the Committee had on hand might be applied to the best advantage of the Israelites in that country.

August 9th.—Having received distressing accounts from Persia regarding the unfortunate state of the Jews in that country, he addressed Lord John Russell on the subject, and in his capacity as President of the Board of Deputies of the

British Jews, sent him a copy of the communications from Hamadan, and entreated the kind offices of the British Government to protect the Jews of that city.

August 14th.—He received a requisition to call a meeting of the Board of Deputies to consider the best means to be taken to effect the removal of the inscription on the marble slab in the church of the Capuchins at Damascus, accusing the Jews of the assassination of Father Tomaso.

The moment, it was believed, would be most favourable for another attempt in this direction.

Sir Moses having endeavoured for so many years to obtain the removal of the same, he was very willing to assist, and to determine on the best means to be adopted to accomplish the object in view.

August 28th.—At a Court of the Irish Bank Sir Moses advocated the cause of an orphan child of one of the oldest clerks in the Bank, who had held his situation thirty-five years, and who had died a fortnight since, his widow following him a few days afterwards. They left an only child, a daughter, who had an admirable character, and was very clever, and Sir Moses appealed to the Board to deal liberally, and give her some substantial support.

August 29th.—In accordance with an arrangement for carrying out the instructions regarding the Touro Almshouses, Mr Kursheedt took leave of Sir Moses, the latter repeating to him all the conversation they had on that subject at Brighton in the presence of the Chief Rabbi, with the request that he would endeavour to do his best in the interest of the Trust.

September 1st.—The Turkish Ambassador in London made a communication to Sir Moses regarding the persecution of the Jews at Bagdad, which by the intercession of the Turkish Government had happily ceased.

Sir Moses was highly pleased, and would have gone to town on purpose to thank his Excellency for the good tidings, but the state of Lady Montefiore's health caused him much anxiety, and prevented him from doing so.

She passed night after night in a state of restlessness and pain, and her medical advisers in Ramsgate and London strongly urged that she should pass the winter in a warmer climate.

Accordingly, September 20th, Sir Moses wrote to Dr

Hodgkin, inviting him to accompany them to some place on the Mediterranean recommended by him and Sir Charles Locock. Dr Hodgkin accepted his invitation. He felt it a duty, he says, as well as a satisfaction, to comply with the wishes of so kind a friend.

October 14th.—Sir Moses received a letter from the Spiritual Head of the Hebrew community of Damascus, entreating him to intercede on their behalf with the British Government, the Turkish Ambassador, and the Consuls at Beyrout. The Jews in their city, he wrote, were exposed to great danger from false accusations. Sir Moses went to town, communicated with the Chief Rabbi and the Secretary of the Board of Deputies, and addressed a letter to Lord John Russell, enclosing, for his Lordship's perusal, a translation of the letter he had received from Damascus. He took it himself to Downing Street. Lord Wodehouse was not there, but he saw Mr Hammond (now Lord Hammond), and acquainted him with the perilous position of the Jews of Damascus. Mr Hammond promised to send the letter to Lord John Russell, and added that it would be satisfactory to Sir Moses to know that they had later accounts from Damascus, which did not say one word about these accusations against the Jews. Lord John Russell had gone to Richmond, and should have Sir Moses' letter sent to him at once.

CHAPTER XIV.

1860.

APPEAL FROM THE JEWS OF DAMASCUS — LORD JOHN RUSSELL'S ACTION—THE MORTARA CASE AGAIN—SERIOUS ILLNESS OF LADY MONTEFIORE.

HAVING given the reader a copy of the letter Sir Moses wrote to the *Times*, pleading the cause of his Christian brethren when persecuted by the Druses and Mohammedans, he will probably read with equal interest a copy of the letter he addressed to Lord John Russell, pleading the cause of his Jewish brethren, accompanied by a translation of the original Hebrew letter from the representatives of the Jewish community.

“EAST CLIFF LODGE, RAMSGATE, *October 16th.*”

“MY LORD,—With painful reluctance I submit to your Lordship the accompanying translation of a letter from the heads of the Jewish community at Damascus.

“There can be no doubt whatever that the Jewish body of that city is guiltless of any participation in the recent outbreak, and I venture to believe that your Lordship requires no argument to satisfy your mind on this point.

“May I entreat your Lordship, as heretofore, to exercise the powerful influence of Her Majesty's Government to protect and save the Jews of Damascus from the perils to which they are so imminently exposed? As the affair is urgent, I venture personally to attend your Lordship with this letter and its enclosure.—I have the honour to be, my Lord, your Lordship's faithful and obedient servant,

“MOSES MONTEFIORE.”

“To The Right Hon. LORD JOHN RUSSELL, &c.”

Copy of enclosure.

“To Sir MOSES MONTEFIORE, Bt., our Benefactor and Deliverer, whom may God long preserve, &c.

“We had the honour to address you a letter in the course of last month, in which we spoke of the enmity of the Christians towards the Jews here in Damascus, which has risen up in addition to all former hatred.

“Now a great, bitter, and intense jealousy fills their hearts, by reason that they have been murdered, plundered, and maltreated, whereas against all the children of Israel not a dog moved his tongue. Our hearts were then moved as the sea, least, by reason of this bitter hatred and jealousy, false accusations should be brought against us. We therefore besought you to aid us by obtaining instructions from the English Government to the Consuls, Generals, and Commanders who come to Syria; also from the Turkish

Government to His Highness Fuad Pasha that he should stand by us, and not be ready to receive malicious reports against the Jews, for His Highness is a just and upright man.

"Now we have to inform you that since the commencement of the month of Ellul (August) the Christians have been plotting and preparing false and malicious accusations against us ; many of us have been thrown into prison, and falsely accused of having participated in the massacre. The Christians are believed in their statements, when they say, 'So and so killed some one.' That person is thereupon immediately brought before the tribunal. Testimony of honourable men among the Turks is not received when they declare that the accused was in their house during the tumult. Even the evidence of Christians is not believed when they bear witness to the Jews having been hidden with themselves, and their not having parted from each other during the whole outbreak. Even should the accused himself testify anything in favour of an accused Israelite, it is not attended to.

"A woman accused a certain Jew, who she thought had killed her husband ; she was asked to swear according to her own faith that the accused was the man. She refused to swear, and asked the Jew to swear by the law of Moses that he had not done it so that he might go free, but the tribunal would not listen thereto. Even the testimony of our Chief Rabbi has been rejected.

"The Jews still remain in prison, and one has since died in his dungeon from the effects of terror.

"Oh, Sir ! consider only for a moment the fearful consequences of innocent Jews being thrown into prison with murderers, when all the testimony and proof that they may bring forward will not aid in their deliverance.

"We know not, therefore, what is to become of the people of Israel when the Christians see that there is no hope for Israel ; that false accusations against them are listened to ; but that to the voice of Israel there is none to give ear or reply, none to pity or compassionate.

"Indeed those who rose against the Christians and killed them are not judged according to the ordinary laws of the land, nor is evidence taken in the usual manner ; but there has been established what is termed an 'extraordinary tribunal.' Now it appears that it is intended to judge the Jews also by this tribunal, and to condemn them to death upon the mere word of the Christians. This is indeed a great and bitter calamity. How is it possible to compare the condition of the Jews to that of those who rose up against the Christians ? Were not the Jews themselves during that terrible time in the greatest fear and danger ? Surely there was but a step betwixt us and death. Most of the Jews hid themselves in the houses of respectable Turks, in cellars and in caves, in company with Christians.

"Is it possible to suppose that one who was in momentary fear for his own life should rise up to kill another ? Reason and common sense testify against it. God forbid that such a thought should enter the mind of Her Most Gracious Majesty the Queen of England or her Government—a queen whose justice and mercy is as that of the kingdom of heaven, and for whose prosperity, honour, and glory we the congregation of Damascus have prayed these twenty years.

"We have gratefully to acknowledge the great mercy, kindness, and benevolence Her Most Gracious Majesty showed us in former troubles. May she long reign in peace, happiness, and prosperity.

"In this trouble also do we lay our supplications before Her Majesty, beseeching her to have pity and compassion upon poor afflicted Israel in Damascus, who only desire her aid and support and all powerful influence, that the imprisoned Jews may have a fair trial before the ordinary tribunal in accordance with the well-known custom of the country, for Israel both

young and old are wholly guiltless in this matter, and free from the crime of shedding blood;

"Truly this is a time of great trouble and distress, for every Jew dwelling in Damascus is in continual dread of being accused, for there is none to say unto the Christians, 'Why do ye thus?' It has been openly declared by some of them that they will grant Israel neither peace nor rest.

"Already they have begun to conspire against the best, the most honourable and esteemed of our community, viz., the well-known Jacob Abulaffia and Solomon Farchi, son of the late Isaac Hyam Farchi (of whose hospitality you partook on your visit to Damascus), a youth fourteen years of age, and only son of his father's house.

"A certain Christian declared that his father was killed between the two houses of the above-named parties. Were not the Lord on our side what would become of us? The accused being under French protection, the French and Greek Consuls prevented this case being brought before the 'Extraordinary Tribunal,' but had it heard before the two Consuls. The Lord brought his innocence to light. May God save those who uphold His Law from such fearful machinations!

"And on what was the whole accusation based? If a man had been found slain in the highway at the time of the rising of the mob, when all the streets of the Christians, as well as the streets of the Jews and Turks, which are near each other, were filled with the slain, was it in the power of man to prevent a murder from being committed before his own house? Would the ruffians have had any regard? Who should tell them not to murder all who stood in their way? Were the lives of the Jews themselves then secure?

"Wherefore we beseech you to have compassion upon us, to put forth your right hand to save us, to answer us, as the Most Holy—blessed be He—shall direct and prepare the way for you. 'Behold it is a time of trouble unto Jacob, oh, that he be saved out of it!' Our hope is in you, that salvation may come through your means, to obtain the influence of the English Government, as well as that of the French and Turkish, with His Highness Fuad Pasha, who is an upright judge; also that instructions may be sent to the English Consul in Damascus, so that the Jews may not be confounded with those who rose up in rebellion.

"You are our Father; hasten to help us. As you have been our former deliverer, so save us now, and compassionately be the means of frustrating their evil devices, so that it may be said of our troubles, and the troubles of all Israel, 'It is enough,' and redeem us with an everlasting redemption. Amen.

"Attached are the signatures of the Rabbins, the elders, and the most worthy of the congregation of Damascus, who anxiously await your answer.

"HYAM ROMANO.	NAHUM LUSANO.
DAVID HARPY.	ISAAC KALON.
MENAHM FARCHI.	RAPHAEL HALEVI.
JACOB HALEVI.	ISAAC MAIMON.
JACOB PERETZ.	AARON JACOB."

"DAMASCUS, 7th Tishri 5621 (1860, September 23rd)."

"FOREIGN OFFICE, October 24th, 1860.

"SIR,—I am directed by Lord John Russell to acknowledge the receipt of your letter of the 16th inst., enclosing a petition from the Jews at Damascus, praying for protection against the hostile proceedings of the Christians, by whom they have been falsely accused of having taken part in the late massacres.

"I am to state to you in reply that Her Majesty's Ambassador at Con-

stantinople has been instructed by telegraph to take immediate steps for the protection of the Jews, and that written instructions to the same effect will be sent to Sir Henry Bulwer, as well as to Her Majesty's Consular Agents at Beyrout and Damascus.—I am, Sir, your most obedient, humble servant,
 "C. HAMMOND."

"Sir MOSES MONTEFIORE, Bart., &c."

"EAST CLIFF LODGE, RAMSGATE, *October 26th.*

"MY LORD,—I cannot adequately convey to your Lordship the gratification afforded to me by your Lordship's esteemed communication of the 24th inst., informing me of the prompt and efficient measures taken by your Lordship for the protection of the Jews of Damascus.

"I feel assured that the energetic manner in which your Lordship has thrown the shield of the British Government over the Jewish community of that city will, under Providence, be the means of saving the lives of many innocent persons.

"The knowledge of this fact must afford your Lordship the highest satisfaction, and it is indeed a source of pride and triumph when, as in this case, the influence of the British Government is successfully exerted in the cause of humanity and justice.

"Believe me, my Lord, I am deeply impressed with your Lordship's kindness, which cannot fail to elicit the warmest sentiments of admiration and gratitude from the hearts of the whole Jewish body.—I have the honour to be, my Lord, your Lordship's faithful and obedient servant,

"MOSES MONTEFIORE."

"To The Right Hon. LORD JOHN RUSSELL, &c."

The following letter from Mr Brant bears testimony, if any were needed, to the groundlessness of the charges against the Jews:—

"DAMASCUS, *October 16th.*

"SIR,—In your letter of this day's date you ask me to state what I know of the behaviour of the Jewish community during the late outbreak against Christians.

"I know that many of the principal members took refuge in the houses of Mussulmans for fear of being massacred if they remained in their own. I do not know that any one of your nation has been proved to have been concerned in injuring the Christians. Some have been accused of doing so, and were detained in prison, but I begged his Excellency Fuad Pasha to have them fairly tried, and, if found innocent, to order their release, which, I believe, has been, or is on the point of being done.

"I am not aware that any Jew has behaved ill in this calamity, and the accusations I have heard seemed to be the result of prejudice and a malicious disposition, and not to be grounded on any established proof.—I have the honour to be, with respect, Sir, your obedient, humble servant,

"JAMES BRANT."

"To JACOB SCREZ, Chief Rabbi of the Jewish Congregation at Damascus."

"I certify the above to be a true copy of the original letter.

"WILLIAM H. WRENCH, *Acting Consul.*"

"DAMASCUS, *October 19th.*"

Sir Moses also had letters prepared on the subject, which were to be forwarded to the Turkish Ambassador and Sir Culling Eardly, with copies of the Damascus letter, and a few

days later Sir Culling sent him the copy of a letter he had written to Lord John Russell. It was an admirable and affecting appeal for his Lordship's intervention.

October 25th.—He received a most satisfactory reply to the letter he had addressed to Lord John Russell respecting the persecution of the Jews in Damascus. His Lordship had telegraphed to Constantinople, had sent instructions to Her Britannic Majesty's Ambassador at that place, and to the Consular Agents at Beyrout and Damascus, to take immediate steps for the protection of the Jews.

The next day Mr G. Kursheedt, who had gone to Jerusalem with instructions respecting the Juda Touro Almshouses, returned in safety from the Holy Land, and gave Sir Moses an account of the state of his co-religionists in Jerusalem. It was by no means unfavourable.

October 31st.—Sir Moses convened a meeting of Deputies of British Jews for the following Monday evening, to bring before them Sir Culling E. Eardly's letters respecting the boy Mortara, and it would rest with the Deputies, Sir Moses remarked, to say what part they would take with Sir Culling in his efforts to get young Mortara away from Rome.

November 7th.—Lady Montefiore passed a restless night. She had been very weak during the day, and somewhat feverish. The doctor came and saw her. He told Sir Moses they were making no progress, and he must determine at once to leave England within ten days, or make arrangements at Park Lane for the winter. "It would not do," he said, "for Sir Moses to be going to and from London every week."

Sir Moses was now in a state of great uneasiness. "Lady Montefiore," he says, "appears to me falling away." He hoped to leave England Thursday, the 15th, but, finding that Lady Montefiore had become worse, he determined at once to try the effect of a change to their house at Park Lane.

Sir Moses apprised Dr Hodgkin of the change in his plans, which would postpone their leaving England perhaps for a month or more.

The same day Sir Moses and Lady Montefiore left East Cliff for Park Lane. Soon after their arrival at the latter place, Sir Moses was told of the serious illness of Alderman Wire, his former Under Sheriff.

November 9th.—On sending to enquire after his health, he was greatly shocked and pained by the answer: "He expired this morning." Sir Moses most sincerely lamented his decease. A month later, he suffered another loss. "I heard with deep regret," he writes, "of the death of Sir George Carroll. He survived but a very short time the death of poor Alderman Wire. We acted with great harmony and friendship together during the whole time of our serving together the office of Sheriff; indeed we have been on terms of friendship, since I first knew him, more than fifty years ago."

Lady Montefiore continued very ill, requiring the consultations of Dr Hodgkin and Dr Rees.

December 15th.—The entry is, "I cannot make up my mind to leave England, and from day to day postpone positively fixing the time for our departure. At any rate," he says, "it now cannot be before the end of this month. May the God of Israel in His mercy direct us!"

December 17th.—The Rev. D. Cardall called on him from Sir Culling Eardly, saying he had received on the previous night a telegram from Paris, stating that the deputation from the "Alliance Israelite" would arrive in London on the following Wednesday evening; and Sir C. Eardly wished to know if a deputation from the Board of Deputies of the British Jews would join him and the gentlemen from Paris on Friday to wait on the Lord Mayor, to have a public meeting at the Mansion-House regarding the child "Mortara." Sir Moses told Mr Cardall that he would endeavour to have a meeting of the Deputies the next afternoon, and would let him know their decision.

It appears that the idea of the Board's acting conjointly with Sir Culling Eardly and his party with regard to a public meeting was not favourably entertained by some Deputies, who were apprehensive that strong language might be used against certain persons differing in religious views with Sir Culling, of which they could not approve. They had no objection of signing a temperately worded Memorial, jointly with the Christians, to the Emperor of the French, to pray for his influence with the Pope for the restoration of the child to his parents.

At the meeting which was held on the following day, a resolution was adopted to the effect, "That until the Board shall have had an opportunity of conferring with the deputation from

the Alliance Israelite, for which purpose a meeting has been specially convened on Thursday next, it is unable to resolve upon any course of proceeding with reference to the Mortara case.

A preliminary meeting of Jews and Christians, however, was held at the Mansion House, on Friday, December 21st, to receive a deputation of the Universal Israelite Alliance from Paris. In consequence of the absence, on official business, of the Lord Mayor, Sir Culling Eardly took the chair. The subject having been introduced by the chairman, the meeting was addressed by Messieurs S. Carvalho (Ingénieur des Ponts et Chaussées), S. Cahen (Professeur à l'Ecole Normale), and N. Leven (Avocat à la Cour Impériale de Paris), constituting the deputation from France; by Messrs Isaacs (Member of the Board of Deputies of British Jews) and Hart (Member of the Board of Delegates of American Jews); and by Signor Fernandez, on the part of the Jews of Italy. It was stated that the Board of Deputies of the British Jews had met on the previous night to receive the French Deputies, but that, owing to the absence from illness of the President, Sir Moses Montefiore, the decision on the subject of Mortara had been deferred for a few days. After a long conversation, characterised by harmony of feeling, it was unanimously resolved—"That we, Christians and Jews of England, France, Italy, and America, having heard the views entertained by the Universal Israelite Alliance, concerning new efforts to be made for the restoration of the child Edgar Mortara to his parents, take this, the earliest, opportunity of putting upon record our united conviction that the cause is one which, at the right time, and in the use of right means, it is our duty to resume."

Sir Culling Eardly, addressing the editor of the *Times*, under date of the 25th of December, writes: "Be so kind as to announce that arrangements are made for housing several thousands of the homeless fugitives of Syria in the Government buildings of St Jean d'Acre. Through the kind initiative of Lord Stratford de Redcliffe, President of the Committee, the rapid appeal to the Porte of Lord John Russell, and the zealous agency of Sir Henry Bulwer, this has been effected.

"Statesmen will not pass, nor their countrymen wish them a less 'Happy Christmas,' because they have been instrumental in gaining a shelter for the destitute at this inclement season.

“Let such kindness stir us all up to fresh efforts to feed, clothe, heal, and employ the sufferers!”

Sir Moses had every reason to be pleased with the result of the labours in which he was permitted to take so prominent a part, and he considered himself justified in entertaining the hope that, in the future, the communities of various religious creeds in Syria would live peaceably together.

The state of Lady Montefiore's health became with every day more unsatisfactory, and preyed very much on the mind of Sir Moses.

CHAPTER XV.

1861.

AFFAIRS IN SYRIA—LORD PALMERSTON'S ADVICE—DEATH OF THE DUCHESS OF KENT—ACQUITTAL OF ONE OF THE ACCUSED JEWS AT DAMASCUS—FAVOURABLE NEWS FROM MOLDAVIA—DEATH OF THE PRINCE CONSORT.

DURING the first part of the year 1861 Sir Moses continued to give attention to various pursuits of a financial, communal, and political character, and devoted much time to the interests of the Syrian Relief Fund. A report of Fuad Pasha, Governor of Damascus, on the discontinuance of persecutions in that place, forwarded to him by the Foreign Office, contributed greatly to increase his gratitude to the British Government for their intercession, and later on a revival of the scheme for the construction of a railway from Jaffa to Jerusalem prompted him again to take a prominent part in the exertions of a Committee appointed for that purpose.

When Count Pizzamano originally asked Sir Moses to co-operate with him in his plans for making a high road between those two places, the latter feared that being no longer in the vigour of life, he would be unable to devote himself to a scheme which required much assiduity to ensure a successful issue, but circumstances were now different; and, impressed with the idea that a great benefit might accrue from it to the people in Palestine, as well as to the sufferers in Syria, he set to work with a view of meeting in this respect the wishes of the Syrian Relief Committee.

February 17th.—Sir Culling Eardly called on him, and was anxious for Sir Moses to accompany him to Lord Palmerston respecting the growing of cotton in Syria. Sir Moses complied with his wish, and they went there together. The point to which they most directed the attention of Lord

Palmerston was, protection of life and property, and they suggested that about one thousand British marines should be stationed at St Jean d'Acre. Their simple presence would be sufficient for the purpose. But Lord Palmerston said, "How could we send troops when we are requiring the French to leave?" He agreed that the people employed might appoint a police of their own, and related an anecdote of an Englishman having fired a shot and struck a man one thousand yards distant, and this so completely intimidated a large body of men that they all ran away. Lord Palmerston's opinion respecting a division of the Druses and Christians agreed with that of Sir Moses, though it was contrary to the opinions of Lord Stratford de Redcliffe and Sir Culling Eardly. He said the Turkish Government were strong enough to secure the tranquillity of the country. Fuad Pasha had sufficient men, but the foreign troops must leave the country before perfect tranquillity could be restored. The Turkish Government were extremely poor at that time. The army had not been paid for eighteen months, except the soldiers in Syria, who were more fortunate, having only six months pay due to them. The army was badly clothed and fed; the customs revenue was pledged for the next three months, and there was no money in the treasury.

Sir Culling Eardly repeated to him, that Manchester would give the Syrian Committee seeds and plants for the cultivation of cotton in Syria, but they would give no capital unless there was a guarantee against persecution. The result of their long interview was his Lordship's determination to have the French troops withdrawn from Syria, and not to have any British force introduced there.

After leaving Lord Palmerston they drove to Lord Stratford de Redcliffe, and informed him of what had just passed. Lord Stratford thought that the Porte had a sufficient force to keep order in Syria, and that the presence of the French did not promote the tranquillity of the country.

February 18th.—There was a consultation between Dr Hodgkin and Sir Charles Locock respecting the state of Lady Montefiore's health. As the spring season was generally severe in England, Sir Charles advised, but did not order, her to go to Hyères, on the coast of France. He thought the mild climate would be advantageous, and would mitigate the pain occasioned

by her complaint. "I must not make any further delay," Sir Moses says, "but hope with the blessing of heaven, to leave England on Tuesday, the 26th of February, for Hyères; it is only a few hours distant from London."

February 24th.—Being the Fast of Esther, Sir Moses attended divine service in the ancient Synagogue at Bevis Marks, and distributed numerous gifts among the pupils attending the Portuguese schools and their masters.

After his return to Park Lane, Sir Culling Eardly called on him respecting the Mortara case. "In a few days," he said, "Victor Emanuel will be declared King of Italy, and immediately acknowledged in England." Sir Culling desired to be prepared with a requisition to the Lord Mayor for a public meeting, to be held at the Mansion House, to take measures for the restoration of the child Mortara to its parents. He proposed to send a deputation to the Emperor of the French and to the King of Sardinia. He had no doubt that Lord John Russell would give his support to such a movement.

Sir Culling further said to Sir Moses, that the French troops would leave Rome very shortly, and that city would have a garrison of six thousand Sardinian soldiers. When that took place, he was sure Mortara would be released without any action on his part; but Sir Culling wished the English to have the merit of obtaining the boy's freedom.

Sir Moses promised soon to convene a meeting of the Mortara Committee.

February 27th.—He attended a meeting of the Executive Committee of the British Syrian Relief Fund, Lord Stratford de Redcliffe in the chair. Colonel Burnaby, attached to Her Majesty's Commission in Syria, and a member of the Beyrout Committee, gave a most unfavourable account of the state of the East. The Druses were in the deepest distress, and it did not appear likely that for the moment anything could be done for the cultivation of cotton.

March 16th.—"We have learned with deep and sincere regret," Sir Moses writes, "the death of Her Royal Highness the Duchess of Kent, from whom we had received great kindness during her residence at Ramsgate with our gracious Queen. I heartily grieve for her loss."

April 25th.—Sir Moses and Lady Montefiore went to Rams-

gate in an invalid carriage, in hopes that the change of air would prove beneficial to Lady Montefiore; but on the 20th of May they were again in town. "Restless nights and great weakness" had often been reported to her medical attendants whilst she was at East Cliff Lodge, and Sir Moses was very anxious about her.

June 6th.—He was much gratified by a letter from Damascus, to the effect that one of his co-religionists, Mordecai Ashkenazi, so long in prison on the charge of murder, committed during the outbreak the previous year, had been acquitted after a long trial before the Extraordinary Tribunal, and the verdict approved by Fuad Pasha. Sir Moses at once wrote letters to his friends and the Board of Deputies, suggesting the propriety of their acquainting Lord John Russell and the Turkish Ambassador with the news.

Lady Montefiore, being desirous of attending divine service in her own Synagogue at Ramsgate, on the anniversary of its dedication, as well as that of their marriage, she left town with Sir Moses for East Cliff, where they arrived safely. A few days later they returned to town; and being most anxious to visit again a place where, in early life, they had spent many happy hours, they drove to Smithem Bottom.

"On our arrival," Sir Moses says, "my dear Judith and myself said our afternoon prayers; and I read to her, before we took dinner, a chapter in the Pentateuch intended to be read next Sabbath in the Synagogue." "Smithem Bottom," he continues, "appears to me to be the same quiet place it was half-a-century ago. It was ever to me a caution against ambition, and has led me to esteem independence far beyond riches.

"At this place man appeared to want but little. With peace and content, and the quietness of the place, which afforded us the opportunity of keeping the Sabbaths undisturbed by the fluctuations which were at that period daily taking place in London from the vicissitudes of the war, endeared Smithem Bottom to my dear Judith and myself far beyond every other place we have ever seen, excepting Jerusalem and East Cliff. At all these places we have been able to enjoy the comfort and happiness of our holy religion.

"Fifty years have made a great change in the inhabitants of the place. At least, when I reflect on the withdrawal from this

world of so many dear friends, who had partaken with me of the happiness of its old host and hostess! How many friends are now in heaven who had passed happy hours with us! However, we cannot be sufficiently thankful to God for His bountiful mercy and goodness. May He guard and protect us, even beyond death. We cannot expect to be able to revisit Smithem Bottom very often, but truly grateful are we for having been permitted to see it once more."

The sentiments expressed here by Sir Moses appear to have been due to the presentiment of an event which he apprehended might soon deprive him of the happiness of coming to this place again with Lady Montefiore. But he would not permit his cheerful temper, in her presence, to be depressed; and both returned to Park Lane highly pleased with their visit.

Lady Montefiore passed a good night, and Sir Moses, finding that she did not feel too fatigued, resolved to leave Park Lane for Ramsgate.

He gave orders accordingly to have all the necessary preparations made, so as to be able to leave Park Lane for the season on the 21st June.

June 22nd.—We find them at East Cliff Lodge, a number of friends and relatives, together with some emissaries from foreign countries, for several months affording them pleasure and occupation.

July 25th.—A special messenger arrived from Jerusalem with despatches from the heads of the Hebrew congregations. The English Consul had sent certain notices to be made public to the Jews in Jerusalem and Hebron, the tenor of which, the messenger feared, was to weaken, and, if possible, destroy the influence and power of the Spiritual Heads over their congregation. Sir Moses lost no time in attending to the request of his brethren. He addressed a letter to the Consul; and, on the 17th of December, was in possession of a satisfactory explanation from the British Consul in Jerusalem and the British Consul at Damascus. Soon after fresh complaints were made by the representatives of the Hebrew community, in consequence of which Sir Moses convened a meeting of the Board of Deputies, where it was resolved to address Lord John Russell on the subject.

December 15th.—In the early days of December of this year,

public interest was absorbed in the illness of the Prince Consort. Sir Moses' Diaries testify to the grief and anxiety with which he received the more and more gloomy reports of the progress of the fatal malady which were given to the world. On the day after the Prince's death he writes: "It was whispered that most unhappy intelligence had been received at Ramsgate regarding the Prince Consort, and I could not rest without going myself to Ramsgate. Alas, I found on my arrival the unhappy news but too true. We have lost a great and good Prince; our beloved and gracious Queen the best of husbands; her children the best of fathers. He was amiable, benevolent, and most liberal as regards religious freedom to all. We have lost a great friend. It is to England and to Englishmen a great and sudden calamity. May the Almighty, in His mercy, comfort and support our beloved Sovereign; grant her length of days, with peace, and guard her from all misfortunes.

December 17th.—Sir Moses had the satisfaction of being informed at the Foreign Office that a letter had been sent to the British Consul at Jerusalem ordering the withdrawal of the notices of the British Consul.

On the same occasion he was also informed that the prayer of the Jews in Moldavia had been considered by the British Government, and that Mr Green, the British Consul in Bucharest, would no doubt attend to Lord John Russell's instructions in their favour.

December 23rd.—He and Lady Montefiore attended a special service at their Synagogue, the reading desk being covered with black cloth—"The only symbol of mourning," Sir Moses says, "we ever had in our Synagogue."

"The loss of his late Royal Highness the Prince Consort," he continues, "is felt by every one as a great domestic loss. He was respected and beloved by all the nation, and all Her Majesty's subjects participate in her grief.

"I can never forget the courtesy evinced by the lamented Prince when I had the honour of being both at Osborne and Windsor."

December 31st.—Lady Montefiore had a most restless night, and her state of health appeared so unfavourable to Sir Moses that he could not make up his mind to leave her, though he felt a great desire to attend a meeting at the Alliance Marine, where

he had to propose to the shareholders some important measures for the benefit of the company.

Lady Montefiore, ever anxious to see him accomplish his intentions, advised him to go, and he, though with much pain and great hesitation, went to town. In the evening, in reply to a telegram he sent to Ramsgate, he had the happiness of being informed that Lady Montefiore was much better and more comfortable, and would be happy to see him on the morrow.

In token of gratitude to heaven for this good news, and the accomplishment of the object he had in view by attending the meetings, he terminated the civil year by making generous presents to several persons in need of help, and giving to one of them £500 to enable him to establish himself in business.

Lady Montefiore's great weakness continued to cause great anxiety at the beginning of 1862. Frequent consultations of her medical attendants often alarmed Sir Moses, and deep sorrow clouded his mind. Nevertheless, at her frequent and urgent requests, not to discontinue attending to his usual pursuits on her account, he went to town whenever he thought his presence there might help some good cause.

January 14th.—Sir Moses attended a large meeting in the Egyptian Hall at the Mansion House, to propose a Memorial to the late Prince Consort. Lord Stratford de Redcliffe was present. A committee was appointed to carry the proposal into effect. Sir Moses gave, in his and Lady Montefiore's name, £52, 10s. as a contribution towards the amount required. Subsequently he attended a meeting of the Board of Deputies, where Alderman Phillips presented a letter of apology from Messrs Chambers, the editors and publishers of "Chambers's Journal," for having published, on the 14th of September 1861, a tale entitled "The Mystery of Metz," calculated to leave on the mind of the reader a most erroneous impression regarding the religious ceremonials of the Jewish people, thus bringing an unpleasant matter to a happy conclusion.*

February 24th.—General Chesney and Sir John M'Neil called on him at the Alliance, and requested him to be the chairman of the proposed railway between Jaffa and Jerusalem, which he

* The *Daily News*, Thursday, 31st October 1861, published an interesting letter on the subject, addressed to the Editor by T. Theodores of Manchester.

declined. He consented, however, to his name being added to the scheme as a patron.

February 25th.—Attended a meeting of the Syrian Improvement Committee, Lord Clanricarde, Sir Culling Eardly, Mr Freeland, and several other members being present. They agreed to give £300 towards the building of an hospital at Beyrout, by the order of St John, under the Prussian Government, and £50 for the translation into Arabic of some useful instructions, to be inserted in the newspaper published at Beyrout. Lord Clanricarde and Mr Freeland were to inquire into the practicability of making an artesian well at Jerusalem. The fund still left that day at the disposal of the Committee was about £2700.

CHAPTER XVI.

1862.

THE JAFFA AND JERUSALEM RAILWAY—LORD DUFFERIN—
SIR MOSES AND LADY MONTEFIORE'S GOLDEN WEDDING—
DEATH OF LADY MONTEFIORE.

TWENTY-FOUR years having now passed since Sir Moses made the entry in his diary on the desirability of having a railway between Jaffa and Jerusalem, without his having witnessed any further attempt to accomplish so important an undertaking, the reader will find it interesting to learn his suggestions.

March 10th.—Sir John M'Neil and General Chesnev came to him at the Alliance. He expressed his feelings regarding the prospectus, in which his name had been printed as a director. They said it was a mistake. In the end he promised to meet them at the Athenæum on the morrow. Lord Dufferin would be there, and Sir Moses promised he would endeavour to find some city man as a director. He immediately wrote to some of his friends on the subject, but did not succeed in persuading them to become directors of the proposed railway.

In the course of the afternoon Sir Moses went to the Athenæum, where he met Sir John M'Neil, General Chesnev, and General Sabine. They were soon joined by Lord Dufferin. Sir Moses says: "I held that the concession for the Jaffa railway should be obtained with a guarantee of five or six per cent. on the outlay; that two or three influential persons should be selected as directors, and that the Turkish Ambassador should be an *ex-officio* director, as his presence at the board would sanction the contracts, and thereby secure, without dispute, the guarantee return on the outlay. I mentioned several persons it would be desirable to get as directors. Lord Dufferin told the gentlemen present that he wished to speak with Sir Moses alone, and they then took their leave. F

Lordship said that he was happy to have the opportunity of seeing him, and that at Damascus he had heard how much he had done for the people there. He said the outbreak was very near reaching the Jewish quarter. He had received great attention from the Jews, and had dined with some of them. He expressed his satisfaction at the course Sir Moses had recommended, but said he could not act without the addition of some wealthy city people.

"His Lordship," Sir Moses observes, "is a most elegant and agreeable young man."

"Lord Dufferin," he adds, in a postscript, "said to me he had asked Lord John Russell to be a patron, but he would not consent. Lord Dufferin spoke of Lord Stratford de Redcliffe and Lord Clarendon; but I said I thought it would be quite unnecessary to have any patrons, if his Lordship was the chairman of the company."

After leaving the Athenæum, Sir Moses called on Sir Culling Eardly and told him that he had been with Lord Dufferin, and had great hopes that the scheme would be carried out. Early in May he sent a letter to the representatives of his ancient congregation, resigning his office as one of their Deputies, an honour which he had enjoyed for thirty-seven years. He was urgently requested to withdraw his resignation, but would not do so, as he felt it out of his power to fulfil the duties to his own satisfaction.

During the same month he received a letter from the Viceroy of Egypt, who was then staying at the Palace of the Tuileries at Paris as the guest of the Emperor. His Highness thanked Sir Moses, who had offered him his house in Park Lane, and regretted that it reached him too late, as he had already engaged a house at Richmond. He added, however, that he was none the less grateful for Sir Moses' offer.

June 28th was the fiftieth anniversary of the wedding of Sir Moses and Lady Montefiore. Relatives, friends, and many representatives of congregations hastened to offer them their felicitations, and letters and addresses from all parts of the world. To mark the solemnity of the day, Sir Moses attended a special service in his own Synagogue, and on his return wrote the last verse in a Hebrew scroll of the Pentateuch, which he presented to a congregation in need of one for their Synagogue, and too

poor to buy one. Lady Montefiore, although very weak and ailing, left her bed in the hope of being present whilst Sir Moses was writing; but the doctor, who came soon after, found her too weak to leave her room.

“The absence of my dear Judith,” Sir Moses writes, “was a severe drawback to the happiness I had in being permitted, by the mercy of God, to write the concluding words of the Pentateuch scroll. May He, in His merciful goodness, allow me to have the happiness to complete the next sacred scroll which is now being written for me at Wilna, in my dear wife’s presence. May she be in better health; may she enjoy renewed strength to participate in the joy which this act affords me.”

The next day Mr Manser of Dumpton, his nearest neighbour, came to present him and Lady Montefiore with a most friendly address of congratulation, signed by the ministers and inhabitants of St Peter’s and Broadstairs. Dr Canham brought them an address from the bench of magistrates, most kind and complimentary; and several other friends, unable to offer their congratulations personally, sent letters.

July 2nd.—A telegram arrived, informing him that the Viceroy of Egypt had ordered his son, Toussoun Pasha, to come to England again; and Sir Moses at once wrote to Tulfica Pasha to ask the Viceroy to allow the Prince to be his guest. A few days later he received an invitation to dine with the Viceroy on board His Highness’s yacht; but Lady Montefiore and himself being unwell, he was unable to accept it.

July 20th.—Sir Moses went to Woolwich to pay his respects to the Viceroy. The latter was much pleased to see him, thanking him for the invitation he had given to Prince Toussoun Pasha and the offer of the house made to himself. In the course of conversation, referring to the French and English languages, the Pasha said he understood English very well; he had not been in England so long for nothing. His Highness said, Lord Palmerston had held out two of his fingers to him, by way of shaking hands, and Lord John Russell, one.

He appeared to be in excellent spirits, and asked Sir Moses if he had seen his yacht, and told him to go and see the cabins. Sir Moses found them truly magnificent. The richness of the furniture was almost beyond description. Sir Moses says, “They are far too richly furnished for my taste. On my taking leave

of his Highness," he adds, "I wished him long life, and hoped he might see the prosperity of Egypt increased a thousand fold." "Of what consequence," said the Pasha, "could that be to me? I do not expect to live more than ten years." "When I left, Sir Moses continues, "he shook me heartily by the hand. I sincerely wish him health, long life, and contentment. I would not sail in the yacht to Egypt for ten thousand pounds."

September 8th.—In accordance with the decision of the doctors, after several consultations, Lady Montefiore was to pass the winter at Nice, and she was strongly advised not to postpone her departure after the 19th October.

Dr Hodgkin still feared that she was too weak to undertake the journey, but he would meet Sir Charles Locock, when they would come to a final decision.

That morning all preparations were completed to leave Ramsgate for London.

Lady Montefiore left her bed with considerable reluctance, although she felt she was unable to travel on that day. Sir Moses sent for her doctor, and as the latter was of opinion that they might venture, Sir Moses did not hesitate to undertake the journey. After a most careful journey in an invalid's carriage, they arrived in town and drove to Park Lane, where Lady Montefiore was with equal care carried from the carriage to the hall, and from there to the back drawing-room. She immediately went to bed, and after taking a cup of tea, felt very comfortable, "and certainly," Sir Moses said, "not more fatigued than one could have expected."

September 10th.—Sir Charles Locock met Dr Hodgkin at Park Lane in conference, and passed more than half-an-hour with Lady Montefiore and Sir Moses. The result was, that Sir Charles found Lady Montefiore better than when he last saw her, and more able to bear the fatigue of their proposed journey, and felt no hesitation in giving his opinion in favour of their going to Mentone. Dr Hodgkin was content not to oppose Sir Charles Locock's opinion, but did so, Sir Moses says, evidently under restraint.

September 16th.—Lady Montefiore accompanied Sir Moses in their brougham to make several calls, he took her to see the new carpets for East Cliff, and went to Ludgate Hill to select a new silk dress for her.

September 17th.—She had a better night, the entry in the Diary states, and in the course of the afternoon took a drive with Sir Moses round the Exhibition.

September 19th.—Lady Montefiore had an undisturbed night, and Sir Moses left Park Lane at half-past nine, attended various meetings in the city, and about half-past one he returned with the intention of going with Lady Montefiore to see the National Exhibition. But unfortunately he found her very unwell, and still in bed. The carriage had been ordered to convey them to see the Exhibition, but Sir Moses went instead to Dr Hodgkin, requesting him to call at once. Dr Hodgkin found Lady Montefiore seriously ill, and the next day told Sir Moses he was very uneasy, and would like to have a consultation with Sir Charles Locock, who, unfortunately, had gone to Brighton and could not come. The next day her state was more favourable, but after a restless night became again so serious, that another doctor was called in, who, to Sir Moses' great grief, could give him no better account. Most of the members of the family were there: Mr Sebag (now Mr Sebag Montefiore) remained all night, and together with Sir Moses, read with her the prayers for the sick.

September 23rd.—Lady Montefiore had a very restless night. Sir Moses attended Divine Service in the Portuguese Synagogue early in the morning, and had a special prayer offered up for her recovery. He distributed generous gifts among the poor, and subsequently returned to Park Lane.

Dr Hamilton Rowe came and had a long consultation with Dr Hodgkin; they found Lady Montefiore in the same state as last night, and ordered some strong remedies. Dr Rowe told Sir Moses that he was not entirely without hopes. In the afternoon Sir Moses attended again Divine Service in the German Synagogue. He distributed more charitable gifts among the poor, and joined the community in offering up special prayers for his wife. In the evening on his return to Park Lane, he wrote the last verse in a Pentateuch scroll written for him and Lady Montefiore at Wilna, in Russia, by a distinguished scribe. The ceremony was performed in a room (their private oratory) adjoining their chamber, with the door open, so that Lady Montefiore might hear the prayers offered up on the occasion. Several of his relatives and friends were present and joined in supplications to the Almighty to alleviate her sufferings and to

restore her to health. "She was as patient as an angel," Sir Moses says, "under her sufferings. All our friends have shewn their sympathy for my dear wife." Innumerable calls and enquiries have been made during the day.

September 24th.—Dr Rowe and Dr Hodgkin declared that a very favourable change had taken place, but still the utmost quietness must be observed. They cautioned him against being too sanguine, as Lady Montefiore was very weak and no longer young.

The time was now fast approaching for one of the best daughters of Israel to return home to her Heavenly Father.

On the day when the doctors still left a spark of hope for her recovery, Lady Montefiore remained silent, apparently preparing her spirit for flight. Many a sigh of deep sorrow might have been heard around her couch, many eyes were dimmed by tears of grief, but no sigh, no tear was to be noticed on the countenance of the dying lady; with a heavenly smile she greeted those who came to see her, endeavouring at the same time to incline her head towards them. Relatives and friends were anxious to remain with her, but she motioned to them to leave her and to go to prayers, as it was the eve of the Hebrew New Year, one of the most solemn festivals. The Sabbath lamp was lighted, shedding its subdued light around, and in the adjoining oratory the hymns for the festival were softly and solemnly chanted to the ancient melodies.

At the conclusion of the service Sir Moses came back, laid his hands affectionately on the head of Lady Montefiore, and invoked Heaven's blessing upon her, which she reciprocated by placing her hand upon his head, in token of blessing. Sir Moses then descended to the dining-room, where the relatives were assembled, to pronounce the grace before meals, but he had scarcely pronounced the blessing when he was called up by Dr Hodgkin, who had been watching by the bed of the invalid, and who informed him that the end was very near. All present immediately followed Sir Moses, the solemn prayers for the dying were recited, and the pure spirit of Judith, the noble, the good, and the truly pious, took flight Heavenwards.

CHAPTER XVII.

1862.

BURIAL OF LADY MONTEFIORE—SIR MOSES SETS OUT FOR JERUSALEM—INTERVIEW WITH SULTAN ABD-OOL-AZEEZ—ABANDONMENT OF THE JOURNEY TO THE HOLY LAND—MORE PERSECUTIONS IN MOROCCO—SIR MOSES PROCEEDS THERE ON A MISSION.

ON the following Saturday night her mortal remains were taken to Ramsgate, accompanied by Sir Moses and his near relatives, the officers of the Synagogue, and Dr Hodgkin, her physician. In the morning the Chief Rabbi of the German congregation, and the Rev. B. Abraham of the Spanish and Portuguese congregation, the ministers of all the Synagogues in London and in the country, together with a considerable number of gentlemen, representatives of schools and charitable institutions, assembled in the house of mourning, and at two o'clock in the afternoon the mournful cortege left East Cliff Lodge. Hundreds of the inhabitants of Ramsgate and the neighbouring places assembled near the Synagogue, where the place of burial is situated, to manifest their feelings of sorrow and regret; nearly all the vessels in the harbour had their flags half-mast high; in most of the churches the ministers in their sermons feelingly dwelt on the great loss which the poor had sustained by the death of Lady Montefiore.

The body having been taken into the Synagogue, the Chief Rabbi addressed outside a large assembly of various denominations, describing to them the noble qualities of the deceased, the services she had rendered to humanity by the encouragement she had given to the promotion of every good cause, and by the manner in which she had associated herself with her husband in all his philanthropic missions. Subsequently the coffin was carried to the spot selected by both Sir Moses and

Lady Montefiore, many years before her death, for their final resting-place.

There the Rev. B. Abrahams, of the Spanish and Portuguese congregation, delivered another oration, dwelling on the manifold virtues of the departed, and reminding his hearers of the innumerable good deeds of her whom they now deeply deplored.

At the conclusion the body was lowered into the grave, and in commemoration of her devotion to the interest of the Holy Land, Terra Santa was copiously thrown upon the coffin. The orphan children of the Spanish and Portuguese schools of London intoned hymns and psalms to the ancient solemn and mournful melodies, after which the mourners and all present entered the Synagogue, where the afternoon service was performed. During the night workmen were engaged in building a brick vault for the coffin, and all that time several members of the community recited psalms and prayers near the spot and in the house of mourning. After the grave was closed, the nearest relatives and friends returned with Sir Moses to East Cliff, and remained with him during the first seven days, endeavouring to comfort and console him, joining with him in prayers, and assisting him in receiving the numerous visits of condolence.

Although Sir Moses and Lady Montefiore had both decided upon their last resting-place, Sir Moses still appeared earnestly to entertain the idea of having her body taken to Jerusalem. He had a letter written to that effect to the representatives of the Holy City, requesting them to send a number of respectable persons, students of the Holy Law, to England for the purpose of taking charge of it, and interring it in the Valley of Jehoshaphat. Upon re-consideration of the matter, however, the idea was abandoned.

Lady Montefiore, Sir Moses said, made no will, but among her papers was found an unfinished letter to him in her handwriting, in which she most touchingly expressed the wish that a token of her esteem should be handed to relatives whom she named, to friends, and to charitable and educational institutions, when it should please the Almighty to call her away from this world. In compliance with her wishes, Sir Moses sent upwards of 360 very liberal souvenirs and parting gifts to relatives, friends, Synagogues, and charitable and educational institutions in England and abroad. He then invited a number

of distinguished Hebrew poets to prepare an epitaph to be engraved on the marble slab which covers the grave of Lady Montefiore. This was followed by the following lines in English :—

“ Angels saw thy glorious works, and called thee to join them in singing the praises of the Most High in Heaven, where God is thy strength.

“ Ask mercy for thy husband, and also for thy brethren, and pray that the light of Zion may again shine, when in its splendour thou shalt re-appear in radiance.”

“ SACRED TO THE MEMORY OF JUDITH, LADY MONTEFIORE,
THE BELOVED WIFE OF SIR MOSES MONTEFIORE, BART.,
AND DAUGHTER OF JOSHUA LEVI COHEN, ESQUIRE, WHO
DEPARTED THIS LIFE ON THE EVE OF THE FIRST DAY OF
THE NEW YEAR, 5623 A.M.

In the course of a few months an edifice, surmounted by a cupola, was erected, after the model of the Tomb of Rachel on the road to Beth-Lékhém. Tablets, containing prayers and psalms to be recited by those who visit the tomb, were placed on the walls, and a lamp suspended from the centre of the cupola, bearing a Hebrew inscription, the translation of which is, “ The spirit of man is the light of the Lord ” (Prov. xx. 27). A seat was placed in the corner, intended for Sir Moses, who often used to visit the mausoleum, and remain there in prayer and meditation.

The Tabernacle festivals which for half a century had always been spent so happily by Sir Moses at East Cliff were this year shrouded in the gloom of sorrow and affliction. There was no other way to rouse him than by reminding him of his useful pursuits, which soon prompted him to follow in the path which his angel wife had so often traced out for him, and in the continuance of his service in the cause of all that is good, noble, and holy. It had been the ardent wish of Lady Montefiore that Sir Moses should pay another visit to the Holy Land, in order to secure from the Turkish Government some concessions which were greatly needed for the proper working and expansion of the institutions that had been established for the benefit of our poor brethren. Although suffering in mind and very weak in health, Sir Moses determined to fulfil the desire Lady Montefiore had so often expressed before her lamented death, and prepared for the journey. He began by addressing the following letter to Musurus Pasha, the Turkish Ambassador in London :—

"I need not assure your Excellency," he writes through an amanuensis, his state of health not permitting him to write the letter with his own hand, "that I feel sincerely grateful for your kind offices, and I flatter myself, at the same time, that it may interest your Excellency to learn that a considerable number of almshouses, and other buildings, and especially a large wind-mill, which, in consequence of the concession, were erected in Jerusalem, are offering shelter, social advantages, and employment to a great number of the poorer inhabitants.

"Being anxious to extend the scope of their benefits, as far as it may be in my power, I propose once more to re-visit the Holy Land, and expect to leave England in a few days, to make a short stay for the restoration of my health in the south of France, *en route* for Constantinople.

"With a deep sense of the advantage of the aid and support which your Excellency has on all occasions so readily accorded to me on my visits to the East, may I request the favour of your kindly giving me, at your early convenience, letters to His Highness the Grand Vizier, and His Excellency the Minister of Foreign Affairs to the Ottoman Government, to use their good offices in furtherance of my desire to obtain from His Imperial Majesty the Sultan 'Abd-ool-Azeez a confirmation, and a letter to the Governor of Jerusalem, to afford me the necessary assistance and facilities towards the accomplishment of my objects."

The readers of these Memoirs will probably remember the difficulties encountered in Jerusalem in connection with the building of the Juda Touro Almshouses, notwithstanding the special permission for that purpose granted by the late Sultan 'Abd-ool-Medjid, and will perceive for this reason that it was a most judicious step on the part of Sir Moses, to secure the confirmation of the said permission by an edict from the new Sultan.

Musurus Pasha readily and kindly complied with Sir Moses' request, and forwarded to him the letters required.

In the month of May 1863, we find him at Constantinople, where the British Ambassador and the Turkish Ministers received him with marked attention, supporting with their advice in all matters. The Sultan accorded him an audience, whereat he confirmed all the privileges granted to his Israelite subjects, and the concessions which had been given to Sir Moses personally with regard to the purchase of land and the building of houses in Jerusalem. Vizierial letters were ordered to be forwarded to the Governor of the Holy City, and Sir Moses had the satisfaction of seeing the object of his visit to Constantinople fully accomplished.

During his stay at the Ottoman capital he visited the charitable and educational institutions of his community, and distributed generous gifts to the poor of all religious denominations, in memory of Lady Montefiore, as he had done in all places in

Italy where he happened to stop on his way to Constantinople. At Rhodes, where the inhabitants suffered severely from an earthquake, he also gave donations in his own and his departed wife's name.

Prayers for the preservation of his health and long life were offered up by rich and poor, irrespective of their religious creed. But his deep sorrow had affected his health so much, that serious symptoms began to appear, and his physician strongly disapproved of Sir Moses continuing his journey to Jerusalem.

His friends joined with the physician in dissuading him from proceeding further, calling his attention to the many changes which had occurred during the last few months in Eastern politics. Said Pasha, the Viceroy of Egypt, and friend of Sir Moses, was dead, and Ismael Pasha had assumed the reins of the Egyptian Government. This new Viceroy did a great deal for Egypt, by introducing financial and other reforms. The papers reported that he had made a very promising speech to a deputation of merchants. He was not inclined to support the Suez Canal, but it was thought that he would have to yield to French influence, and to pressure from the Emperor of the French.

The Sultan had visited Egypt, and signed a firman guaranteeing eight per cent. for the railway to be established along the banks of the Orontes, which it was supposed would have a most favourable influence on the traffic in the Holy Land. These events were accompanied by other political events in Turkey, where Fuad Pasha, the former Governor of Damascus, had been raised to the high office of Seraskier. All this, the friends of Sir Moses said, did not make the time propitious for the objects Sir Moses had in view in going to Jerusalem, and so he was reluctantly persuaded to give up the journey and return to London, where he arrived early in July, after going first to Ramsgate.

There is the following entry in his Diary:—

“I have returned home in safety, and somewhat better in health, after a long journey and an absence of more than six months, but am still very depressed in mind.”

He drove immediately to his wife's grave, and prayed to God to give him strength to bear his irreparable loss with resignation, and to grant him the happiness of joining his angel wife in

Heaven, when it should please God to call him from this world.

He intended going to London, but still had not sufficient fortitude to sleep at Park Lane. Mr and Mrs Benjamin Cohen having heard of this, immediately requested him to stay with them in their house at Richmond, and he was pleased to accept the hospitality of his kind relatives.

During his stay with Mr and Mrs Cohen, his health and spirits improved so much that he soon felt able to go to London, and during the time he remained there to attend, as before, the meetings of the financial and communal institutions of which he was President. After he returned to Ramsgate, his time was fully taken up in answering his numerous correspondents in all parts of the world.

To his young friend, Toussoun Pasha, he sent an affectionate letter, conveying to him his sympathy and condolence on the death of his father; and, in return, the young Egyptian Prince wrote to him, expressing his deep grief at the death of Lady Montefiore, and his gratitude for the kind sentiments Sir Moses manifested to him on the mournful occasion of the early and unexpected death of his father.

The young Prince himself did not live long. He died at an early age of consumption—so it was said.

October 20th.—This being the eve of the seventy-ninth anniversary of his birthday (corresponding in that year with the Hebrew date, the 8th of Heshvar), he sent £79 to the secretary of the Spanish and Portuguese community for distribution among seventy-nine families. He also sent similar sums to other congregations in the Holy Land.

In recording in his Diary the events of the day, the memory of his wife appears to have been ever present with him, and in moments of hesitation, or when undecided what course of action to pursue, he would frequently say, "What would my dear Judith have advised?"

He was at this time overwhelmed with letters and work, and it would appear from various entries that nothing would have been more welcome to him than a recommendation from his friends to withdraw from all his financial engagements, as well as his communal work, at home and abroad, and simply enjoy rest, contemplating the pleasures of the past, and hoping for a

blissful future. But the necessity of energy and action in any good or holy cause soon roused him from such moments of depression. We read in his Diary on October 21st:—"Before I was dressed this morning, I received a packet, marked private, from A——. The writer says: 'My dear Sir,—I am unwilling to bring you up to town in order that you may read this duplicate. I therefore send it you to Ramsgate.' The papers which accompanied this were from —— of Tangiers, and told of the warm and generous efforts of Her Majesty's Government on behalf of the two unfortunate Jews now in prison at Saffi. But the situation of the poor men appeared to me so dangerous that I determined to go at once to London to get the Board of Deputies to take some active steps to secure their release from prison."

These dispatches refer to an unfortunate occurrence at Saffi, in Morocco, concerning which the Jews of Gibraltar and Tangiers had addressed Sir Moses and the Board of Deputies of the British Jews.

A Spaniard in Saffi, in the service of the Spanish Vice-Consul, had died suddenly, and suspicions of his having been poisoned were aroused in the mind of the Vice-Consul, who insisted upon the Moorish authorities investigating the case, and inflicting punishment on the guilty person. No steps were taken to ascertain whether there were any facts to prove that the death of the Spaniard was due to violence; but, according to the custom in Morocco, those parties upon whom it was sought to fix suspicion were examined under severe torture, and the application of the bastinado. A Jewish lad, about fourteen years of age, who resided in the family of the deceased, was the first person so examined (the Jews being the most unprotected portion of the population). After persisting for a long time in the assertion of his innocence, he at length yielded to the protracted agony, and declared that poison had been administered. Again, under the influence of torture, ten or eleven other persons, whose names were suggested to him, were denounced by the lad as participators in the crime.

Most of these were arrested, but one of them only was submitted to examination under torture. Though this measure was pushed to a fearful extremity, no confessions of guilt could be

wrung from him. The lad also, when released from torture, uniformly asserted his innocence.

However, as he had confessed his guilt, and the man had been denounced, both were condemned to death, doubtless to prove the readiness of the Morocco Government to comply with the demands of its recent conqueror.

The lad was accordingly executed at Saffi, the execution naturally producing great dismay amongst the Jewish population; but the man was conveyed in a Spanish vessel to Tangiers, to be executed there. Nothing is known of the reason which led to the adoption of this course, but it seems probable that it was taken in order that the knowledge of the circumstance might spread more rapidly and extensively through the Moorish dominion. This public execution could not fail to impress the people with a striking idea of the strength of the Spanish influence at the Court of the Sultan.

The alarm felt by the Israelites at Tangiers was extreme, and as has already been said, was forthwith communicated to Gibraltar.

Nine or ten individuals lay at Saffi, menaced with a fate similar to that of their two brethren.

Sir Moses immediately sent a telegram to the President and Secretary of the Board of Deputies of the British Jews, appointing a meeting with them in London. At the time mentioned, these gentlemen came to him, and he read them the dispatches he had received. It was then agreed to call a meeting of Deputies for the earliest day possible. A letter was also drawn up for the Foreign Office.

On the following Tuesday, a meeting of the Board of Deputies was held, and Sir Moses was invited to proceed to Saffi, an offer which he readily accepted.

November 12th.—He went to the Foreign Office for his letters of introduction, and also called at the Mansion House to see the Lord Mayor and several of the Aldermen, who took a great interest in his Mission.

November 14th.—Prayers were offered up for him in all the Synagogues in London and the country.

November 16th.—We find Sir Moses at Dover, accompanied by Mr Haim Guedalla, Mr Sampson Samuel, the Secretary and

Solicitor of the Board of Deputies, and Dr Hodgkin, proceeding to the Lord Warden Hotel, with the intention of remaining there over night, in order to be ready to leave the next morning for Calais. Many friends being anxious to express their good wishes, they came in the evening to see him, and remained till a late hour. Even then he did not retire, but continued writing and making arrangements, until he was entreated by his physician to take some rest.

CHAPTER XVIII.

1863.

THE MISSION TO MOROCCO—TANGIER—LIBERATION OF TWO PRISONERS—DEPUTATION OF MOORS—SIR MOSES SUCCESSFULLY INTERCEDES FOR THEM—DEATH OF SIR MOSES' SISTER, MRS GOLDSMID—OPPRESSIVE REGULATIONS RESPECTING THE JEWS IN MOROCCO—FAVOURABLE EDICT OF THE SULTAN.

I SHALL now give the reader a *resumé* of the Mission of Morocco, using for the more important episodes Sir Moses' own words as contained in his letters to the President of the Board of Deputies.

"You will recollect," he writes to that gentleman, "that we left Dover on Tuesday morning, the 17th ult., and reached Madrid within six days of our departure from London. I mention this in order that the Board may understand that, to the best of our ability, we used every effort to proceed with all possible celerity towards the hoped-for accomplishment of the objects of the Mission. Considering that some important matters calculated to lead to a prosperous issue might receive attention at Madrid, I deemed it expedient with this view to make some stay in that city. I waited on his Excellency, Sir J. F. Crampton, our Ambassador at the Court of Madrid, on Thursday, the 26th ult., and experienced from him a most kind and friendly welcome. On the same day, his Excellency introduced me to the Marquis of Miraflores, the Prime Minister of Spain, who gave me the encouraging assurance that I need be under no apprehension of any further steps being taken for the present against the unfortunate prisoners at Saffi, the proceedings against whom, he stated most emphatically, had not been influenced by any prejudice or ill-will, on account of their religious persuasion; and the Marquis consented to solicit Her Majesty the Queen of Spain to grant me the honour of a private audience; he also, at my request, promised to give me a letter of introduction to Don Francisco Merry y Colon, the Spanish Minister at Tangier.

"On Monday, the 28th ult., in the afternoon, I had the honour (upon the introduction of his Excellency Sir J. F. Crampton) to be presented to Her Majesty, and to the King Consort, at a private audience. I have reported to you, in a former letter, how gracious a reception was accorded to me, but I may add that I shall never cease to bear in mind the gratification I experienced on that interesting occasion. I was received by their Majesties with the utmost courtesy and kindness, and was joyfully impressed with the assurances of the King Consort of their respect for all religions.

"During my stay at Madrid, I had the advantage of introductions to his

Grace the Duke of Tetuan, General Prim, several of the foreign ambassadors, and other distinguished persons, by several of whom I was favoured with letters of introduction for Tangier.

"Having, under the blessing of God, succeeded in effecting, at Madrid, the objects contemplated, I left that city with my companions very early the following morning (Tuesday, Dec. 1), *en route* for Seville, as I was desirous of handing to Don Antonio Merry (the Russian and Prussian Consul at Seville, and the father of the Spanish Minister at Tangier) a letter of introduction. We travelled by railway to Santa Cruz de Mudela. On Wednesday, the 2nd December, we left Santa Cruz, and proceeded by diligence to Andujar, at which place we arrived the same evening. I was too exhausted to proceed further that night, although my fellow travellers, Dr Hodgkin and Mr Guedalla, in their kind anxiety to secure for me a fitting resting-place at Cordova, continued their journey till midnight by the same diligence, so that they might make the necessary arrangements.

"We arrived at Seville on Sunday, the 6th inst. The following day I delivered to Don Antonio Merry the letter of introduction to him with which I had been favoured, and he very kindly gave me a letter to his son, Don Francisco Merry y Colon, the Spanish Minister at Tangier.

"On Tuesday, the 8th inst., we left Seville by railway, and reached Cadiz late the same night, where, after some delay, I ascertained that a French steam frigate, the *Gorgone*, under the command of Captain Cellier de Starnor, was lying off the port, and would proceed the same night direct to Tangier.

"I lost no time in transmitting a request to Captain Starnor to allow me and my companions to embark in his beautiful ship. This request was at once most politely acceded to, and we were gladdened at 5 A.M. the next morning, Friday, the 11th inst., with the tidings that we had anchored off Tangier.

"We found, on our arrival at Tangier, that, owing to the care and kindness of Mr Moses Pariente, the President, Mr Moses Nahon, Vice-President, and the other members of the Executive Committee of the Hebrew Congregation here, an excellent house had been prepared for our reception; and we were greeted with a most enthusiastic welcome by these respected gentlemen, and by the whole Jewish population. And here I may be permitted to say, before reverting to the more immediate purport of my Report, that I cannot sufficiently express my grateful appreciation of the demonstrations of regard, and evidences of good-will and kind-heartedness we were daily experiencing during my stay here, nor omit rendering a just tribute of praise to the intellectual and educational advancement distinguishing the gentlemen of our faith, and their families, resident at Tangier, with whom I have had the good fortune to be placed in contact since my arrival.

"Here also I have had the gratification to receive deputations from our co-religionists of Gibraltar, Tetuan, Alcassar, Larache, Arzila, and Mequinez. I have also received addresses from the Jews of Fez, Azemor, and Mogador.

"On Sunday, the 13th inst., I had the pleasure to wait on Sir John Hay Drummond Hay, K.C.B., the British Minister, and of conversing with him, and also Consul-General Reade, on the subject of the Mission. On the same day (accompanied by Mr Samuel), I placed in the hands of Don Francisco Merry y Colon, the Spanish Minister, the letter given to me by his father, also the letter of introduction entrusted to me at Madrid, by the Marquis of Miraflores, and several other letters, which I had obtained at Madrid.

"I am happy to say that I was most courteously received by the Spanish Minister, who gave me his willing consent for the immediate release of the

two men, Shalom Elcaim and Jacob Benharrosh confined at Tangier ; and he also promised to place in my hands a letter to the Moorish Government, intimating the desire of the Spanish Government that the proceedings against the two unfortunate prisoners at Saffi, 'Saida and Mouklouf,' should be stopped. Within an hour of this interview with the Spanish Minister, we had the gratification of seeing the liberated prisoners, Shalom Elcaim and Jacob Benharrosh, at our residence.

"Although my interview with the Spanish Minister took place late on the afternoon of Sunday, yet, early in the forenoon of the following day (Monday, the 14th instant), I had the gratification to receive from him a note, expressing his satisfaction in complying with my request, and containing the promised letter. Immediately on the receipt of the letter I applied to Sir John H. D. Hay to introduce me, with Mr Samuel, to Sid Mohammed Bargash, Minister for Foreign Affairs at Tangier. Sir John accompanied us to the Minister, to whom I presented the letter from the Spanish Minister, and who expressed his pleasure at its contents, and promised to forward it instantly by special courier to his Sovereign at Morocco. He stated, however, that he feared a month would elapse ere a reply could be received.

"A letter to the Sultan was also transmitted at the same time from the British Minister, representing the desire of our own Government to the same effect as that of Spain.

"With the view to obtain the earliest possible release of the prisoners, I requested that the order for their liberation might be forwarded direct to Saffi.

"On the 16th instant we paid a visit of respect to the Rev. Mordecai Bengio, the Chief Rabbi, and also on the same day had the pleasure of being introduced by the British Minister, at their respective residences, to the Ministers of the several Powers at Tangier (France, Spain, United States, Italy, Portugal, &c.), to several of whom I had letters.

"On my return from visiting the Moorish Minister I found awaiting for me a deputation of upwards of fifty Moors, with their chiefs, from a distant part of the country, urging my intercession for the release from prison of one of their tribe, who had been in confinement for two years and a half, on suspicion of having murdered two Jews. As this unfortunate being had endured the horrors of a Moorish prison for so long a period on mere suspicion, and without having been brought to trial, I considered that his was a case in which I might with propriety intercede ; and I am happy to say that such intercession was successful, that within a few hours his chains were struck off, and he was brought to me by his tribe to return thanks for his deliverance, and the chiefs gave me their solemn pledge that they would be answerable for the safety of all Jews travelling by day in their country.

"I am induced to place great reliance on this pledge, because it is evident these men were unable to extend it for the safety of those who should incautiously travel by night.

"I am thankful to say that from the religious authorities here of the Catholics and the Moors I have also received evidence of respect and goodwill.

"I know the Sultan is most kindly disposed towards his Jewish subjects, and we may reasonably hope from this pleasing fact, and the kind assurances I received from all the Representatives of Foreign Powers in Tangier, that the Jews of Morocco may look forward to a brighter future.

"It remains for me only to add that, although in effect the objects of the Mission have, under God's blessing, been happily attained, still I do not consider that its work will have been fully done, nor that I ought to leave this vicinity until the actual liberation of the prisoners. I feel certain that the Sultan will, immediately on receipt of the despatches, give directions to that effect.

"I intimated in my telegram of the 15th instant that I contemplated a visit to the Sultan at Morocco. This will be with the object of thanking His Sheriffian Majesty for his gracious compliance with the request of the British and Spanish Governments, for his favourable disposition towards his Jewish subjects, and to entreat that His Sheriffian Majesty will extend to them his favour and protection, and direct the removal of the degrading grievances under which the Jews of the interior are still suffering. With objects so important, I shall not hesitate, before my return home, to encounter this long, fatiguing, and hazardous journey."

Sir Moses had no doubt of the innocence of the two unfortunate men who had been executed. "True," he says, "alas! we cannot recall the dead to life, but it is consolatory to reflect that, out of the unhappy events which gave rise to the Mission, good will follow; and it will indeed be a subject of rejoicing to us all to learn of the future welfare and prosperity of the vast Jewish population (nearly half a million of souls) in the Moorish Empire."

Tangier, December 21st.—Sir Moses sent to the President *pro tem.* a copy of a draft of the instructions which Don Francisco Merry y Colon, the Spanish Consul at Tangier, had directed to the Consuls, to the effect that Her Majesty the Queen of Spain had been greatly pained to hear that the Spanish Consuls in Morocco were accused of ill-treating the Jews; that it was her wish the Consuls should aid and protect the Jews, and avail themselves of every opportunity to prevent acts of cruelty on the part of the Moorish authorities, and the infliction of the lash or tortures to extract confessions.

From Tangier Sir Moses went to Gibraltar, and it was during his stay there that the sad intelligence reached him of the death, at Nice, of his sister, Mrs Goldsmid. He would have at once returned to England had he not felt it a duty to continue his journey in the sacred cause of suffering humanity; but the party lost the valuable co-operation of Mr Guedella, the son-in-law of Mrs Goldsmid, as he had to start at once for Nice. In a further report to the Board of Deputies Sir Moses says:

"Through the kindness of Earl Russell and the Naval Authorities here and at Malta, H.M. ship the *Magicienne*, Captain Armytage, R.N., has been sent from Malta to convey me to Saffi. She is now in port, and her departure is fixed for to-morrow evening.

"We embarked on board the *Magicienne*, Captain Armytage, on Tuesday evening, the 5th instant, and left the Port of Gibraltar early the following morning. We arrived off Saffi the following Saturday, the 9th instant, but it was not safe to land; we learned, however, that the Saffi prisoners had been set at liberty on the preceding Wednesday, the 6th instant.

"Not being able to land at Saffi, we proceeded onwards to Mogador, and arrived here the following morning, the 10th instant.

"The Sultan's escort was awaiting us at Saffi, but had to follow us here. The preparations for the journey to the City of Morocco are, however, as yet very incomplete, and probably we may have to wait here till Monday or Tuesday next, if not later. This, I can assure you, is a great trial of patience.

"On Friday night, the 8th instant, while at sea, part of the rudder of the ship broke, and on the following night we had a very heavy gale.

"The whole of our party, consisting, in addition to myself, of Dr Hodgkin, Mr Samuel, Captain Armytage, two of his officers, and Mr Consul Reade, with servants, &c., are being most hospitably entertained by Mr Abraham Corcos, one of the most opulent of the Jewish merchants at this port. The whole of his house is placed at our disposal."

On Tuesday, January 26th, Sir Moses wrote to the Board of Deputies:

"My last letter, dated the 14th instant, was addressed to you from Mogador. We experienced considerable difficulty in effecting the preliminary arrangements for our departure from Mogador, as a journey through a desert country, for so large a party, needed great care and foresight.

"At length we were enabled to fix on Sunday, the 17th instant, for the day of our departure. The bustle of preparation lasted from an early hour in the morning till between one and two in the afternoon. The Governor and his officers accompanied us to the gates of the city and for about an hour on our way; and our hospitable host, Mr Abraham Corcos, the Chief Rabbi, the Second Rabbi, and several other members of the Mogador Jewish Community, travelled with us the first day's journey, and stayed with us during our first night's encampment.

"Were I to attempt even an outline of each day's events, I should greatly exceed the limits of an official letter. Suffice it therefore to say, that we happily accomplished our journey from Mogador to this city in eight days, resting on the Sabbath. During this period we were subjected to a broiling sun by day, and cold and occasionally heavy dews and high winds by night. Nevertheless we have borne our fatigues well. Fortunately we escaped rain; otherwise, apart from every other inconvenience, we might have been detained for days in staying to pass rivers; as it was, happily no such impediment arose. We were met at a short distance from Morocco (at which place we arrived yesterday at about 1 P.M.) by a guard of honour, and we were all located in a palace of the Sultan, in the midst of a garden; and I can assure you that the change, after sleeping under canvas for so many nights, is most acceptable. The Jews here are not allowed to walk the streets except barefooted. It will be, indeed, a happy event for them, if I can induce the Sultan to do away with these degradingly distinctive marks, and also to place all his subjects, irrespective of faith, on an equal footing. Whether there is the remotest possibility of success in this, I am at present utterly unable to say. I am assured by every one, that the moral effect of my visit to Morocco will prove of advantage to my Moroquin co-religionists."

On the 17th February, Sir Moses informed the President *pro tem.* of the Board of Deputies, by telegram from Gibraltar, that he had succeeded in obtaining an Imperial Edict from His Sheriffian Majesty, and forwarded a translation by post to London. I therefore invite the reader's attention to the following translation of the address presented on that occasion to the Sultan, as well as of the latter's reply.

The Address to the Sultan.

To His Sheriffian Majesty THE SULTAN OF MOROCCO.

MAY IT PLEASE YOUR MAJESTY,—I come supported by the sanction and approval of the Government of Her Majesty the Queen of Great Britain, and on behalf of my co-religionists in England, my native country, as well as on the part of those in every part of the world, to entreat Your Majesty to continue the manifestation of Your Majesty's grace and favour to my brethren in your Majesty's Empire.

That it may please Your Majesty to give the most positive orders that the Jews and Christians dwelling in all parts of Your Majesty's dominions shall be perfectly protected, and that no person shall molest them in any manner whatsoever in anything which concerns their safety and tranquillity; and that they may be placed in the enjoyment of the same advantages as all other subjects of Your Majesty, as well as those enjoyed by the Christians living at the ports of your Majesty's Empire: such rights were granted, through me, by His Imperial Majesty Abd-ool-Medjid, the late Sultan of Turkey, by his Firman, given to me at Constantinople, and dated 12th Ramazan, 1256, and, in the month of May last, confirmed by His Imperial Majesty Abdul Aziz, the present Sultan of Turkey.

Permit me to express to Your Majesty my grateful appreciation of the hospitable welcome with which Your Majesty has honoured me, and to offer to Your Majesty my heartfelt wishes for Your Majesty's health and happiness, and for the prosperity of Your Majesty's dominions.

Translation of the Imperial Edict.

In the Name of God, the Merciful and Gracious. There is no power
but in God, the High and Mighty.

(L. S.)

BE it known by this our Royal Edict—may God exalt and bless its purport and elevate the same to the high heavens, as he does the sun and moon!—that it is our command, that all Jews residing within our dominions, be the condition in which the Almighty God has placed them whatever it may, shall be treated by our Governors, Administrators, and all other subjects, in manner conformable with the evenly-balanced scales of Justice, and that in the administration of the Courts of Law they (the Jews) shall occupy a position of perfect equality with all other people; so that not even a fractional portion of the smallest imaginable particle of injustice shall reach any of them, nor shall they be subjected to anything of an objectionable nature. Neither they (the Authorities) nor any one else shall do them (the Jews) wrong, whether to their persons or to their property. Nor shall any tradesman among them, or artizan, be compelled to work against his will. The work of every one shall be duly recompensed, for injustice here is injustice in Heaven, and we cannot countenance it in any matter affecting either their (the Jews) rights or the rights of others, our own dignity being itself opposed to such a course. All persons in our regard have an equal claim to justice; and if any person should wrong or injure one of them (the Jews), we will, with the help of God, punish him.

The commands hereinbefore set forth had been given and made known before now; but we repeat them, and add force to them, in order that they may be more clearly understood, and more strictly carried into effect, as well as serve for a warning to such as may be evilly-disposed towards them (the Jews), and that the Jews shall thus enjoy for the future more security than heretofore, whilst the fear to injure them shall be greatly increased.

This Decree, blessed by God, is promulgated on the 26th of Shaban, 1280 (15 February 1864). Peace!

CHAPTER XIX.

1864.

RECEPTION OF SIR MOSES BY THE SULTAN OF MOROCCO—
ENTHUSIASTIC WELCOME FROM THE JEWISH COLONY—
HOME AGAIN—CONGRATULATORY MEETING AT THE
LONDON TAVERN.

THE next letter Sir Moses addressed to the President *pro tem.* of the Board of Deputies was dated Gibraltar, February 24th.

“On Wednesday, the 27th ultimo, I was visited by deputations from the several learned Jewish bodies in the city of Morocco. I should estimate the number of my visitors to have amounted to between three and four hundred. I fear, from their appearance, that they are in very poor circumstances ; yet one cannot but admire their devotion to the study of our Holy Law.

“On Sunday, the 31st ultimo, I received an official intimation that the Sultan would give our party a public reception on the following day.

“On Monday, the 1st instant, long before dawn, we could distinguish the sounds of martial music, indicating the muster of the troops in and about the environs of the Sultan’s palace. At the early hour of 7 A.M., I had the honour to receive a visit from Sid Taib El Yamany, the good and intelligent Oozier, or Chief Minister of His Sheriffian Majesty, Sidi Mohamed Ben Abderahman Ben Hisham, the present Sultan of Morocco. He expressed the pleasure of the Sultan to receive us at his Court, and his Majesty’s desire to make our visit to his capital an agreeable one. Shortly after the departure of the Oozier, the Royal Vice-Chamberlain, with a *cortége* of cavalry, arrived at our palace to convey us to the audience.

“You may recollect that our party, in addition to myself, consisted of Mr Thomas Fellowes Reade, Consul to Her Britannic Majesty at Tangier ; Captain William Armytage, of H.M.S. the *Magicienne*, two of his officers ; Dr James Gibson Thomas Forbes and Lieutenant Francis Durrant ; my fellow-travellers, Dr Thomas Hodgkin, and Mr Sampson Samuel ; and Mr Moses Nahon, of Tangier, who had volunteered to accompany us to Morocco, and to whom we are all deeply indebted.

“I have not stated in my previous letters that Senor José Daniel Colaco, the Portuguese Minister at Tangier, kindly placed at my disposal his chaise-a-porteurs to enable me to perform the journey over the rough and stony plains of the interior of Morocco. To this were harnessed two mules, one behind and one in front of the vehicle. I believe I should not have been equal to the fatigue of travelling on horseback, and even as it was, this mode of transit was very trying and fatiguing.

“A quarter of an hour’s ride brought us to the gates opening upon an avenue leading to the court-yard, or open space, before the palace.

"This avenue, which is of very considerable length, was lined on both sides by infantry troops of great variety of hue and accoutrements. They were standing in closely serried rank, and we must have passed several hundreds before emerging into the open plain. There a magnificent sight opened upon us; we beheld in every direction masses of troops, consisting of cavalry and foot soldiers. I should estimate the total number assembled on this occasion at not less than six thousand.

"We went forward some little distance into the plain, and saw approaching us the Oozier, the Grand Chamberlain, and other dignitaries of the Court. I descended from my vehicle, and my companions alighted from their steeds to meet them. We were cordially welcomed. We arranged ourselves in a line to await the appearance of the Sultan. This was preceded by a string of led white horses, and the Sultan's carriage covered with green cloth. His Majesty's approach was announced by a flourish of trumpets; he was mounted on a superb white charger, the spirited movements of which were controlled by him with consummate skill. The colour of the charger indicated that we were welcomed with the highest distinction.

"The countenance of His Majesty is expressive of great intelligence and benevolence.

"The Sultan expressed his pleasure in seeing me at his Court; he said my name was well known to him, as well as my desire to improve the condition of my brethren; he hoped that my sojourn in his capital would be agreeable; he dwelt with great emphasis on his long-existing amicable relations with our country; he also said it was gratifying to him to see two of the officers in its service at his Court.

"I had the honour, at this audience, to place in the hands of His Majesty my Memorial, on behalf of the Jewish and Christian subjects of his empire.

"After the interview we were escorted back to our garden palace with the same honours as had been paid to us on our way to the Court, my chair having a white horse led before it, as well on my going, as on my returning, which is a high and distinguished mark of honour.

"The Oozier had invited us to his palace for the evening of the same day; we were entertained with true oriental hospitality.

"In the course of the evening's conversation, we elicited from the Oozier, the assurance of the Sultan's desire, as well as his own, to protect the Jews of Morocco. He took notes of some particular grievances which we brought to his knowledge, and promised to institute the necessary enquiries, with a view to their being redressed. Other measures were discussed, such as the enlargement of the crowded Jewish quarters in Mogador, and the grant of a house for a hospital at Tangier, all of which the Oozier assured us should receive his favourable consideration.

"Arrangements had been made that the *Magicienne* should meet us at Saffi on the 8th instant, by which time we had expected we should be able to reach that port on our return from the Capital; but I had determined to await a response, favourable or otherwise, to my Memorial to the Sultan; nor was it considered desirable that we should proceed to Saffi. The surf there at all times runs very high, and great danger might have been incurred in attempting to pass through it, even if such attempt were deemed practicable.

"Under these circumstances, Captain Armytage resolved that he and Mr Durrant should leave Morocco on Thursday, the 4th instant, to meet his ship at Saffi at the time appointed, and to proceed therewith to Mazagan and await our arrival there.

"All our party accompanied him and Mr Durrant on Wednesday morning, the 3rd instant, on their farewell visit to the Oozier. I availed myself of this opportunity to represent to the Minister my anxiety to receive an ex-

communication from the Sultan. The Oozier assured me that it would be such as would be satisfactory to me.

"On Friday, the 5th instant, the Imperial Edict, under the sign-manual of the Sultan, was placed in my hands.

"On the following day we received an intimation that His Majesty would receive us on Sunday morning, the 7th instant.

"Soon after 7 A.M., on that day, the Vice-Chamberlain arrived at our palace, with the same state as on the former occasion, and we were conducted, with like honour, to the palace; there was a similar display of troops, and this time the Emperor received us in a kiosk in the palace-gardens; he was seated on a mahogany sofa covered with green cloth. His Majesty renewed his friendly and courteous assurance of welcome, and expressed his hope that we had been happy and comfortable during our stay at his capital, and he renewed his assurance that it was his intention and desire to protect his Jewish subjects.

"He directed us to be conducted through his royal gardens by the chief of that department; they are very extensive, abounding in magnificent vineries, orange, olive, and other trees; there are two lakes of ornamental water, on one of which is a pleasure boat, with paddle wheels moved by mechanism. You may form some idea of the vast extent of the gardens, from the fact that it took us several hours to pass through some of the principal avenues.

"Immediately after quitting the royal gardens, we visited the Jewish quarter. The crowd was enormous, our reception enthusiastic. The narrow streets or lanes, through which we had the greatest difficulty to make our way, were all but choked up with our numerous friends; from every window, from the city wall, in fact wherever the eye rested, we beheld groups of our brothers and sisters all uniting to bid us welcome.

"We first went to one of the many Synagogues—the oldest and the largest, (though, I regret to say, a very humble structure). Here were assembled the Chief Rabbis and others to meet us; from thence we paid visits of respect to Mr Corcos, a relative of Mr Abraham Corcos, of Mogador, and Mr Nahon, a relative of Mr Moses Nahon, of Tangier, two of our most respected co-religionists in the City of Morocco.

"The same evening we were again entertained by the Oozier.

"On Monday, the 8th inst., about noon, we bade adieu to the city of Morocco, being escorted to some distance by a Guard of Honour of horse and foot soldiers, some of whom accompanied us until our arrival at Mazagan. The Sultan had provided me with a magnificent pavilion tent; in fact, our horses, mules, provisions, &c., &c., were all furnished at his expense. Mr Corcos, Mr Nahon, and several others of the principal Jews of Morocco travelled with us during our first day's journey, and encamped with us overnight. . . .

"On Thursday, the 11th inst., we were met on our way to our night's encampment by the son of the Governor of the District, accompanied by some fine cavalry soldiers. He brought us an invitation from his father to encamp for the night at his city, and pressed his request so earnestly that we could not in reason refuse compliance. This, however, involved considerable addition to our day's travel. We did not reach our destination until nightfall, having accomplished on that day a distance of about twenty-seven miles. The Governor, in addition to the usual mona, supplied us with a magnificent repast of cous-cous and other delicacies, which were pronounced by Mr Reade to be very savoury.

"We were all very much exhausted by our day's hard work. During the day I had been met by a deputation of about a hundred of our co-religionists from Saffi.

"In compliance with an urgent invitation from the Governor of another district, we consented to stay during Sabbath at his Palace, this being within a day's easy journey to Mazagan.

"We were met, on our approach to the town, or rather walled village, consisting almost entirely of tents and huts, by some of its Jewish inhabitants, the females bearing banners composed of silk handkerchiefs, embroidered muslin sashes, and other articles of female finery. I was informed that the Governor is very kind to the Jewish families. He appropriated one of his residences to myself and friends. We remained in this place from the Friday afternoon till the following Sunday morning, the 14th instant.

"The Governor presented me with a horse, and at the earnest entreaty of one of my co-religionists of Saffi I was obliged to accept a like gift from him.

"Here also I had the pleasure to see one of the liberated Saffi prisoners, who satisfied me that there had not existed the slightest cause for his imprisonment.

"When within about an hour's distance of Mazagan we were met by Mr Octavus Stokes, the British Consul at that port, the principal Christian and Jewish merchants, and by a procession of numerous co-religionists, the females carrying a profusion of banners, and vociferating their huzzas Moorish fashion, the shrill tones of which were intended to demonstrate an enthusiastic welcome.

"We caught soon after a glimpse of the sea, and then were gladdened with the sight of the *Magicienne* lying off the port, awaiting to re-conduct us to Gibraltar.

"As Captain Armytage was under the necessity of returning without delay, we were unable to make any stay at Mazagan, but as a house had been prepared by our Jewish friend for our reception, it was arranged that we should stay there over night, and embark early the next morning. Great preparations had been made for our evening repast—one bullock, two sheep, and I know not how many turkeys and fowls, with a profusion of other good things, had been supplied by our co-religionists.

"On reaching Mazagan I forthwith proceeded to the Synagogue to offer my grateful thanks to God for the prosperous issue of my mission, and for His gracious mercy in permitting the members of our perilous expedition to return thus far on our homeward travels in health and safety. It had taken us seven days, exclusive of the Sabbath, to travel from Morocco to Mazagan, the distance being about 120 miles."

In a letter, dated East Cliff Lodge, Ramsgate, 5th of April 1864, addressed to the President *pro tem.*, he gives the conclusion of the narrative of his mission:—

"My letter to you of the 11th ultimo informed you of my desire to place in the hands of Her Majesty the Queen of Spain a copy of the Sultan's Firman. I have now the gratification to tell you that on Friday, the 18th ultimo, I had the honour (accompanied by His Excellency Sir John F. Crampton) to have a second audience of Her Majesty, the King Consort being present. I presented to Her Majesty a copy of the Imperial Edict of the Sultan of Morocco, with a translation in Spanish, which were most graciously received by Her Majesty.

"On Sunday morning, the 20th ultimo, I left Madrid, and travelled by railway and carriage road for twenty-five hours continuously, so that I might arrive in time at Bayonne to attend the service of Purim at the Synagogue, which I was thus able to attend on Monday evening, the 21st, and Tuesday morning, the 22nd ultimo. I reached Paris on Thursday, the 24th, and on

the following Thursday, the 31st ultimo, through the kind offices of His Excellency Lord Cowley, I had the honour of a private audience of His Imperial Majesty the Emperor of the French, at the Palace of the Tuileries, and placed in the hands of His Imperial Majesty a copy of the Sultan's Edict, with a translation in French; these were accepted in the most gracious manner. Doctor Hodgkin was present on the occasion. I left Paris yesterday."

Scarcely had Sir Moses arrived in England, when hearty welcomes reached him, not only from this country, but from all parts of the civilized world.

Two thousand addresses, alphabetically arranged, in the Lecture Hall of Judith, Lady Montefiore and Theological College, manifest in eloquent terms the appreciation of the services rendered by a man nearly eighty years of age.

At a public meeting, held at the London Tavern, on Wednesday, the 13th April—Mr Alderman Salamon in the chair—the following resolutions were unanimously adopted, on the motion of Sir Anthony de Rothschild, seconded by Mr Gladstone:—

That Moses Montefiore, by his philanthropic zeal in undertaking, at an advanced age, a laborious journey for the purpose of remonstrating against the cruelties inflicted on the Jews at Tangiers and Saffi, and by his successful representations to the Emperor of Morocco on behalf of all non-Mahometan subjects of that Empire, has rendered an important service to the cause of humanity, and that Sir Moses Montefiore has thus added to the many claims which he has already established on the gratitude and admiration of the Jewish community, and of his fellow citizens at large.

It was moved by Sir Francis H. Goldsmid, and seconded by Mr Wolverley Attwood,—

That an address expressive of these sentiments be presented, on behalf of this meeting, to Sir Moses Montefiore.

It was moved by Mr John Abel Smith, seconded by Mr Sergeant (now Sir John) Simon,—

That this meeting desires to express its deep obligation to Earl Russell (Her Majesty's Secretary of State for Foreign Affairs) for the readiness with which he afforded to Sir Moses Montefiore the countenance and support of the Government, and to offer its earnest thanks to Sir John Hay Drummond Hay (Her Majesty's Consul-General in Morocco), to Mr Consul

Reade, and to all those who personally aided in carrying into effect the objects, and thus contributed to the success of the journey.

It was moved by Mr Goschen, and seconded by Mr Jacob Waley,

That this meeting, bearing in mind the gracious reception accorded by His Majesty the Emperor of Morocco to the representations of Sir Moses Montefiore, Bart., wishes to record its high appreciation of the desire shown by that enlightened Sovereign to extend his protection and ensure justice to all classes of his subjects, without reference to religious creed, and that this meeting would be gratified if Her Majesty's Secretary of State for Foreign Affairs would communicate this resolution to His Majesty through the British Consul-General in Morocco.

It was moved by Mr A. Cohen, and seconded by Mr Henry Isaac, that this meeting contemplating with deep satisfaction the social and political equality now happily enjoyed by all the subjects of Her Majesty, feels pride and gratification in remarking how the example thus set has contributed to induce other countries to adopt the same beneficent principles.

SAMPSON LUCAS,	} <i>Hon. Secs.</i>
SAUL ISAAC,	
ERNEST HART,	
JULIAN GOLDSMID,	

Meetings of a similar kind were held by all the Hebrew congregations and many public institutions in the British realm. Resolutions were adopted, and copies of the same conveyed to Sir Moses by their respective deputations; but he did not consider that he had yet completed the work of the Mission.

He thought it desirable to address a letter to the Minister of State in Morocco urging him to see that full effect was given by the Governors and Pashas of provinces to the edict of the Sultan, and, in accordance with his own views on the subject, he sent a letter in the Moorish language to the Minister, of which I here give an exact translation :—

“GROSVENOR GATE, PARK LANE, LONDON,
“*June 1, 1864.*

“TO THE ILLUSTRIOUS OOZIER SID TAIB EL YAMINY, Minister of State,
Morocco, &c., &c., &c.

“May it please your Excellency,—My heart is deeply impressed with thankfulness to your Excellency for the kind letter which your Excellency

has so courteously transmitted to me in reply to that which I had the honour to address to your Excellency on the 23rd February last.

"Since my return to Europe I had the honour, while at Madrid, to place in the hands of her Catholic Majesty the Queen of Spain, a copy of the Imperial Edict of your august Sovereign, with a translation in the Spanish language; and while at Paris, to place in the hands of his Imperial Majesty the Emperor of the French a like copy, with a translation in the French language; also on my arrival in London I had the gratification to present to the Government of my beloved Sovereign a like copy, with an English translation.

"The Imperial Edict of his Sheriffian Majesty has obtained a world-wide celebrity, and has everywhere received the eulogies to which it is so eminently entitled.

"The friends of humanity and civilization throughout the world entertain the earnest hope and belief that your gracious Sovereign, and that you, illustrious Sir, will cause that edict to be known and respected by all the governors and officials in the empire of Morocco.

"There is too much reason to fear that there exists a disposition on the part of some of these governors and officials to ignore or disregard the benign commands of the Sultan, and that they are acting in direct contravention of the Sheriffian Majesty's high and exalted intentions, that his Jewish and other non-Mahomedan subjects shall be permitted to enjoy the benefits so humanely secured to them by his Sheriffian Majesty's glorious edict.

"These are indeed sad tidings. Oh, let not these oppressors be allowed to persevere in their wrongdoing. I entreat the immediate and effectual interposition of his Sheriffian Majesty and of your Excellency. The Imperial Edict went forth as a beam of light to my co-religionists in Morocco. Suffer not, I implore you, its brightness to be dimmed, its effulgence to be extinguished. It imparted joy and promise. Permit not that joy to be destroyed, that promise to remain unfruitful.

"Hundreds of thousands of human beings in Morocco raised their voices in praise and thankfulness to God for the benign desire of his Sheriffian Majesty and of your Excellency to ameliorate their condition, and to remove from them oppression and suffering. Let it not be that their fond hopes are a vain shadow; that their cheering anticipations of a brighter future are a delusive dream.

"How great and how sacred are the prerogatives of Majesty! It directs its people's welfare, and their path is bedecked with flowers; it forbears to punish their oppressors, and that path is beset with thorns.

"I know full well, and have personally experienced the kindness of your august Sovereign and of your Excellency, and therefore I rely with firm faith on the generous promises which I have received, that the Imperial Edict should be promulgated throughout the Moorish empire, and its provisions strictly enforced.

"Happy, most happy are the nations dwelling in peace and security! Glorious, most glorious are the rulers to whose wisdom and humanity, inspired by Almighty God, the people look up for the perpetuity of these blessings.

"Condescend, illustrious Sir, to consider these my humble words spoken in the fulness of my heart and with most truthful earnestness.

"Deign to convey my assurances of respect to your august Sovereign, and to receive with favour my wishes for his and your health and welfare, and for the prosperity of the Moorish empire,—I have the honour to remain, your Excellency's faithful and obedient servant,

"(Signed) MOSES MONTEFIORE."

Two months later the Minister sends a most satisfactory reply, of which I also subjoin a translation :—

“ Praise be to the only God.
There is no strength and no power
but in God the Most High.
From him who is the servant of God, the Secretary of State,
and the Noble Commander, whose name from God is
SID TAIB EL YAMINY,
to the beloved, wise, and most benevolent
SIR MOSES MONTEFIORE, Bart.

“ After rendering praise to God the Most High, we beg to inform you that we have received your letter describing the gracious reception accorded to you by the different monarchs, their appreciation of the object which has been accomplished, and the advantages derived therefrom. All mankind will give thanks to you for the readiness and devotion to the good cause which you manifested by bringing the present under the special notice of the great Powers.

“ With regard to your statement respecting the affairs of the Jewish subjects of our Lord, whom God may preserve in strength, we have to observe that they are his subjects, and he—may God preserve him and perpetuate his glory and greatness—does not like that they should be pursued by acts of injustice and torment in their unfortunate position ; because God the Most High forbids injustice towards people professing our religion, and He likewise forbids injustice toward people professing any other religion.

“ Our Lord—may God grant him support—has already commanded the inhabitants of all the other provinces in his Empire, that his Jewish subjects should be treated with kindness and strict justice, so that no wrong whatever be done to any of them. He also rebuked them (the inhabitants of all the other provinces of his Empire), by the power and strength of God, for the injustice they have done. We have not forgotten your polite attention, and the kindness evinced in your letter ; we shall never fail to watch rigorously the proceedings of the officials in the provinces of our Lord, whom may God preserve.

“ Completed in the month of Mohharam, in the year 1281 of the Hidjrah.”

Sir Moses sent an address to the Spiritual Chiefs and Elders of the Morocco Jews, counselling them to inculcate in their poorer and less educated brethren, the necessity of uniform obedience and respect to the Moorish authorities. The danger that the Jews might lose some of the benefits conferred by the recent edict of the Emperor, by exciting the hostility of the Moorish authorities by too independent a tone in demanding the equal treatment with Mohammedans ordered by the Sultan, was mentioned in letters from Barbary, and Sir Moses, whose intercession had already done so much for the Morocco Jews, wisely counselled patience under petty injuries and submission to the authorities, as the best means of preventing the just and generous intentions of the Sultan from being defeated by the fanaticism of his Mohammedan subjects.

CHAPTER XX.

1864

SIR MOSES RECEIVES THE THANKS OF THE CITY OF LONDON—
THE PROJECTED SURVEY OF JERUSALEM—BAD NEWS FROM
ROME, HAMADAN, AND JAFFA—ENDOWMENT OF JUDITH
COLLEGE, RAMSGATE—DEATH OF LORD PALMERSTON.

THURSDAY, October 6th.—We meet Sir Moses in the Guildhall, surrounded by the most influential merchants and bankers of the City of London, standing before the Lord Mayor, and receiving from him the resolution of thanks voted by the Corporation.

The Lord Mayor, addressing Sir Moses, who remained standing on the dais during the ceremony, said :

“Sir Moses Montefiore, this Court, as representing the citizens of London, has from time immemorial voted the freedom of this City to distinguished naval commanders and to renowned soldiers, who have prized the honour exceedingly. It has also voted the freedom to statesmen, to patriots, to philanthropists, and to those who have devoted their time, their energies, and their money to alleviate the sufferings of humanity. (Cheers.) To you, Sir Moses Montefiore, a distinguished member of the Hebrew community, this great city has voted a resolution of thanks, expressive of their approval of the consistent course you have pursued for a long series of years, of the sacrifices you have made, of the time you have spent, and of the wearisome journeys you have endured, in order not only to alleviate the sufferings of your co-religionists, but at the same time to alleviate the sufferings and miseries of people of all creeds and denominations. (Cheers.) It gives me great pleasure, Sir Moses Montefiore, to be the medium of presenting to you this resolution, and of congratulating you upon being enrolled among those whom this city has thought worthy to receive the tribute of their respect and admiration. (Cheers.) This city has at all times been most anxious on all occasions to evince its sympathy with suffering humanity, irrespective of creed, of colour, and of country, and I beg to shake you by the hand.” (Cheers.)

Sir Moses Montefiore replied :

“Lord Mayor and Gentlemen of the Corporation, I am so deeply impressed by the high compliment you have just been pleased to offer me that I fear my emotion will incapacitate me from conveying to you in adequate terms my thanks and gratitude.

“Vividly recalling how many, distinguished by their brilliant achieve-

ments, in war, in science, in art, and by general service to mankind, have enjoyed in your hall the cordial reception with which you have this day greeted me, my heart glows with feelings of delight that you have estimated so favourably my humble endeavours in the cause of humanity.

"The Imperial edict which, through the Divine blessing, I had the happiness to obtain from His Sheriffian Majesty the Sultan of Morocco, securing to the Jews and Christians in his dominions the same rights and privileges which are enjoyed by other classes of his subjects, constitutes a bright epoch in the history of that Empire, and must assuredly tend to advance its prosperity.

"Permit me to present for your acceptance a copy of this important edict, and beg for it a record in the minutes of your Court.

"Mindful of my long and valued association with the Corporation of the City of London, and of the high and responsible office to which I was elected by the confidence of my fellow-citizens in the first year of the reign of our beloved Queen, and remembering how nobly and how successfully your ancient Corporation has toiled for religious freedom, I am the more gratified by the distinguished honour I have this day received—an honour I shall ever bear in grateful remembrance.

"My Lord Mayor and Gentlemen, I thank you most heartily for your kindness, and I offer you my earnest wishes for the continued prosperity of this great Corporation, and for your individual welfare."

Sir Moses, accompanied by the mover of the resolution, Mr Alderman (now Sir) Benjamin Phillips, then retired from the hall amidst the cheers and applause of the numbers who had assembled to witness the gratifying scene.

A copy of the resolution, beautifully emblazoned with the city arms, as well as those of the Lord Mayor and Sir Moses, and surrounded by paintings representing the Missions of Sir Moses, may be seen in the Lecture Hall of the College. It is greatly admired by visitors for its elegant execution.

"Nothing," Sir Moses observes in his Diary, "could have exceeded the courtesy of the Lord Mayor, Aldermen, and Common Council. I was delighted with the Lord Mayor's address, and I am happy to say they were pleased with my reply."

A copy of the edict of His Sheriffian Majesty and Sir Moses' speech had been entered in the minutes of the Court, and a copy sent to each of the members.

Sir Moses then attended the afternoon and evening service at the Spanish and Portuguese Synagogue, receiving congratulations from all present.

In the Court Circular, dated Windsor Castle, June 20th, we find a notice:

"His Highness Mustapha Pasha, the Turkish Ambassador, and Sir Moses Montefiore arrived at the Castle to-day from London.

"Sir Moses Montefiore had an audience of Her Majesty."

We may infer, from the gracious receptions which Her Majesty on several former occasions had given to Sir Moses, that, in the present instance, she did not fail to manifest her approbation of his Mission to Morocco.

September 25th.—We meet him at his favourite retreat, Smithembottom.

"I have great cause," he says, "for thankfulness. Since I was here in November last, I hope that, by Divine blessing, I have been of some use to my fellow-creatures, both Jews and Christians, and, I believe I may add, 'Moors.' To God alone, who helped and sustained me, be honour and glory. I believe that my dear Judith would have approved my conduct, and, sure I am, had it pleased an all-wise Providence to have spared her, she would have shared my fatigue and dangers, but it was otherwise ordained, and I can only submit with humble spirit to the decree of Heaven. My angel guide of so many happy years being no longer with me on earth in mortal form, I sincerely pray the God of Israel to be my guide, and to permit her heavenly spirit to comfort me, and keep me in the right path, so that I may become deserving of the happiness to rejoin her in Heaven when it shall please God to call me from the world."

"A visit to Smithembottom," he remarks in his Diary, "is now to me very similar to that of the solemn 'Day of Atonement,' with the exception of fasting. I hope hours spent in serious reflection on the past incidents of a long life tend to make me better, and constitute a great moral lesson."

Sir Moses now contemplated establishing a college for the study of theology and Biblical literature in Jerusalem. "I have," he says, "with, I hope, the Divine blessing, resolved on establishing in the Holy Land, in memory of my ever-lamented and blessed wife, a college (Beth Hamedrásh), with ten members, to erect ten houses with gardens for their dwelling, with a certain yearly allowance to them, and to purchase and send them a good Hebrew library for their use." He hoped to go there and purchase the land, and to lay the foundation-stone. This idea, however, he soon relinquished for a similar institution in Ramsgate, to which I shall have an opportunity further on in this work to direct the attention of the reader.

December 7th.—He received from Mr (now) Lord Hammond, of the Foreign Office, by permission of Lord Russell, despatches from Sir John Drummond Hay, and a letter from him, addressed to Sir Moses, also despatches for his perusal from Athens and Corfu, all of which were most satisfactory. "It was, indeed," Sir Moses says, "truly kind of Earl Russell and Mr Hammond to favour me with the perusal of them."

Earl Russell, as well as all his successors at the Foreign Office, have repeatedly afforded him opportunities to read despatches received from their Ambassadors and Consuls at Foreign Courts, whenever they contained any important communication regarding the Jews.

Sir Moses was enabled to attend his meetings in the city, notwithstanding the great fatigue he had undergone during his journey, and was as ready and eager as ever with his suggestions for improvements in any measure of financial importance.

On the recurrence of the anniversary of his birthday, which this year was the eightieth, he sent his usual gifts to communal schools and charities in England, as well as to those in the Holy Land, conveying to the latter his hope to pay them another visit soon.

Some readers who have attentively perused the narrative of Sir Moses' Mission to Morocco, will perhaps say that since the issuing of the Sultan's edict twenty-three years ago, His Sherifian Majesty's commands contained therein do not seem to have been very strictly adhered to. The Moors say, and apparently with good reason, "To promise is not the same as to perform." Their observation seems just, when we find that, notwithstanding the promises made by the Sultan to Sir Moses, he continued to receive complaints from almost every Hebrew community of the oppression and ill-treatment to which they had been subjected. Still one must bear in mind, that even in European countries rights and privileges granted by a sovereign would be many a time, intentionally or unintentionally, withdrawn from loyal subjects by those appointed to carry out the will of the reigning monarch, were it not for the numerous votaries of the cause of justice who are ever ready to bring before the court those who thus wilfully violate the rights of others. But such is not the case in Morocco. Even the lovers of justice cannot always succeed in making known to the Sultan the acts of cruelty com-

mitted by the local governors or military officers. As this would necessitate long and tedious journeys before reaching the Palace, and should they reach it in safety, there is yet another difficulty to encounter in procuring evidence, witnesses being in general very reluctant to testify against any man in power. Thus it happens that injustice is practised by some of the local governors with impunity; but there is every reason to believe that the Sultan himself, as far as lay in his power, strictly adhered to the words of the edict.

The Sultan gave his word in the presence of the representative of the English Government, and would not, if reminded of it by Her Majesty's Government, withdraw his promise.

East Cliff, February 6th.—Sir Moses, being anxious to see if anything could be done through the medium of the English officers of engineers then at Jerusalem, with regard to the water supply there, he proceeded to London. "In spite of old age and weakness," he says, "I would willingly undergo any fatigue and risk to benefit Jerusalem." He called at Adam Street for a copy of the resolution on the subject passed by the Committee of the Syrian Relief Fund during his absence, went to the Athenæum to see Mr John Freeland, and called on Sir John Macneil.

February 9th.—He went to Southampton on a visit to the Ordnance Survey Office, where he had a long interview with Sir Henry James with reference to the survey of Jerusalem, then being carried out by a party of engineers belonging to that department—a work in which, as may readily be imagined, Sir Moses took the deepest interest. Sir Henry presented him with a beautiful photograph of the wailing wall at Jerusalem, with which Sir Moses expressed himself highly gratified.

February 15th.—He attended a meeting of the Syrian Improvement Fund Committee, Mr Layard, Mr Hodgkin, and several other members being present, when £100 was voted for the use of Captain Wilson and the engineers at Jerusalem towards the expenses of excavations, &c., for the purpose of finding a mode of providing Jerusalem with a better supply of water.

February 16th.—Count P. de Strezelski wrote a letter, by desire of Miss Coutts (now Baroness Burdett-Coutts), to learn whether they could venture on some steps to improve the

lamentable and humiliating state of the Jewish community at Rome. In spite of the snow, Sir Moses went to see the Count, and told him that he believed no good could be achieved by agitation ; but perhaps a mild and very quiet application, personally made at Rome on behalf of the Jews, might be successful. "I would," Sir Moses says, "if this plan was favourably received, go at my own personal expense to Rome."

The Count, wishing to have Miss Coutts' advice, and Sir Moses being himself desirous of expressing to her his thanks for her kind and benevolent solicitude for the welfare of his co-religionists, they drove to Piccadilly, but as Miss Coutts was not at home, the Count promised to see her in the evening, and report to Sir Moses by letter to Ramsgate.

Sir Moses then called on the President and Secretary of the Board of Deputies in reference to the same subject. Both agreed with them as to the impossibility of moving the Pope by public agitation, and would not express any hope that good could in any way be obtained for the Jewish inhabitants at Rome. However, Sir Moses says, "I am ready at all risk to try it, if the mode I suggest shall meet with the approval of Earl Russell, and I have his powerful support in my Mission. No time should be lost."

March 25th.—An alarming letter reached him from the Hebrew community at Hamadan (the ancient city of Shoo-shan) in Persia. They were suffering terribly from persecutions by the Persians, and appealed to him for his intercession with the Shah in their behalf. "The weather has been very rough and cold, with rain, wind, and sleet," he writes. "I could not sleep last night for thinking of our poor suffering brethren in Persia." Early in the morning he commenced making inquiries regarding travelling in Persia, and left East Cliff for London to take the letter he had received to the Chief Rabbi, who, he found, had already received a similar one.

In order to gather further information regarding Persian affairs, he went to see the lady whose son he had placed at the Bluecoat School, and who was well acquainted with Teheran. "I found her," he says, "a very intelligent woman, about forty years of age. She first went to Persia when she was thirteen years old, and married there. She lived in Persia twenty-six years, and had been to England three times during that period.

She went from Liverpool to Constantinople by sea, was then about ten days on the Black Sea, and afterwards journeyed one thousand miles on horseback to Teheran. She described the climate as being good, but very hot in summer—too hot to travel by day."

March 28th.—He called on Mr Layard (now Sir Austen H. Layard), presenting him with his (Sir Austen's) bust, which Sir Moses had ordered of Mr Wiener, a distinguished sculptor of Brussels. Sir Austen received it with great pleasure. Sir Moses spoke of the letter from Hamadan, and offered to go there to obtain a firman from the Shah, if Sir Austen would give him letters. Sir Austen said he should have every assistance, and as many letters as he wished, if he went, and that he would write to Mr Alison, our representative at the Court at Teheran. Sir Moses then gave him the translation of the Hamadan letter, which Sir Austen read with great attention. Sir Moses said he intended to start on the 1st of May, upon which Sir Austen informed him that Mr Alison should be instructed to afford him every assistance and information as to the best mode of reaching the capital.

"But could not some plan be found to save you from so long and dangerous a journey?" asked Sir Austen. He proposed that Sir Moses should write in his own name to the Shah, and state what he had obtained from the Sultan at Constantinople and the Sultan of Morocco in favour of their Jewish subjects, and to send him copies of the firman and edict, with a petition for a similar edict from him. Sir Austen said he would forward Sir Moses' letter to the British Minister at Teheran to present it to the Shah, which he thought would answer the purpose, and save him great fatigue and risk.

Sir Austen presented him with a most beautiful copy of his large work, containing an account of his researches in connection with the excavations at Babylon. Sir Moses asked for one of his smaller works instead, but Sir Austen said, "You have had your way, and now I must have mine." After mature consideration, and acting upon the advice of Sir Austen, Sir Moses gave up the idea of a journey to Persia, but wrote an address to the Shah, praying for a firman in favour of his brethren, and Lord Russell was good enough to forward it to its destination through Mr Alison, the British Minister at Teheran.

Having abandoned the scheme of building a Theological College in Jerusalem, he was determined to have one near his Synagogue in Ramsgate, in memory of his wife, and made an agreement with this object with a local builder. "May God in His mercy and goodness," he prays, "grant that the inhabitants of the intended College may devote themselves to the study of His Holy Laws, and may they find peace and happiness in their dwellings." On Saturday evening, the 24th of June, the eve of the new moon of Tamuz, 5625 A.M., he laid the foundation stone of the College, in the presence of his relatives and friends. In the same month he made the first remittance of £50 to the inmates of the Juda Touro Almshouses in Jerusalem. In the succeeding years he considerably increased these remittances, and continued forwarding them up to his death. To Mr Hyde Clarke of Smyrna he sent a similar sum, to be distributed by that gentleman among the indigent sick at that place; and to Jerusalem he forwarded a case of medicines for the Dispensary.

August the 27th.—Sir Moses had scarcely despatched his appeal to the Shah on behalf of his brethren at Hamadan, in Persia, when a heartrending cry came from the Holy Land, an unusual combination of misfortunes having befallen them. "No rain had fallen for many months, the harvest was spoilt, locusts covered the ground for miles around, the cholera had broken out in all its fury, famine and plague reigned supreme in the Holy Cities.

"The fatal disease commenced its ravages on the coast of Egypt, and raged furiously in Alexandria; with intense virulence it advanced to the city of Jaffa, and devastated it. The corpses of the dead lay in the streets unburied, the living fled on every side, and the once bustling seaport town was stricken with terror and awed into silence. All the towns and villages between Jaffa and Jerusalem were affected. The gates of the latter were closed, so that none could come out or go in. The city was in a state of siege, and the inspectors of quarantine surrounded it.

"The representatives of all the congregations combined to do all in their power to alleviate the distress, but their funds were exhausted, the plague showed no signs of abating, and they sent forth their piteous cry for help to their brethren abroad."

The Chief Rabbi and Sir Moses at once invited the attention

of the London Committee of Deputies of the British Jews to the distressing condition of the Jews in Palestine, asking their powerful aid, and suggesting that they should issue an appeal to all the congregations in the British Empire. To this the Board of Deputies readily agreed, and immediately published an appeal in all the leading papers. The result was most satisfactory. The contributions to the appeal fund amounted to a large sum, and, knowing the willingness of Sir Moses to assist personally in the administration of the same, the Board invited him to proceed to Jerusalem for that purpose.

Sir Moses, without hesitation, disregarding his advanced age and feeble state of his health, accepted the invitation, and promised to proceed to the Holy City as soon as the necessary preparations for such a journey would permit.

Before giving the reader a full account of this fresh journey to the Holy Land, I have still to bring to his notice some entries in his Diary of the current year.

October 19th.—"The *Times* of to-day," he writes, "gave me the mournful intelligence of the death of that great and good man, Lord Palmerston. I most sincerely grieve at his loss. I have had very many interviews with his Lordship, and he was on every occasion most kind and friendly. He was ever ready to attend to any representation I had to make on behalf of the Board of Deputies. On my return from Morocco, the last time I spoke to him, he was kindness itself. Peace to his honest soul. May he rest in Heaven."

November 1st.—Sir Moses endowed the Judith College; and on the 15th of the same month he considered the constitution of the same, which he subsequently submitted to his friends to ascertain their views on the subject.

December 31st.—Notwithstanding the severity of the weather he frequently went to town and attended the meetings of companies and associations.

CHAPTER XXI.

1866.

SIXTH JOURNEY TO THE HOLY LAND—A NEW JEWISH CENSUS
—THE PLAGUE OF LOCUSTS—DEATH OF DR HODGKIN—
ARRIVAL IN JERUSALEM.

JANUARY 26th, 1866.—Sir Moses had the satisfaction of hearing from the Foreign Office that the grievances of which the Jews of Persia complained, and which were happily now about to be removed, were unknown to the Shah. Sir A. H. Layard thus addresses him on the subject :

“FOREIGN OFFICE, *January 26th*, 1866.

“DEAR SIR,—I have much pleasure in informing you, by direction of the Earl of Clarendon, that it appears, from a report which has this day been received from Her Majesty's Minister in Persia, that in consequence of his representations with respect to your petition to the Shah, His Majesty has addressed an autograph letter to the Sipeh-salar, in which he signifies to his Prime Minister that it has come to his knowledge that his Jewish subjects suffer from oppression ; and that being contrary to his wishes, the Sipeh-salar is strictly enjoined to see that the Jews are henceforward treated with justice and kindness.”

When this communication became known, Sir Moses received many letters of congratulation on his success ; but the appreciation of his exertions only prompted him to expedite as much as possible his preparations for his next journey to Jerusalem.

February 17th.—He attended Divine service, at eight o'clock in the morning, at the Spanish and Portuguese Synagogue. The Lord Mayor, Sir Benjamin Philips, was present, and opened the Ark containing the Sacred Scrolls of the Pentateuch, when a special prayer was offered up for a prosperous

journey for Sir Moses. In the afternoon he attended Divine service at the great Synagogue of the German Congregation, where the Chief Rabbi offered up a special prayer, which was also done in all the other Synagogues.

February 18th.—He went for a day's retirement to Smithem-bottom. "I find," he says, "I am gradually getting weaker, but I am indeed most grateful for the many blessings I have so long enjoyed."

February 26th.—Sir Moses left Ramsgate for Dover, where he met Mr and Mrs Sebag (now Sebag Montefiore), Dr Hodgkin, and the writer, who were to be his companions on this journey.

I shall now give the reader an account of the Mission, but for the more important facts I shall use his own words as addressed to the Board of Deputies.

On Tuesday morning, the 27th February, we left England, travelling *via* Paris and Marseilles to Alexandria. On arriving at this world-famous city, we repaired to the Synagogue, the Kenees Eleeyahoo, which is built on the spot where it is said the celebrated Temple of Alexandria, or Onias, once stood (modern authors maintain that the "Temple of Onias" was at a place known by the name of "Tel-el-yahood"), and there offered thanks to our Heavenly Father for having guided us safely to the shores of Egypt. On stepping into the boat at Alexandria Sir Moses hurt his foot. This necessitated a stay of a few days, which he devoted to the arrangement of all the documents which might be required for use in the Holy Land, and also to receiving information brought to him by Haham Joseph Burla and other persons from Jerusalem. On Sunday, the 18th of March, we left Alexandria, and arrived at Jaffa the next day about 1.30 P.M. On landing Sir Moses was received by his Excellency the Governor of the town, by the Judge, the Commander of the Troops, and the representatives of the various religious denominations. Numerous deputations called to congratulate him on his safe arrival. Mr Consul Moore, who came purposely to welcome him, most kindly made all the necessary arrangements for the journey to the Holy City. In order to ascertain the cause of the destitution which there prevailed, and to devise proper plans for removing it, Sir Moses caused certain statistical forms and documents to be prepared, in which returns were to be made of the number of synagogues, colleges, schools, charities, and institutions belonging to our co-religionists in the Holy Land, as well as the ages, property, occupations, and families of its inhabitants. A similar method was adopted by Sir Moses in 1838.

For the purpose of having the blanks in these papers properly filled up, they were distributed amongst the representatives of the several congregations in the Holy Land, then present at Jaffa, and messengers were despatched with like papers to the authorities of distant congregations.

It was Sir Moses' intention to proceed to Jerusalem after only one day's sojourn at Jaffa, but this intention was frustrated by the illness of Dr Hodgkin. "Being most reluctant to leave him," Sir Moses writes, "I remained with him up to the latest moment, until it became absolutely necessary to depart for Jerusalem, in order to arrive there in time for the Passover holidays. At this time I received descriptions of the sufferings and fearful loss of life occa-

sioned to our unfortunate brethren by the recent outbreak of the cholera. Very frequently these afflicting narratives were interrupted by the appearance upon our windows of the new and still green locusts, which we were informed were the much dreaded forerunners of another bad season. Many a morning, before sunrise, we heard the rattling of the drum to awaken the inhabitants of Jaffa to the fulfilment of their duty, each to collect a measure of locusts before daybreak, so that the threatening enemy might be destroyed, for the appearance of these locusts is the more dreaded on account of the belief that it always brings in its train some epidemic disease, the woeful consequences of which had so recently been experienced.

"While at Jaffa I had frequently expressed my strong desire either to remain there with my lamented friend, to take him with me to Jerusalem, or to relinquish my journey thither, and return with him to Europe; but all my friends assured me that it would be most imprudent for Dr Hodgkin to travel at that time, and that the best and only advisable course was to let him remain in the house of Mr Kyát, the British Consular Agent, under the most kind and watchful attendance of that gentleman and of his family, with whom he had been staying since our arrival at Jaffa. Advice so earnestly urged, I could not but follow. Accordingly, on Sunday, the 25th of March, having previously secured the professional services of Dr Sozzi, the physician of the Lazaretto, and left my own English servant, and likewise engaged another, to be constantly in attendance on my esteemed friend, I reluctantly quitted Jaffa for Jerusalem, after paying a farewell visit to my friend, in the full hope of being soon rejoined by him, and having for this purpose left for his convenience the Takhteerawán,* which the Governor of Jerusalem had kindly sent to Jaffa for my own use. This hope, however, was not destined to be realised. Unfortunately the state of health of my lamented friend had not been, previously to his departure from England, as satisfactory as his friends could have wished; and, indeed, he left home to accompany me on my journey, in the hope and belief that the voyage and change of air would prove beneficial to him. I have at least much consolation in reflecting that all that could be done was made available for the preservation of his valuable

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"It has pleased the Almighty to take him from us, and that he should not again behold his loving consort and beloved relatives; he breathed his last in a land endeared to him by hallowed reminiscences. To one so guileless, so pious, so amiable in private life, so respected in his public career, and so desirous to assist with all his heart in the amelioration of the condition of the human race, death could not have had any terror.

"I trust I may be pardoned for this heartfelt but inadequate tribute to the memory of my late friend. His long and intimate association with me, and with my late dearly beloved wife, his companionship in our travels, and the vivid recollection of his many virtues, make me anxious to blend his name, and the record of his virtues, with the narrative of these events.

"On leaving Jaffa, I was escorted on my way by the dignitaries of the town, accompanied by a large number of persons, cavasses, and soldiers. They proceeded a few hours' ride, until we reached the village of Ramlah. On approaching this village, we were met by its governor with troops, and, thus escorted, entered Ramlah, and took up our abode there at the Russian Hospice, where we found all the comforts a traveller could desire. On Monday, the 26th of March, we continued our journey as far as Aboo Goosh, supposed to be the Kiryát Yéárim of Scripture, where Abinádáb dwelt, in whose house, on the top of the hill, the Ark of the Lord had been placed, when taken from the Philistines of Beth Shémásh. The present chief, Mahommed Efiendi Aboo Goosh, a man of great authority and importance,

* A Sedan chair.

sent his brother to invite us to his house, and subsequently came himself to request the acceptance of his hospitality, a request with which I readily complied. The house of our host was situate on the summit of the hill, and the road to it was so rough and precipitous that I thought many a time my Takhteerawán would break to pieces. The fatigue, however, which I endured was amply compensated by the cordial hospitality with which I was welcomed.

"Many deputations from Jerusalem and Hebron had arrived during the night, and on our leaving the village of Aboo Goosh, at an early morning hour, there could be seen from the neighbouring hills a considerable number of persons directing their course towards us, and not far from the Village Colonia I had the pleasure of again meeting our excellent Consul, Mr Noel Moore, who came from Jerusalem to welcome me. I was told, as we proceeded, of the great sufferings which the people of Jerusalem had endured during the prevalence of the epidemic, and was assured in glowing words of the benefit which the people anticipated from my visit, expecting, as they did, to receive direct relief from me. This clearly proved the difficulty and delicate nature of the task that lay before me, for my principal object in visiting Jerusalem was not so much to afford pecuniary aid to the people, as to ascertain what could be done for them, so as to remove the more permanent causes of their trouble.

"Every moment brought new comers, until a few hours' journey from the Holy City, the road and the adjacent hills became covered with a concourse of people of all the different denominations. His Highness, Izzet Pasha, the Governor of Jerusalem, sent forty horsemen and cavasses, headed by their officer. My old friend, Akhmed Agha Dizdar, formerly the Governor of Jerusalem under Mohammad Ali, also came with his grandson and a number of his followers, the Rev. Haïm David Házán, the Háhám Bashi, mounted on a beautiful Arab steed, accompanied by the members of his ecclesiastical court—the spiritual heads of the German congregation—the Rev. Samuel Salant, the Rev. Meyer Auerbach, and all the members of their ecclesiastical court. I believe, I may say without exaggeration, there were to be seen all our brethren from Jerusalem who were capable of leaving the city, headed by the representatives of their synagogues, colleges, and schools, all hailing my approach with the exclamation,* 'Bárookh Hába,' 'Blessed be he who cometh.' By the roadside stood hundreds of children, singing Hebrew hymns, which had been specially composed for the occasion, and in which were recited the sufferings of Zion, and the hope in Israel's future. I particularly noticed forty boys from the Simon Edlen von Lámels school, whose healthy and neat appearance, and beautifully harmonious voices, added greatly to the impressiveness of a scene not easily to be forgotten. In truth, what I then beheld, not without deep emotion, firmly convinced me that a sincere interest in the welfare of the Holy Land does not, and will not fail to arouse in the hearts of its inhabitants an enthusiastic acknowledgment.

"We alighted for a short time to recite the customary prayers at the site where the pilgrim or traveller first obtains a glimpse of the Holy City, and afterwards proceeded to tents prepared for our reception by the Háhám Báshi. Here refreshments were provided, and congratulatory hymns chanted, but I would not tarry, being anxious without delay to enter within the walls of Jerusalem; and again we were met by crowds of persons crossing from the Hebron road, who joined in procession towards the Jaffa Gate. On our arrival at the gate, we halted to listen to the prayer of one of the chief officers of the synagogue, in which he invoked God's blessing on the mes-

senger from a distant land, a prayer to which the vast concourse of persons responded with a heart-stirring 'Amen!'

"My first duty on entering Jerusalem was to repair to the synagogue 'Kenees Istambooli,' there to render thanks to my Heavenly Father for having permitted me to see Jerusalem this the sixth time; then after prayers and thanksgiving from all present, we proceeded, amid shouts of joy from the people, to the estate known as 'Kérém Moshe Vě Yěhoodit,' situate on the Hill of Gichon.

"I had previously made known my willingness to receive communications from every individual desirous of addressing me, either on his own behalf or on that of the people in general. I had also appointed stated times for the reception of all who might wish to address me personally, and every available moment was employed in collecting from all sources information that might be useful.

"A guard of honour from the Governor, as well as the cavasses of the English Consul and of the Háhám Báshi, were stationed day and night around our dwelling.

"The first day of our arrival was devoted to the distribution of the remittances, which had been entrusted to me by several friends of Jerusalem, with a special request to dispense the same to the poor.

"I also despatched letters and messages to persons who might be able to furnish useful information, and thus amidst a numerous assembly of visitors joining in the evening prayers, the first day's visit to Jerusalem terminated."

CHAPTER XXII.

1866.

SIR MOSES' NARRATIVE CONTINUED—THE JERUSALEM WATER SUPPLY—SCHEME FOR ISOLATING LEPERS—DEPUTATION FROM SAFED — THE JEWS AND AGRICULTURE — UNFOUNDED ALLEGATIONS BY A PRETENDED AUSTRIAN CONSUL.

SIR MOSES continues his narrative as follows:—

“Wednesday morning, the 28th of March, at 10 A.M., having been appointed for my first visit to his Excellency, Izzet Pasha, I proceeded to his palace, accompanied by Mr Consul Moore, Mr Sebag, and Dr Loewe, and was received by his Excellency with the greatest kindness and respect. In the course of my conversation with the Governor, the scarcity of water in the city was the subject more particularly adverted to, and his Excellency described the works he had benevolently originated and superintended, with the view of insuring a sufficient supply of that indispensable element. This important topic will be more particularly referred to in a subsequent part of this report. I will now only mention that the scheme which the Governor had designed, and had already begun to carry out, was to turn the three water reservoirs, generally known as the Pools of Solomon, into two reservoirs, and to increase the force of the fall of the waters from Urtas, in the vicinity of Etham into these pools, by which means it was expected that within a few weeks a plentiful supply of water would be secured to the city. The Governor, however, seemed to intimate that there were difficulties in the way, arising from the want of sufficient pecuniary means, and I thereupon considered that having regard to the extensive and permanent advantages, sanitary and otherwise, which would result from an adequate supply of water to the Holy City, I should be carrying out the intentions and wishes of the generous contributors to the Holy Land Relief Fund, and of your Honourable Board, by devoting a portion of the fund to this object. I placed, therefore, at the disposal of the Governor the aforementioned sum of £200 in the name of the donors to the Relief Fund, adding thereto £100 as my own individual contribution.

“The Governor likewise mentioned to me the desirability of the removal beyond the city gates of persons unhappily afflicted with leprosy, and that to provide a proper place for their reception would probably involve an expense of £1500. Although sensible of the beneficial consequences likely to result from the proposed plan, I did not consider myself justified in devoting to it any portion of the Relief Fund which had been entrusted to me, and therefore contented myself with contributing from my own private purse, £100, to serve as a nucleus for further subscriptions towards the required sum.

‘During the conversation with his Excellency the Governor, I was much

pleased with the friendly sentiments he expressed towards our English Consul in Jerusalem. 'Not only,' said he, 'do I entertain the highest regard for Mr Moore in his capacity as representative of the English Government, but I consider him a valued friend, an enlightened statesman, and an accomplished scholar, in every respect deserving the regard and attachment of all who have the pleasure of his acquaintance.'

"On Thursday, March 29th, hearing of the sufferings of the poor, and their inability to provide all the necessaries of life during the approaching festival, I forwarded £100 to the Háhám Báshi, for the poor of the Portuguese and Morocco communities, and I also transmitted the like sum to the representatives of the German congregation, for a similar purpose.

"During the first and second days of the Passover, I visited the Touro almshouses. I satisfied myself that the inmates were fully deserving of the advantages they were enjoying. These almshouses are situated in the most healthy part of the suburbs of the Holy City; scrupulous attention is paid to the preservation of order and cleanliness, and the inmates are cheerful and happy, devoting a portion of their time to religious observances and study; but nevertheless, not neglecting the following of industrial pursuits. I conversed with most of the inmates, who were mechanics, and found there was no hesitation or reluctance in doing the hardest work with the object of earning a sum, however small, towards their maintenance. The inmates apply themselves to a variety of trades.

"The evidences of the industrial activity of the Israelites afforded me much satisfaction. I was also gratified to observe the healthy appearance of themselves and their children, more especially as most of them are unable to incur the expense of providing themselves and their families with animal food, except on the Sabbath. These almshouses are so highly esteemed that even many inhabitants of the city seek permission for a short sojourn there, for the recovery of their health; and I even found that some of the back offices, only intended for lumber rooms, had been actually, though without my knowledge, appropriated as dwellings for several families.

"On Sunday, the 1st of April, the Governor of Jerusalem, accompanied by his officers, honoured me by returning my visit. On this occasion the condition of Jerusalem was fully and freely discussed; it was estimated that at least fifteen per cent. of the poorer population had been cut off by the cholera, the fearful ravages of which were mainly attributable to the confined and unhealthy dwellings of the poor, the insufficiency of water, and the impoverished state of the inhabitants.

"The Governor during this visit kindly gave me permission to erect an awning for the 'wailing place' near the western wall of the Temple, so as to afford shelter and protection from rain and heat to pious persons visiting this sacred spot.

"Monday, April 2nd, was the day which had been fixed for the reception of the representatives and spiritual heads of the several Congregations, and invitations had been previously sent to secure as full and complete a representation as possible. At the appointed time I had the satisfaction of finding that the invitation had been cordially responded to on all sides, and of seeing myself surrounded, in the presence of Dr Loewe and Mr and Mrs Sebag, by several hundreds of the most respectable of the inhabitants of Jerusalem. There was the Háhám Báshi, with the members of his Ecclesiastical Court; the Revs. Meyer Fanadjil and Benveniste, together with some of the most influential members of the Portuguese or Sephardim Congregation; the Rev. Samuel Salant and Meyer Auerbach of the Perooshim and Warsaw Congregations, and the Chief Rabbis of all the various communities almost without exception, as well as the representatives of all charitable institutions and colleges, with their officers.

"Having bid them a hearty welcome and expressed the delight I felt at being amongst them for the sixth time, I proceeded to observe that the object of my present visit was not so much that of rendering them momentary relief by the distribution of money amongst their poor, as to ascertain from them the most effectual measures which could be adopted by their friends in other parts of the world, whither my words might reach, in the hope of removing the real and more permanent causes of poverty amongst my brethren in the Holy Land. I concluded by assuring them of the ardent love I entertained for the holy territory and its pious inhabitants, and by entreating them to assist me freely and fully with all such advice and information as might directly or indirectly further the object and purpose of my mission.

"The Háhám Báshi was the first who, according to my request, proceeded to enlighten me with his views. The reverend gentleman said that, in his opinion, an increase in the number of proper dwellings for the poor, and occupation in agricultural pursuits, would be the safest remedy for securing the salubrity of the place and the comfort of its inhabitants. The gentlemen in his retinue, the Revs. Fanadjil and Benveniste, were of the same opinion; but, added the latter, the cause of their (the Sephardim's) great poverty was to a great extent the consequence of the heavy burden of debt which the Congregations had incurred, and were obliged to incur from time to time,—a burden which weighed most heavily on them. The Rev. Samuel Salant was next addressed, and he entirely endorsed the opinion of the Háhám Báshi. After attentively listening to all the speakers, I gathered that there was a general consensus of opinion that increased accommodation for the poor, providing them with remunerative occupation, the granting of facilities for leaving the Holy Land to those who were desirous of emigrating, the establishment of building and loan societies, and permission to open butchers' shops, were some of the most essential means that could be devised to alleviate the then distressful condition of the inhabitants.

"The representatives subsequently showed me documentary evidence to prove that, if a remittance of, say, £100, or 12,025 Egyptian piastres, is forwarded to Jerusalem (which is not a frequent occurrence), the average amount to which each recipient becomes entitled is about 4 piastres, or 8d sterling!

Tuesday, April 3rd.—I appointed for the reception of a deputation from Safed, representing sixty families, numbering three hundred souls, all of whom most earnestly prayed to be afforded the means of devoting themselves to agriculture.

"The documents which they brought with them were accompanied by certificates from Mr J. Miklasiewicz, the Austrian Consul at Safed, who testifies to the sincerity of the wish expressed by these three hundred people; whereas in a publication of the Rev. Dr Macleod, to which I shall have soon more particularly to refer, the gentleman, who professed last year to be the Austrian Consul in the same city, is reported to have accused its Jewish inhabitants of 'being idle, lazy, and suspicious.' Of the other grave accusations contained in the same periodical, I shall speak at length in the sequel, and will now but point to the pregnant fact that the name of the Rev. Dr Macleod's informer, who professed to be the Austrian Consul at Safed, is stated by that rev. gentleman to be Mieroslawski, whereas I have clearly ascertained that no one bearing that name has filled the Consular Office in that city. In fact, one of two conclusions seems inevitable: either an almost miraculous change has within the period of one year come over the character of the Jews at Safed, or the Rev. Dr Macleod has been deceived by the story of an artful impostor; nor is it, perhaps, difficult to decide which of these two conclusions is the more probable. I need scarcely say that the certificate

transmitted to me by the actual Austrian Consul at Safed was a source of the highest gratification to me, and I am sure it will be so to yourself and all our brethren, who may have read the statement which Mieroslawski, or some one assumed to be holding the office of Austrian Consul, is said to have made in reference to the Jews at Safed.

"Applications for employment in agricultural pursuits were also about this time handed to me from the people of Tiberias and the Bokea : the latter suffered terribly during the last war or contest between Joseph Kareen and Daoud Pasha ; their cattle, the produce of their fields, and all the property they had in their houses, and even their wives, having been forcibly taken away from them. I assisted them with a small amount, and promised to make their case known to my friends.

"On Wednesday, April 4th, believing that I should be rendering a service to the poor in the Holy Land by providing them with necessary funds for emigration from Jerusalem and its neighbourhood, I requested that the parties mentioned at the general meeting by some of the representatives of the congregations should be brought before me, and on this occasion I witnessed a scene which seems not unworthy of narration. At the appointed hour a young widow was introduced to me, apparently twenty or twenty-two years of age. Her husband had died recently from the cholera, leaving her with three children, the eldest five or six years, and the youngest three or four months old. The history of her own life was simply as follows :—She herself was left an orphan when of tender age, and was adopted as a foster daughter by a person who at present officiates gratuitously as a reader in a small synagogue. He happened to have another orphan in the house, a boy, and when both grew to what is called in the East a mature age, it seemed to him that a most suitable union might be formed between those two orphans, and accordingly they were married under the roof of this charitable man. After their marriage they maintained themselves respectably, and lived happily together until the husband fell under the fatal scourge of the cholera. The foster-father then provided a home for the destitute widow and her children. This consisted of one small room, which I had previously visited, when I was delighted with its cleanliness, as well as with the interesting appearance of the children. Having, among other matters, conferred with my co-religionists on the subject of facilities for emigration in fitting instances, I thought this a most deserving case, and offered the widow my aid in providing for the departure of herself and family from Jerusalem to join her relatives or friends in Germany, who were believed to be in comfortable circumstances. To my surprise, she declined to avail herself of my assistance, though in the most grateful terms. As a faithful representation of her feelings, and that of many other dwellers on the sacred soil, I will here, as nearly as possible, transcribe her words. She said : 'God has granted me the high privilege to breathe the hallowed atmosphere of the land of our forefathers, Abraham, Isaac, and Jacob. He has caused His grace and mercy to descend upon me by bringing me, when an infant, unto this sacred spot, whence the radiant glory of His divine law emanated. He has permitted me to tread on that hallowed ground on which our prophets and our teachers lived, and taught me the words of lasting truth. Am I now to leave it, and take my children away from Zion, where we truly believe and daily expect "Truth and Peace" again to rule? No ; I would rather starve together with my children, whilst kissing the dust in the Holy City of Jerusalem, than live in plenty elsewhere.'

"Applications were made to me by various persons for the necessary means to enable them to leave the Holy City ; but, on making inquiry, I found that in all these cases the applicants had merely temporary objects in view, without any intention to remain away permanently, and I, therefore, did not deem it my duty to do more than aid them with a trifle, in order to relieve them from their immediate distress.

"Thursday, the 5th of April, was devoted to the examination of documents having reference to several plots of ground in the suburbs of Jerusalem, offered to me for purchase, either for building purposes or for cultivation. I requested Dr Loewe and Mr Sebag, to make a personal survey of these properties, and to ascertain particulars as to their extent, value, and price, with which request they kindly complied. I had also caused memoranda to be made as to valuable houses, within the Holy City, offered for sale. The notes having reference to these negotiations have been carefully preserved, so as to be made available for future guidance.

"But soon I was to sustain a heavy affliction. After having left Jaffa I constantly received telegrams about the state of Dr Hodgkin's health; and when I was informed that the symptoms had become more alarming, I begged my friend Captain Henry Moore to proceed to Jaffa in the company of the physician of Jerusalem, Dr Chaplin. They at once complied with my request, and remained at Jaffa with my lamented friend until the period of his decease, the melancholy tidings of which I received during the night of the 5th of April. Having already referred to this sad event, I shall not again dwell thereon, except to say, that it overwhelmed me with sorrow and cast a gloom over me which I vainly sought to dispel.

"On Friday, the 6th of April, I attended the afternoon service in the Sephardim Synagogue belonging to the Almshouses and conversed with the inmates, eliciting from them much useful information.

"On Saturday, the 7th of April, in the course of the day, some youths were introduced to me for the purpose of being examined in the various subjects of their studies. When their father, who accompanied them, was asked why he had not placed them to learn some useful trade, he replied:—'Before we provide our children with the means of attending to their temporal wants, we deem it our duty to promote their spiritual welfare. They must first learn the Word of God, to serve them as a guide and beacon of hope in all their worldly vicissitudes.' He also brought others of his children who were already engaged in learning trades.

"There are two Synagogues attached to the Touro Almshouses, one of them for the Sephardim, which I had already visited, the other for the Ashkenasim; to-day I visited the latter. On my way thither, a young woman passed us with a large book in her hand, and, on my inquiring what it was, she informed me it was a Hebrew Psalm Book, with several Commentaries of ancient authors printed in Hebrew-German characters. I requested her to read one of the Psalms with the Commentary, this she did with great fluency and without hesitation. I have often had occasion to admire the ability of many females in our community of Jerusalem, not only in respect of their household duties and in needlework of every description, but also in Hebrew lore. I was on one occasion addressed by the mother of two or three children who solicited aid, and, to my surprise, she spoke to Dr Loewe and myself in the Hebrew language with elegance and facility. Subsequently I ascertained that she was a Portuguese, the widow of a German Rabbi, who had recently died and left her in straitened circumstances.

"Intermarriages between Sephardim and Ashkenasim, are, I am happy to say, no longer of rare occurrence in the Holy Land.

"In the evening, a short time after prayers, a large concourse of persons proceeding from the Jaffa gate, with lights and music, approached my residence, desiring to illuminate it; but in my then state of mind, I was indisposed to any such joyous demonstration. Mr Selig Hausdorf, who headed the procession, assured me that their object was to show the grateful appreciation in which they held the generous benefactors I represented.

"Although I could not consent to the intended illumination, I willingly received my kind visitors. They recited to us psalms and poetical compositions; and I afterwards obtained, in conversation with them, much useful information relating to the wants and condition of their community.

CHAPTER XXIII.

1866.

VISIT TO THE MOUNT OF OLIVES—SITE OF THE HOLY TEMPLE —DR NORMAN MACLEOD'S CHARGE—SIR MOSES' INQUIRIES —DR MACLEOD'S RETRACTATION.

“ON Sunday morning, April 8th, wishing to examine some documents uninterrupted by visitors,” says Sir Moses, “I determined to leave home therewith, and to direct my steps to the Mount of Olives. I left my residence at an early hour, in the company of Dr Loewe. Proceeding towards the Damascus gate, we passed the Grotto of Jeremiah, the Tombs of the Kings, and went thence towards the Bâb-el'-Asbât. We then crossed the Valley of Kidron, and finally reached the Mount of Olivēs, to the highest point of which we ascended. From thence we had a most beautiful view of the Dead Sea, and of the wild scenery of the heights of Moab, and having rested there for a short period, we descended on foot, and stopped at a large tree. From this spot we obtained a fine view of the Mosque of Omar—the hallowed spot formerly occupied by the Holy Temple—and remained here two hours, engaged in the examination of the documents and plans I had brought with me. We then continued to descend the mountain till we reached the Valley of Jehoshaphat. Here we were met by Khasin, the sheikh of the village of Siluan, who described to me the sufferings of the Jews during the visitation of the cholera, and showed me the newly constructed graves, a most affecting sight, whilst another sheikh spoke to us of the many noble instances in which the Jews had heroically assisted one another during the period of calamity.

“That sheikh, as well as another such dignitary, who happens to have some landed property near the burial-ground, still expects presents from the Jews who visit the cemetery. Formerly they committed great outrages on the dead whenever their demands were not satisfactorily responded to; but at present, thanks to the protection of the Turkish Government, these barbarities have been put an end to. I continued my wanderings in the Valley of Jehoshaphat for some time, listening now and then attentively to communications from the Arab sheikhs, and towards evening returned with much useful information to my own dwelling. In the evening the messengers whom I had despatched to Safed after my arrival in the Holy City returned, bringing letters from the Rev. Samuel Helir and Samuel Abu, to say that they would cheerfully comply with my wish, and come to Jerusalem as soon as possible. My object in seeking an interview with these gentlemen was to obtain an explanation from them respecting a statement of the Austrian Consul at Safed, which has been widely circulated through the medium of a monthly magazine entitled *Good Words*, edited by the Rev. Norman Macleod, D.D., one of Her Majesty's Chaplains.

“That statement was not less than a direct accusation brought against the spiritual heads of the Safed Congregation for having inflicted the punishment of death on a Spanish Jewess the day before the Rev. Dr Macleod had arrived in that place.

"I had already heard a most satisfactory refutation of that foul accusation from several trustworthy persons of Safed, but I would not rest until I had received all the particulars from the spiritual heads of the congregation themselves, and was anxiously awaiting their arrival.

"On Monday, the 9th of April, I paid return visits to the Consular authorities and to the Háhám Báshi. I also called upon the Protestant Bishop, the Rev. Dr Gobat, whose unvarying courtesy, enlightened views, profound learning, and warm zeal for the welfare of the inhabitants of the Holy City, no one who has enjoyed the honour of his acquaintance can fail to appreciate.

"The new Synagogue, called the 'Khoorbát Rabbi Yehooda Hakhássid,' is a noble edifice. Whilst resting at the Mount of Olives I could see its cupola overtopping all other buildings in the Jewish quarter. Great praise is due to the perseverance and skilful management of the Building Committee. They had to collect the funds for the erection of the Synagogue in very small sums and at long intervals; yet, notwithstanding the many obstacles with which they had to contend, they at length, by their energy and patience, happily succeeded in accomplishing their labours.

"It was very gratifying to me to know that I had been the bearer of the firman from the late Sultan Abd-ool-Megid, granting permission for the erection of this synagogue, and that I had had intrusted to me considerable remittances to be applied for that pious purpose. On the present occasion I was permitted to be the bearer of a silver ornament for a sacred scroll of the Pentateuch, an offering from Mr Aaron Silverman, of Birmingham; and I had the gratification, with my own hands, to append it to a scroll of the law in the holy edifice.

"The synagogue of the Volhynian congregation will also, when completed, be a fine structure. In connection with this synagogue, there will be a hall for vestry meetings, rooms for a college and library, the secretary's office, and a public bath.

"The before-mentioned dispensary, established by me in the Holy City about twenty-five years since, was of great service during the cholera, and afforded the needful remedies to many hundreds of persons. It is well regulated; there is a register containing entries of all prescriptions, with the signature of the physician under whose order they had been dispensed; and every drawer, case, barrel, and bottle is distinctly labelled with the name of its contents, as in Europe. I was greatly pleased to learn that a youth, a native of Jerusalem, had been recently apprenticed in the Dispensary, and that he was acquitting himself of his onerous duties to the entire satisfaction of the community.

"The house recently erected by the Institution of Bikoor Kholim is as yet in an unfinished state. Great praise is due to the members of that institution; they attend the poor in sickness, and provide for their requirements, endeavouring to soothe their sufferings with the most affectionate solicitude.

"The many experienced persons with whom I had consulted, being unanimously of opinion that no greater boon could be bestowed on the poor than the erection of additional dwellings, a suitable site had been selected for that purpose contiguous to the Touro almshouses, and I had appointed Monday, the 9th of April, for laying the foundation stone of the dwellings, which I propose shall be erected with the surplus proceeds of the Holy Land Relief Fund, placed by the Board at my disposal.

"The fixed hour for laying the foundation stone now arrived, and the ground became full with thousands of people of all creeds, anxious to witness the ceremony.

"Dr Loewe repaired to the spot where the stone was to be laid, to arrange

all that was necessary for the occasion, and soon afterwards I proceeded, in the company of Mr and Mrs Sebag, and many of our friends, to the enclosure intended for the new buildings. On my arrival I was received by all the representatives of the community who had previously assembled there, and the air resounded with the words. 'Blessed be he who cometh in the name of God.' After a short pause, Dr Loewe, to whom the conduct of the religious ceremony had been entrusted, commenced reciting the service. He then read the inscription of the scroll to be deposited in the cavity of the foundation stone, which was afterwards signed by myself, Mr and Mrs Sebag, and others of my friends present. I then deposited the scroll in the cavity, and proceeded to lay the stone with the customary formalities. Dr Loewe offered up a prayer composed by him for the occasion, imploring the blessings of heaven on the future edifice, and on those who should generously aid in providing the poor with suitable dwellings. He also offered up special prayers for His Imperial Majesty the Sultan Abd-ool-áziz and the Turkish Government, for our gracious Queen, the Prince and Princess of Wales, the Governor of Jerusalem, and the Consuls.

"I deem it a pleasing duty to record that many of the people expressed great pleasure on hearing the prayer offered up for England's beloved Queen, and the Jerusalem Jews, on hearing Her Majesty's name, exclaimed, 'It well behoves us to pray for the English Government. Are we not under a heavy debt of gratitude for the powerful aid which they have given unto us in Damascus and Morocco.'

"In commemoration of the interesting proceedings of this day, I forwarded £100 to be distributed amongst the poor of the Sephardim, and £100 amongst the poor of the Ashkenasim.

"How deeply the feeling of charity is implanted in the hearts of the poor of our community in the Holy Land towards each other has often been noticed, but some striking evidence of this was afforded us in the course of this morning, and I cannot refrain from mentioning one or two instances.

"Two young orphans entered the room; their pleasing and healthy appearance attracted my notice. 'Who takes care of you? and in whose house do you live?' I asked. They replied, 'We are under the care of and reside with Jacob Aaron Kalisher.' I inquired who he was, assuming him to be in easy circumstances, but I was informed that far from this he was actually very poor, that his business of a whitewasher was only lucrative at Passover time, when every Jewish inhabitant has his dwelling thoroughly cleansed and whitewashed, but that during the remainder of the year there was very little work for him. Being desirous of seeing this benevolent man, I sent for him. He came, and his appearance, notwithstanding his poverty, was not by any means careworn; on the contrary he seemed cheerful and happy, and as though possessed of independent means.

"'Are these two orphans under your care, and do you support them?' He replied, smiling, 'Yes.' 'Have you any children of your own?' 'Yes, seven.' 'Why, then, have you burdened yourself with the maintenance of these two orphans in addition?' He replied, 'Their parents were my next neighbours, and when I saw them left fatherless and motherless, it appeared to me that it was my duty to protect them, and that they should share my home with my own children. Thank God, they are well and happy, sharing our food when I and my children have any, and when we have none enduring hunger alike with ourselves.' Subsequently a widow, in almost destitute circumstances, was introduced to me. She, likewise, had taken two orphan children under her care. Then another poor man was introduced, who had also taken upon himself the support of several helpless orphans.

"Assuredly these noble characteristics distinguishing the poorest of our

community in Jerusalem, will entitle them to our admiration, sympathy, and assistance.

"After the persons just mentioned had left, our cavasses next announced the arrival of the pupils belonging to the Simon Edlen von Lämels institution. They were forty in number, accompanied by their master. I was much pleased with their appearance and demeanour, which would do credit to any European institution. They sang some beautiful hymns, and gave me a full account of their course of study. I presented to each of them a small sum, exhorting them to cling faithfully to their religion, to be grateful to their noble benefactress, and emulous to give her satisfaction by their progress and good conduct.

"Thursday, April 12th, was fixed by me as the day for the enquiry into the accusation which is reported to have been brought against the Jews of Safed by an Austrian Consul of that city, an account of which was published in the monthly magazine, *Good Words*, part xii., December 1, 1865. The representatives of the Safed congregation had, as I have already mentioned, come from Safed to Jerusalem, and on this day I invited them to lay before me fully the facts connected with the matters referred to in the accusation.

"I accordingly commenced by reading to these gentlemen the whole of the account given by the alleged Austrian Consul concerning the Jews of Palestine in general, and of those in Safed in particular, and I called their attention to the note at the bottom of page 915, which runs as follows:—'One terrible story was to the effect that the punishment of death had been inflicted on a Spanish Jewess the day before we (the Rev. Dr Macleod and his party) reached Safed, for a crime in which one of the Rabbis who tried and condemned her was himself notoriously implicated. We begged the Consul to make further enquiries on the subject. This he did, assuring us that all he heard was confirmed by an intelligent Jew, who, though he hated the proceedings, feared to speak. Such is the reign of terror.'

"Thereupon the Rev. Samuel Abu and Samuel Helir, who were the representatives of the German and Portuguese congregations of Safed, made to me the following statement:—

"'A Damascus woman, divorced from her husband, came to settle in Safed, where, after a six months' residence, she was married to a person of the name of Masood Tabool, a goldsmith by trade, with whom she went to live in a house opposite to the Synagogue.

"'This dwelling being in a locality frequented by the Jews, morning and evening, her conduct was necessarily open to public observation, and as her mode of life was only consistent with the bad reputation she had brought with her from Damascus, she herself seems to have become apprehensive of evil consequences, and removed to the house of a person called Bekhor Namias.

"'On Sabbath morning, during Divine Service in the Synagogue, the wife of Bekhor Namias, who had not left home, observed a Turk of the name of Abdallah Greri, enter the woman's private apartment (an act which, in the East, and particularly in the Holy Land, is deemed to be utterly inconsistent with every sense of decency and morality), and there he remained some time. Mrs Namias, not doubting the immoral object of so unusual a visit in her own house, hastened to the Synagogue and gave information to the heads of the congregation of what she had witnessed. No doubt existing as to the woman's guilt, a number of persons, enraged at her immoral conduct, severely chastised her, in accordance with the not uncommon mode of dealing with immoral persons in the East.

"'It being against the laws of the Jews that a husband should continue to live with an adulterous wife, Massood obtained a divorce, and the divorced wife is now living in Damascus in the house of her own father.

"There has been no trial, no punishment of death, nor was the Rabbi in the slightest degree implicated.

"Indeed, no Jewish authority in the Holy Land, nor in any part of the world, has ever passed sentence of death since the close of the great Sanhedrin in Jerusalem."

"This statement having been made to me by these two reverend gentlemen, with whom I have had the pleasure of being in correspondence for nearly thirty years, on charitable and congregational matters, and who were and still are the heads of the congregations of Safed, corroborated by two other gentlemen, Aboo Charaz and Isaac Friedman, strongly recommended by Mr Miklasiewicz, the Austrian Consul himself, as worthy representatives of sixty families, and testified by the Rev. Mordecai Halevi Ashkenazi, well known to me as the former messenger to England from the congregations of Safed and Tiberias, I have not the least doubt about the falsehood of the accusation brought against our brethren.

"To me and to your Honourable Board, it must afford sincere gratification that the cruel slander which has been so widely circulated by the *Good Words* of the Rev. Dr Macleod, has been thus proved to be utterly devoid of truth, and I am confident that a gentleman of the high character of Dr Macleod will sincerely regret to have inflicted so serious an injury on an innocent community."

I may be permitted, perhaps, to interrupt the reader in the perusal of Sir Moses' report, by stating that on his return from the Holy Land, he sent a copy of the information he obtained in Jerusalem, respecting the Safed affair, to the Rev. Dr N. Macleod, and had the pleasure of receiving an acknowledgment from him, which, I think, will be read with much satisfaction. The letter addressed to Sir Moses on the subject is as follows:—

* ADELAIDE PLACE, GLASGOW, *October 19th, 1866.*

"MY DEAR SIR,—I thank you very cordially for your courteous letter, and for the copy of your Report which you were so good as to send to me. I have read all your Report with the greatest attention, and dissent altogether from what is personal to myself.

"I shall have very great satisfaction, indeed, in publishing, possibly in *Good Words*, but certainly in the cheap edition of my 'Eastward,' and in both, if you wish it, your contradiction of the story regarding the Safed woman. I have no doubt whatever, that my informant was imposed upon.

"But I have as little doubt that my informant was the Austrian Consul, though I may (how I cannot tell) have made a mistake about his unpronounceable name, by trusting possibly to my memory, and not having rightly taken it up at the time. Nevertheless, he was the Consul. We were living in his house; the official arms were, as I have stated, hung up at the end of his room; he read to us several official documents which he had sent to his Government, and narrated the story in the presence of our party. We rejected it as too shocking to be true, and insisted that he should make further enquiries, and only when he professed to have done so, and again assured us of the fact, did I feel justified, as travellers, in recording the fact and noting the evidence on which it was received.

"Forgive me for saying that I think you should have asked the present Consul whether he had ever lodged our party (we having paid him), or given any such information? If not, who was Austrian Consul at the time? or who represented him in his official residence? And if the present Consul

did give us this information, on what evidence was it founded? I do not object to the *ex parte* statement of the Rabbis. But, in justice to myself and the Consul, his statement most certainly should have been obtained, and opportunity given him to verify or to contradict all his stories. I may also state that he described the fights for charity-money to have been sometimes continued for days, and to the effusion of blood; this may also be false. But other parties besides those implicated should, when possible, be heard.

"But I have no wish to make this a controversy. I shall give your contradiction to the story. I have received an affidavit to the same effect, made before Consul Rogers of Damascus, and a letter from him, expressing his disbelief in it, which I may also publish. In any case, I shall act justly. —With deepest respect, and sincerest goodwill, I remain, yours faithfully,
"N. MACLEOD."

With regard to the desirability of making further inquiries of the Consul himself, and of hearing the evidence from other persons besides those implicated, it must be observed that Sir Moses had this time not been able to go to Safed. Had he been there, he would undoubtedly have made the inquiries suggested by the Rev. Doctor. On the other hand, it must be borne in mind that Sir Moses did not appear in the Holy Land as a judge, with the power of cross-examining the Austrian Consul, and therefore could not have made such inquiries until the latter had come forward and offered voluntarily to assist in clearing up the matter.

All Sir Moses wanted to ascertain from the representatives of the Safed Hebrew Congregation was, whether the accusation brought against them had any foundation in truth? And if not, that it should be refuted by undoubted evidence.

He had long known the character of the representatives as spotless, and was in the habit of placing the utmost confidence in them on all important occasions. This, and the circumstance that the woman who was said to have been executed by order of the Rabbis was still living at Damascus—a fact which has been testified by the Consul of that place and several other persons who had seen her there—ought to be admitted as the most striking evidence in favour of the representatives of the community.

CHAPTER XXIV.

1866.

DEPARTURE FROM THE HOLY CITY—RETURN TO ENGLAND—
VISIT TO BARON BRUNNOW AND LORD CLARENDON—
FRIGHTFUL OUTBREAK AGAINST THE JEWS IN PERSIA—
FRESH COMPLAINTS FROM MOLDAVIA.

CONTINUING the narrative of his travels, Sir Moses says :—

“ On Friday, the 13th of April, being desirous of leaving some pecuniary relief from myself for each of the synagogues, colleges, schools, and various charitable institutions, with their respective representatives themselves, I had previously made an arrangement to see them on that day, but a restless night and a constitution enfeebled, partly by the incessant work, and partly by the grief I acutely felt at the loss of my late friend Dr Hodgkin, compelled me to alter my plan, and instead of personal interviews I had to satisfy myself with addressing these gentlemen by letters, forty-two of which were despatched to the authorities and their accredited secretaries, accompanied by my humble offerings for the benefit of all the charitable institutions in Jerusalem.

“ It was late in the afternoon, and the place was still crowded, but I considered now the object of my visit to Jerusalem realised, and retired to my own room to prepare for Sabbath.

“ On Saturday, April 14th, after the morning service, I took a walk round the garden, and was much pleased with the improvement of the place since my last visit to Jerusalem.

“ I regret, however, not being able to report the same of the land of Jaffa, which has been unfortunately let to persons who, being unable to resist the threatened attacks of the neighbouring Arabs, deserted the place altogether. The consequence is that the houses are completely demolished and the trees destroyed. I am at present, however, in communication with the Chief Háhám of the Morocco Congregation in Jerusalem in reference to this matter. If sufficient funds can be obtained for the purpose, I hope to see four or five families established at that now deserted place, who will apply themselves sedulously to the cultivation of the land, which is of considerable value, and ought to be immediately secured by a fence to mark its boundaries.

“ As soon as the evening prayers were over, I gave orders for our departure. The whole of Saturday night was spent in communicating with a number of people who brought letters, or had some verbal communication to make, but as the morning dawn appeared, I wound my way towards the Jaffa Road, and took my departure from the Holy City, more deeply than ever impressed with its sacred reminiscences and its perennial beauty, and more fervently than ever offering prayers for its future welfare. ‘ As a seal I set thee on

my heart, as a seal on my arm, if ever I forget thee, O Jerusalem, may my right hand forget her cunning.'

"We arrived, after a long day's journey, at Ramlah, where again we took up our abode in the Russian Hospice. All the way from Jerusalem to Jaffa we were followed by agriculturists from the Bokea, who were anxious to lay their case before me in hopes that I would at once afford them relief. I could, however, do no more than assure them that all should be done to make their situation known, and to arouse sympathy in their favour.

"On the following day, Monday, about noon, we left Ramlah for Jaffa, and on approaching the avenue at the entrance of that city were again met by the Governor, Judge, and Commander of the troops, with a numerous retinue. But I would not proceed into Jaffa until I had first visited the place which enclosed the mortal remains of my dear friend, Dr Hodgkin. That spot is at present surrounded by a strong railing, but will, I trust, soon be covered by a granite column, for which I gave orders on my return to England, as a mark of my respect and esteem. We embarked the same evening on board the *Rosetta*, and on Wednesday, the 18th of April, arrived at Alexandria. The same night we went on board the *Tanjore*, which, by the blessing of heaven, brought us, after a most pleasant voyage, on Wednesday evening, the 25th of April, to Marseilles."

Before proceeding to notice the entries in his Diary after his arrival in England, we have to record two incidents in connection with his homeward journey, which he in his narrative left unnoticed.

Sir Moses' state of health, during the last few days of his sojourn in Jerusalem, manifested symptoms of great weakness, and it appeared most desirable to his travelling companions that he should leave the place as soon as possible. There were, however, none of the large steamers in the Jaffa harbour, and it was only with some difficulty that a few berths could be secured on board a small one. Unfortunately, the accommodation there was far from being comfortable. We had on board 1500 sheep, a dozen horses, and many oxen. There was no railing round the deck, where we had our places, except a rope or chain passing through iron stanchions. The sea was very rough and boisterous; the ship rolled terribly; and every now and then the towering waves, as they rushed on deck, swept some of the sheep, horses, and oxen overboard. Sir Moses could not go down into his cabin, and remained the whole night sitting on deck. The old man of eighty-one did not utter a single murmur; he bore the exposure to the raging elements, and endured the anxiety, which was felt by every one on board, with calmness and resignation. By the mercy of heaven we arrived safely at Alexandria, and we at once went on board the *Tanjore*, Captain Brooks. There Sir Moses found comfort and rest after the

dangers he had braved. The sea was calm, the company agreeable. Theatrical performances, dances, and concerts beguiled the otherwise long and tedious hours on board ship, and it was on occasion of one of these concerts that Sir Moses experienced a most agreeable surprise. One of the band, handing round the programmes of the concert to the passengers, brought one to Sir Moses, which contained, amongst others, the following pieces:—

Hymn,	-	"Yigdál Elokim Kháy,"	-	<i>Unknown.</i>
Hymn,	-	"Adón Olám,"	-	<i>Unknown.</i>

These are two hymns in the Jewish Prayer-book. Sir Moses hardly expected to find them in a programme of music on board the P. and O. Company's steamship *Tanjore*. He therefore thought that possibly some Hebrew scholar among the passengers might have written the words in Hebrew for the amusement of the travellers, some of whom were Oriental scholars from India. But, when after a valse the ancient Hebrew hymn was intoned to a well-known melody, which may be heard on Sabbath and festivals in the Spanish and Portuguese Synagogue in London, he was much affected, and softly sang the words to himself.

He considered it a mark of great attention on the part of those who had arranged the programme, and expressed himself in grateful terms for the pleasant surprise.

May 9th.—Sir Moses arrived at Ramsgate. Next day he proceeded to Brighton, thence to Lewes to pay a visit of condolence to Dr Hodgkin's brother. On the 14th he was again at the Alliance, and on the 17th he called on Baron Brunnow.

"He received me," Sir Moses says, "most kindly. Though much engaged, he heard my report of the Russian Hospice, and expressed a desire that I would write him and he would send my letter to the Emperor, who, he said, was always pleased to hear that his efforts for the happiness of others had been successful. I then called at the Foreign Office, and was received by Lord Clarendon; thanked him for his letters of introduction to the British Consul at Syria, and for the letters he had procured for me from the Turkish Government through Lord Lyons. I gave him an account of my visit to Jerusalem, the kindness I had received from Mr Moore, the distinguished manner in which I had been received by the Governor of Jerusalem, and the anxiety his Excellency has evinced for the

improvement of the condition of the Jews in Jerusalem. I informed his Lordship that great improvements had already been made there, and on my arrival at Jerusalem I found that the land was much better cultivated, and that there were many more buildings than on the occasion of my last visit. Lord Clarendon said that if I sent him in writing all that I had said, he would take the opportunity of thanking the Turkish authorities, in the name of the English Government, for their reception of me. I then spoke of the great kindness and attention I had received from Mr Moore, of the friendship he evinced during my trouble (the loss of my friend, Dr Hodgkin), of the esteem in which Mr Moore was held by persons of all classes without distinction of faith. Lord Clarendon asked me to write this to him also, and said, 'It is seed that shall produce fruit.' Nothing could have been more kind than his Lordship's reception of me."

June 3rd.—He went to his favourite retreat, Smithembottom, for a few hours' reflection on the past and the future, but not until he considered he had discharged all the duties in connection with his last mission.

July 24th.—A granite pillar was bought by him for the tomb of his lamented friend, Dr Hodgkin, and sent to Jaffa at his expense.

August 13th.—On calling at the Foreign Office he had the satisfaction of being permitted to peruse two despatches, dated Teheran, 10th and 11th of June, from Mr Alison. The latter had been most active in his powerful appeal to the Persian Government in favour of the Jews, but a few months later despatches were again given to him to read which caused him acute sorrow. "I called at the Foreign Office," he says, in his entry of the 1st of November, "and gave Mr (now Lord) Hammond a copy of my report. He said he had written to me yesterday, but I had not yet received his letter."

An opportunity was then afforded to him to read several despatches from Mr Alison at Teheran, giving an account of another frightful outbreak against the Jews at Benfarouch. Many of them were killed and had their houses plundered and destroyed. In fact, the whole of the Jewish population of that place were homeless and starving, and crying aloud for mercy. The Shah's officer was beaten, and the head of the Moslem population declared that he was king there, and that not a Jew

should remain alive in the place. The authority of the Shah had disappeared, and the ministers of England, France, Russia, and Turkey had declined to make any further remonstrances to his government. "Heaven protect the poor Jews." I begged Mr Hammond to advise me what I could do for them. He said, "Nothing; that I must wait with patience, and he would let me know when they had further dispatches." I offered to go to Persia, but he said, "It was not possible, I could do no good."

In a letter Sir Moses addressed to me in reference to the outbreak against the Jews at Balfaroosh, he writes: "Lord Clarendon has sent Mr Alison a telegram to express to the Shah the full assurance felt by Her Majesty's Government that the persons who have committed the outrage in question will be severely punished, and that the Jews at Balfaroosh and elsewhere throughout Persia will be protected from ill-treatment and persecution." "Alas," he continues, "I am not yet finished with one effort in favour of our brethren when a new misfortune occurs."

November 5th.—He went to the Isle of Thanet Union at Ramsgate; visited all the rooms, and the infirmary, &c.; distributed parcels containing tea and sugar, in addition to gifts in money among 340 persons present. The inmates were always pleased to see him, as he made it a rule to speak a few kind words to them.

He was in the habit of visiting the Union and other charitable institutions in Ramsgate regularly every year, when his health permitted him to do so, and always remembered the inmates on the Queen's Birthday and on other festive occasions.

December 4th.—Sir Moses went to Dover to meet the Rev. Dr Artom, the spiritual head of the Spanish and Portuguese congregation, on his arrival after election. A few days later he had the pleasure of receiving a kind note with an offer of £100 from Miss Burdett Coutts towards the fund to be raised for the supply of water and the improvement of the dwellings of the Israelites in Jerusalem. Subsequently he devoted much time to making arrangements regarding his land at Jaffa.

When Sir Moses, a few months earlier, in a moment of weariness, almost overwhelmed by the frequent appeals to his sympathizing heart from his oppressed and suffering brethren in

foreign lands, said, "Alas, I am not yet finished with one effort when a new misfortune occurs," he little thought that he would so soon have again to set out on a mission, and so give up the comforts of home. But the unexpected often happens, and Sir Moses did not think that he would be exempted from the usual lot of mankind; especially as so many thousands of his fellow beings placed their confidence in him, knowing that he would hasten to their help as long as one spark of hope was left to remove their grievances.

In the first few months of this year he pursued his occupations in their usual order in the city, and when at Ramsgate, where he generally enjoyed the company of relatives and friends, his favourite theme was the improvement of the college buildings by the enlargement of the lecture hall. But even this pleasure soon became clouded by the news of the death of his brother-in-law, Mr Benjamin Cohen, the father of Mr Arthur Cohen, Q.C. Both he and Lady Montefiore were greatly attached to him. He was a man of exceptional goodness of heart, most agreeable in manners; endearing himself to all who associated with him.

Soon after this mournful event he received by the kindness of Lord Stanley, from the Foreign Office, various extracts from reports referring to Hamadan, dated February 22, 1867. "The Jews," Mr Alison's agent writes, "are this year much more ill-treated than last year. Many of the Jews have run away from this province."

Mr R. T. Thomson in his notes on "The Jews of Oroomiah," writes, on February 1, 1867, "There are two hundred families of Jews residing in the town of Oroomiah. The revenue which they pay to the Persian Government annually is fixed at four hundred tomans, but their master Rejjeb Ali Khan, son of Fazzan Agha, takes six hundred tomans besides sundry fines and other small exactions. It was agreed about twenty years ago that they should pay ten tomans annually, in lieu of forced labour. This sum is regularly exacted, and the forced labour likewise, which consists of clearing snow from the houses of the Master and his friends, removing rubbish, and clearing their courtyards.

If a Jew dies, and has no son to succeed to his property, the will of the deceased is set aside, and the Master takes possession of his property.

“ Rejjeb Ali Khan, who returned from Tabreez to Oroomiah last summer, demanded, while I was at the latter town, 120 tomans, the greater part of which he had then collected, and he absolutely refused to reckon this sum as part of the regular taxes. A deputation from the Jews left for Tabreez last summer to petition the authorities there, but the son of the Master heard of their departure, and they had been seized and brought back to Oroomiah.

“ As an example of the unfair manner in which these taxes are imposed, the case of one Jew may be cited, who during last year paid twelve tomans as his share, though there are only four persons living in his house, and also that of his brother, who lives by himself and has no shop, and yet had to pay six tomans.”

Lord Stanley approved of Mr Alison's exertions in favour of the Jews and Nestorians, and desired him to take every suitable opportunity of strongly pressing upon the Shah and his Ministers the interest felt by Her Majesty's Government in both these classes of his subjects, and their earnest hope that the Shah would extend to them his protection, redress any wrongs which they may suffer, and make his Moslem subjects clearly understand that any act of violence and wrong on Jews or Christians would not only entail upon them personal punishment, but the payment of pecuniary compensation to the sufferers.

Notwithstanding the representations of the British Government, however, complaints of oppression continued to arrive from various places in Persia, appealing for help, and the anxiety of Sir Moses became considerably increased by the cry of anguish which reached him from Moldavia.

“ On the 4th of May last,” the supplicants say in their letter to him, “ a decree was issued by the Minister to expel all the Jews from the villages of Moldavia as coming under the category of vagabonds. Scarcely was the edict made known, when the Minister himself arrived here ; in another moment the enemies of Israel filled the streets and public places, seized every Jew, without distinction, that came in their way, crying out, ‘ He is a vagabond ; ’ bound him hand and foot with chains, beat him unmercifully ; drove out alike old and young, chased them out of the city, and delivered them over to the mercy of the soldiery to drive them beyond the frontier.

“ A cry of anguish from the women, and like lamentations from the men, went up to Heaven. Old men and children, women with children at the breast, cry aloud, but there are none to pity, none to look with compassion. They have been driven from all the villages, made to leave their possessions, their goods and chattels, in the hands of their enemies, and have escaped only with their lives.

“ The heads of the congregation here have entreated the Minister to

withdraw the decree, but in vain have they supplicated. Non-Israelites have also sought justice for the Jews, but they have pleaded to a deaf ear. He seeks only their expulsion.

"In three days the prisons were overcrowded with our brethren. Their persecutions for a while abated, still we were in fear and trembling lest every moment they should be renewed with fresh vigour, for the decree has not yet been recalled.

"A great evil threatens us, the hatred increases every day and every hour—there is none to stay the hand. We therefore make known to you, these our troubles and distresses, beseeching you with burning tears to aid us all in your power, and to defend the cause of the oppressed Israelites who are driven from the land of Moldavia.

"May the Creator of heaven and earth, the God of Israel, help us.

"Trouble upon trouble! During the last three days soldiers have been going about the streets molesting the Jews, and with their swords they injured a woman with child. Her cries brought persons to her rescue, and those who endeavoured to take the weapons from the soldiers were seized, thrown into prison, and charged with attempting to murder the soldiery. We have no one to look to for help except our Father in Heaven and His servant Moses. The chief matters we dare not venture to write, out of dread and apprehension, for we are as sheep in the hands of the slaughterers."

Sir Moses received numerous petitions to the same effect from Galatz and Berlad, which he forwarded to the London Committee of Deputies of the British Jews. The British Government took every opportunity to help them, yet no redress could be obtained, and the cries of the sufferers continued.

CHAPTER XXV.

1867.

SIR MOSES ACCEPTS A MISSION TO THE DANUBIAN PRINCIPALITIES — ACTION OF THE BRITISH, RUSSIAN, AND PRUSSIAN GOVERNMENTS—PRINCE BISMARCK'S OPINION—DEATH OF SIR MOSES' BROTHER, HORATIO.

SIR MOSES then addressed the following letter to the President *pro tem.* of the Board of Deputies of British Jews:

“GROSVENOR GATE, PARK LANE,
“30th June 5627 (1867).

“MY DEAR SIR,—It is with deep regret that I have to place in your hands further despatches received from Jassy, from which it would appear that the position of our unfortunate co-religionists in Moldavia still continues most distressing. You will be pleased to submit these communications to the Board of Deputies without delay.

“The several memorials which I have received from Moldavia solicit so frequently and so urgently my personal presence there, that if, in the opinion of your Board and that of our community, it should be considered that my presence in Moldavia might prove of utility to those who in their misery apply to us for sympathy and aid, I should feel it an imperative duty, at whatever personal risk and sacrifice, to respond to the appeal thus piteously made.

“There can be no doubt that, as the delegate of our community, any representations that I might be entrusted to make as its organ would acquire great force and significance, while I should be encouraged by the consciousness that I should be acting, not only in accordance with my own sense of duty, but also as the exponent of the earnest wishes of your Board and of the Jews at large, that so unhappy a state of things as is now existing in Moldavia as affecting the Jews of that Principality, may, under the blessing of the Almighty, speedily cease.”

The President *pro tem.* immediately convened a meeting, at which the Deputies expressed their deep sympathy with the sufferings of the Moldavian Jews, and entreated him to undertake a Mission to the Principality, in the presence of which his presence there would be as successful in relieving our unfortunate brethren in that count—vances of our previous Missions to Damascus, Russia, in his Holy Land.

Sir Moses, in accepting the Mission thus urged upon him, had every possible support from the British Government. The Russian Government also manifested their sympathy with the sufferers, and expressed their approval of his going to Bucharest.

Baron Brunnow sent him a copy of a despatch to that effect, which he had received on the subject from Prince Gortchakoff, dated Tsarkoé Séla, 12th July 1867, which I subjoin in the original French:—

Copie d'une dépêche de S. Exc. Mr. le Chancelier Prince Gortchacow à l'Ambassadeur de Russie à Londres, en date de Tsarkaé-Sélo, le 12 Juillet 1867 :

"MR. LE BARON,—Dès la réception de la dépêche de Votre Exc., sub 155 je me suis empressé d'informer notre Consul-Général à Bucarest de la résolution de Sir Moses Montefiore de se rendre à Bucarest pour y plaider la cause de ses coreligionnaires. D'ordre de Notre Auguste Maître, j'ai invité le Baron d'Offenberg à prêter à cette mission d'humanité tout le concours qui pourra dépendre de lui.—Recevez, &c.,
(Signé) "GORTCHACOW."

The Prussian Government, as will be seen in the copy of a letter from Lord Loftus to Lord Stanley, as forwarded to Sir Moses through Lord Egerton, also supported the cause. Lord Egerton transmitted for his information a copy of a despatch which he had received from Her Majesty's Ambassador at Berlin, in which the latter reported a conversation he had had with Count Bismarck on the subject of the persecution of the Jews in the Danubian Principalities:—

"In obedience to the instructions of your Lordship's despatch, No. 20 of the 31st ultimo, the Ambassador writes: 'I have brought under the notice of Count Bismarck the subject of the ill-treatment to which the Jews have been subjected in the Danubian Principalities, and I requested His Excellency to furnish the Prussian agent at Bucharest with the necessary instructions to enable him to co-operate with Her Majesty's Consul-General in behalf of an unoffending and peaceable class of inhabitants, whom it behoved every civilized government to protect from acts of violence.'

"Count Bismarck said that the Prussian Government would readily co-operate with Her Majesty's Government in this humane work.

"Last year, on a similar occasion, instructions of a like nature had been given to the Consul at Bucharest, and he would again renew them.

"His Excellency observed that the difficulties of Prince Charles were great. He was anxious to establish order and a legalised state of things. But he was not always able to carry out his wishes.

"He felt confident that the ill-treatment to which the Jews had been exposed was most repugnant to the feelings of Prince Charles, and that His Highness would do his utmost for their protection.—I have, &c.,

(Signed) "AUGUSTUS LOFTUS."

On July the 20th he received letters of introduction from the Foreign Office to Mr (now Sir John) Green, and was informed at the same time that the British Government had written to Paris, Vienna, and St Petersburg about his journey to Moldavia.

July 27th.—Prayers were offered up in the Synagogues of the united congregations of the British Empire for the success of Sir Moses' Mission to Jassy, and two days later we find him at Dover, at the Lord Warden Hotel, surrounded by his travelling companions—Mr Arthur Cohen, Q.C., M.P.; Captain (now General) Henry Moore, of the Bombay Staff Corps; Mr James S. Daniel of Ramsgate, his medical attendant; and the writer. The following morning he crossed over to Calais, and in the evening he and his party arrived at Paris, where they stayed at the Hotel Meurice.

August 3rd.—Sir Moses received a letter from Mr Fane, the British Ambassador, appointing the following day for an audience with the Emperor at the Tuileries, of which the following is an account in Sir Moses' own words:—

"This day, Sunday, the 7th of August," he writes in his Diary, "I had the honour and happiness of an audience with His Imperial Majesty the Emperor Napoleon III. His Majesty received me most courteously, shook me by the hand, and said he was glad to see me again. I expressed my sincere thanks for the honour of the audience, tendered to His Majesty the expressions of the heartfelt gratitude of my co-religionists of England for His Majesty's powerful intercession on behalf of their brethren in Moldavia, and prayed His Majesty to continue his gracious efforts, so as to allow me to enjoy the invaluable benefit of His Majesty's support. The Emperor said I should have his support, enquired when I purposed leaving, and said Bucharest was a long journey. He again shook me by the hand on my taking leave. It was impossible for any person to have evinced more kindness than was shown me by His Majesty. After leaving the Palace I left a card at the British Embassy for the Hon. Mr Fane. He called on me at the Hotel Meurice, and I told him all that had passed at my audience with the Emperor. He was much pleased, and said that he should write home, and that what I had said was the same language as that of the Marquis of Moustier, the Foreign Minister."

We left Paris on the 6th of August, and travelled through Strasburg, Stuttgart (where Sir Moses was greeted by Dr Von Mayer, the Chief Rabbi), Donauwörth, and Ratisbon, and reached Vienna on the 14th, stopping at the Hotel Munsch.

"Accompanied by Arthur Cohen and Dr Loewe I paid a visit to Lord Bloomfield, the British Minister at the Court. He was very courteous, but said the Emperor would leave Vienna this evening. Lord Bloomfield rode with me to the Minister of Foreign Affairs, but he was out. I afterwards called on the Russian Minister; he was at Ostend. Being greatly fatigued and very weak, on my return to the hotel I soon retired to rest.

"*Vienna, August 15th.*—This morning my kind nephew, Arthur Cohen, and my friend, Dr Loewe, communicated to me the intelligence they had received yesterday of the loss I had unhappily sustained by the demise of my dear brother Horatio. He was relieved from all suffering and called to eternal glory not many minutes before I took my fast on Sunday night (August 10th—Ab. 10th, the anniversary of the destruction of the Temple of Jerusalem). He was a very charitable man, a good husband and father. We entertained the most affectionate regard for each other.

"*Vienna, August 16th.*—Last night I received a telegram from Mrs Arthur Cohen to the effect that Dr Jenner had said it was dangerous for Arthur to go to Bucharest, and that consequently she could not give her consent to his going with me. I regret this decision on his account as well as my own. I thus lose the companionship of a very amiable and talented relative and friend at a time I stand most in need of his assistance.

"I am losing my strength, and am anxious to get on my voyage to Bucharest.

"The British Ambassador, Lord Bloomfield, paid me a long visit, and the Austrian Minister left his card."

Sunday, August 18th.—We left Vienna on board an Austrian steamer for Pesth, and proceeded to Bucharest, where we arrived on Thursday, the 22nd inst., taking up our quarters at the Hotel Otettelichano. Sir Moses at once called on Mr Green. The latter returned his visit the next day, and went with him to the Prince. On his return from the palace he received a visit from the prefect of the place.

Saturday, August 24th.—Sir Moses invited several members

of the Hebrew community to be present at divine service, which on that day was held in his drawing-room, the distance of their place of worship and the overpowering heat of the day preventing him from walking there and joining the congregation.

Subsequently the Foreign Minister, also the two private Secretaries of the Prince, Monsieur Friedlander and Monsieur Picot, called, and when these had left, deputations from various Hebrew educational institutions and charitable societies came to pay their respects, and to thank him for the great fatigue he had undergone on their behalf.

Tuesday, August 27th.—"I suffer greatly," Sir Moses says, "by this climate, the heat of the weather deprives me of strength. Nevertheless, the hope of success cheers me. The reports constantly made to me of the serious aspect of affairs in this country, and at the intended outbreak against my co-religionists, are very alarming, more particularly as they are repeated to me by Mr Green, Her Britannic Majesty's Consul, as well as by many other Christians." Mr Hertz, the Director of the bank, came to inform Mr Green that money had been distributed among the mob to attack us, and to slaughter the Jews.

Still Sir Moses did not lose heart, but directed his attention to the petition he was about presenting to the Prince, of which the following is an exact copy :—

"BUCHAREST, 27th August 1867.

"TO HIS SERENE HIGHNESS PRINCE CHARLES I., Reigning Prince of Roumania.

"May it please your Serene Highness,—Statements having been circulated in England and elsewhere that my co-religionists in Roumania were no longer in the enjoyment of that tranquillity and safety to which they had, thanks to the Almighty and to the honour of this nation, been accustomed for several generations, I bethought me that as on other occasions and in other lands I had succeeded in restoring confidence among my co-religionists, so in Roumania on the present occasion I might do good by my presence among them. But before carrying out this resolution, I obtained the sanction of it from Her Britannic Majesty's Government, and through Her Majesty's Government, the approval of the Governments of Austria, France, Italy, Prussia, and Russia. I now, on behalf of my co-religionists in England, my native country, as well as on the behalf of those in every part of the world, with all humility entreat your Serene Highness to be pleased, through the Government of your Serene Highness, to warn all evil disposed persons not to molest the Jews in any manner, and to give positive orders that the Jews dwelling in all parts of the United Principalities shall enjoy perfect protection in all which concerns the safety of their persons and their property. Permit me also to express to your Serene Highness my grateful appreciation of the enlightened sentiments of religious toleration of which

your Serene Highness has always given proofs in matters concerning Jewish subjects of your Serene Highness, and in offering your Serene Highness my humble thanks for the personal honour conferred on me by listening to the manifestation of my anxiety with respect to the welfare of my co-religionists. Allow me to tender my heartfelt wishes for the health and happiness of your Serene Highness, and for the prosperity of the United Principalities.—I have the honour to be, with the profoundest respect, the most obedient, humble servant of your Serene Highness,

(Signed) "MOSES MONTEFIORE."

Wednesday, August 28th.—A copy of the journal *Natinuea* was this day sent to Sir Moses, containing a harangue addressed by the editor to the people of Roumania. I give a full copy of it, that the reader may form an idea of the dangerous position in which Sir Moses found himself, and appreciate the courage and perseverance he manifested in the task before him:—

"Two weeks ago we announced to our readers the arrival of a wealthy Israelite from London, Sir Moses Montefiore, and now this personage, who is in possession of the keys to all the doors of the Cabinets of Europe, actually arrived yesterday in our capital. We understand that M. Crémieux is to follow (if he has not arrived already). Need we tell our Roumanian brethren what these people want in our beautiful country? Is it possible that the Roumanians should be so simple, so foolish, so led away by the friends of the Hebrews, so betrayed by those who secretly sell the soil of our ancestors? Can our brethren be indeed so indifferent to their natural interests, so blinded by some Jewish journals written in the Roumanian language, as not to penetrate into the real intentions of these persons amongst us? What they strive at just at a time when anarchy prevails in the land, and the ministers are ignorant of their mission, and resign just at a moment when the Hebrews enter the land? No! No! No! Ye Roumanians; ye descendants of those who knew how to preserve this beautiful land in all storms, who knew how to defend and rescue it from the claws of the Goths, the Huns, Turks, Poles, Hungarians, Germans, &c.; ye descendants of these noble ancestors, you know as well as we what these Hebrews want here, and who has brought them here. You will indeed still have in your veins sufficient of the blood of your ancestors not to permit that the land should fall into the hands of the Hebrews! There will yet be found in Roumania patriotic voices, whose echo will carry the cry of despair of this poor and betrayed nation into the Cabinets which are occupied with the future of Roumania, and which are engaged in rescuing this land from the hands of the enemies of civilization, that have no other design than money—money—and again money! and thus the ruin of the simple Roumanian people.

"We have watched the steps of the enemies, who mean to surprise us, and to transform our land into a Palestine; we have watched all their steps and traces, and followed them without intermission, and to-day we call to all Roumanians: sleep not! and more especially it is the commercial classes, who daily suffer grievous wrong, and are brought near their ruin—and indeed only through these bloodsuckers, the Hebrews—to those we call, sleep not, assemble, consult—hasten, all ye commercial men of Roumania, to the common consultation as to what is to be done, in order that we may not awake one fine morning and see the crown lands, to the value of hundreds of millions, bought by the Hebrews, as is to be expected from the measures taken by the present Government.

“The unfortunate Roumanian peasants, who have defended and preserved this sacred soil with rivers of their blood, and have maintained it by their language, religion, and sweat, in what cries and lamentations would they burst forth when seized by the claws of the Hebrews, as the innocent bird cries out when caught by the teeth of the poisonous serpent of India. ‘Awake ye Romans,’ was lately sung in the Halls of the Athenæum, on the field of literature and nationality. Awake ye Roumanians! let us all awake and assemble on that field upon which the sentiment of all political, social, national, and patriotic duty calls, the duty not to allow the naturalization of the Hebrews, of those outcasts, which even our Redeemer Jesus Christ has cursed, that they should possess no country, no home; were we to allow their naturalization, then all Crown domains now exposed to sale, to the ruination of the country, this sacred treasure of our fathers would fall into the hands of the Hebrew bankers! . . . and then! . . . Roumania would become a Palestine, and the free Roumanian, the Christian Roumanian would become the slave of those outcasts! . . . and Roumania will be the land of the Hebrews and not of the Roumanian.

“Merchants and Brethren of Bucharest! Merchants and Roumanian Brethren of the Mountains! (Wallachia). Do you not see in what net our brethren beyond the Milkor (Moldavia) have been caught? Do you not hear the cries and lamentations of those brethren who have been sold to the Jews, by the protection of some Ciokoïs? . . . Shall you suffer political privileges to be given to the Hebrews, so that nothing will be left in your hands wherewith to carry on your commerce; neither the meat, nor the egg, nor the fruit of the tree, nor the berry of the vine, nor the fruit of your garden, nor the onion, nor the maize, . . . not even the drop of wine which the Christian stands in need of for preparing the Lord’s Supper—as is done in Moldavia? Shall you suffer any longer the groans of your brethren beyond the Milkor (Moldavia), and their sighs under the lacerating claws of the Hebrews, without raising your powerful voice—powerful, for it is the voice of God! without demanding that the rights and the soil of Roumania remain intact? No! Oh no! You will not suffer that! The God of our Fathers will be with us, will assist us in cutting the thread of those machinations by which our land is to be bartered away to the Hebrews! . . . May God be with us!

“Citizens of the Capital! and especially ye merchants and brethren of Bucharest, ye who in common with us have welcomed our brethren of the literary society, it is incumbent upon you to take the initiative, and through your example to call out all Roumanians for a common action, as a welcome to the noble Israelite, Montefiore; that Hebrew—whom even our Minister of State, Mr Stefan Golesku, is said to have received at the gates of the capital with great splendour.

“Let this action consist in our signing this day three petitions: one to His Serene Highness, the Prince, a second to the House of Deputies, and a third to the Senate, in which we demand the fulfilment of the following four points:—(1) That of the Crown domains nothing be sold, but vineyards and small fields situate at a distance, which prove only injurious to the State; (2) All Hebrews who have come into the land since 1848 provided with passports, and who have no industrial occupation, shall be sent by the Government to the land from whence they have come; (3) All Hebrew proprietors of factories, where Roumanian workmen are employed, as also those who carry on a trade, as tinmen, tailors, &c., all men of the higher sciences—shall be tolerated in the land; provided, however, that they enter upon the path of civilisation, for which the Government will take the necessary measures. As to the privileges of these Jews, they will be limited to those prescribed by the civil law; (4) Henceforth no Hebrew shall have permission to enter the land for the purpose of settling in it.

"This is the policy and wish of the journal *Natiunea*, in respect of the Hebrews, and we believe it is the wish of all true patriots of Roumania, who have at heart the welfare of their country.

"The signature of the above petitions takes place from to-day at the office of this Journal; let all Roumanians hasten to sign them! For the facility of citizens, lists for signature will be laid out before the Theatre and in St George's Place.

"We hope the communities of the united and indivisible Roumania will send, within a few days, thousands of signatures to the office of the *Natiunea*, a committee will then be formed to send the petitions to their respective places.

"To work! to work! ye Roumanian Brethren! and may God be with us!"

CHAPTER XXVI.

1867.

RESULT OF APPEALS TO ROUMANIAN BIGOTRY — PERILOUS POSITION OF THE MISSION—COURAGEOUS CONDUCT OF SIR MOSES—AN ENTERPRISING CONTRACTOR—SATISFACTORY END OF THE MISSION.

THE *Natiunea* having given notice to the Prefecture of its intention of publicly securing signatures to the above petitions, the following reply was received :—

“ In reply to your notice, No. 3915, without date, I hasten to inform you that in Roumania, no lists for signatures may be laid out in the streets and public places, except on the occasion of the plebiscite, and I do not believe that it is permitted to a private gentleman to open such plebiscites. The right, however, of petition and meeting in houses is granted to every Roumanian. If Government were to allow any one to place subscription tables in public places or streets it might easily occur that adversaries, entertaining opinions differing from those expressed in the lists, might come forward, and the police might hardly suffice to maintain public order. The leading article of your last Journal has already found many adversaries, and these could avail themselves of the opportunity to disturb the public peace, which the Government could by no means suffer, more especially as your ideas rest upon no sound basis, and the Government feels itself, without your assistance, sufficiently powerful to protect the right of the land.”

The editor of the Journal *Speranta* called to say that he was told in the Public Garden, “ we should run away, as the people were now going to kill Sir Moses.”

Reverting to the Diary I find the following entry :—“ I feel very weak and poorly to-day, the air is excessively hot, and I am vexed with sinister reports and intended outbreaks against the Jews.

“ About two o'clock I received, as did likewise Dr Loewe, Captain Moore, and Mr Daniel, the honour of a card of invitation from His Serene Highness the Prince, to dine to-day at the Palace.

“ We arrived at the Palace a few minutes before half-past

five. Mr Green soon arrived, and he presented my companions to His Serene Highness.

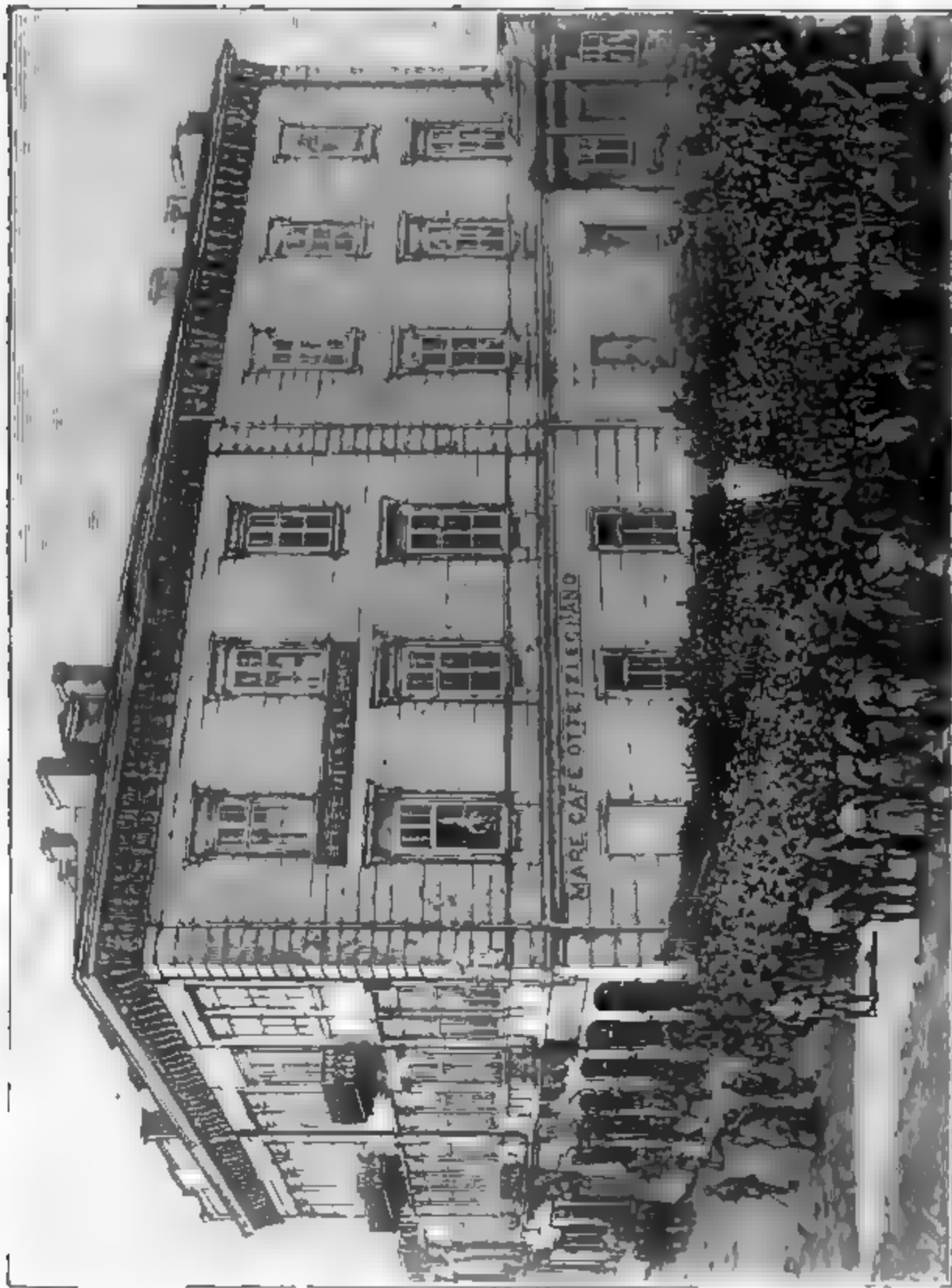
"Prince Charles (now His Majesty, the King), was most courteous and kind to us. We dined in the Palace, contrary to His Highness' custom. He generally dined, he told me, in his garden, but was fearful I might take cold. I sat on the Prince's right; he was exceedingly courteous, and spoke on many subjects. He had been in Morocco, in the year 1862, during the Spanish war, in Gibraltar, and twice in England. We had an excellent entertainment, and his military band played some beautiful pieces in the garden during dinner.

"The Prince and all the party went into the garden afterwards, and I had the honour of smoking a cigar with him. Coffee, cigars, and liqueurs were handed round. We returned much pleased.

"*Thursday, August 29th.*—This morning the chief officer of police, and Monsieur Soveser, Chef de division au Ministère de L'intérieur, called, and arranged with Sir Moses to accompany him to-morrow to see the Christian charitable institutions in the city, in accordance with the wish he expressed yesterday to His Highness. He then rode to Mr Green's, and had the great benefit of half-an-hour's conversation with him. 'I hope,' Sir Moses says, 'I satisfied him that the object of my visit to Roumania was limited entirely to obtain from the Prince and his Government their assurance that the Jews should enjoy security of their persons and their property, and be treated kindly and with justice.'"

On his return to the hotel an extraordinary scene of tumult and uproar presented itself.

Notwithstanding the reply of the Prefecture to the Notice No. 3915 given by the editor of the *Natiunea*, informing him that in Roumania no lists for signature may be laid out in the streets and public places, except on the occasion of the Plébiscite, a table was placed, with the lists in question for signatures, in front of the windows of the apartments occupied by Sir Moses, and thousands of people crowded round the table, many of them approaching towards the windows in the most threatening attitude. Some persons from the hotel then suddenly entered the room occupied by Sir Moses, terror-stricken at what they had seen and heard in the streets, calling his attention to the



Sir Moses addressing the threatening populace from the Hotel at Bucharest.

crowds at his window, and saying, "They want to take your life."

Most persons in Sir Moses' position would have manifested great fear and excitement, but this was not the case with him. He went to the window facing the enraged populace, opened both wings, and placed himself right in front of it, and I had the privilege of being permitted to place myself at his side.

"Fire away," he said, "if you like. I came here in the name of justice and humanity to plead the cause of innocent sufferers." They stared at him first for a few minutes. Then the shouting and tumult increased, but still he did not move.

Ultimately the crowd, threatening and shouting, dispersed. In the evening Mr Halfon, the banker, called. With tears in his eyes, he cried, "We shall all be massacred."

Monsieur A. Halfon, the President of the Comité de l'Alliance Israélite de Bucharest had strongly advised Sir Moses not to come to Moldavia at all, as by doing so he might hurt the feelings of the Prince, the Government, and the Roumanian population. Sir Moses, however, having before him the appeal of the Hebrew communities in Moldavia, who strongly and repeatedly supplicated him to plead their cause before the Prince personally, did not consider himself justified in following the advice of Mons. Halfon, especially as Mr Green had made a statement to the effect that it was the opinion of some persons in Bucharest "that the wealthy class among the Hebrew community, having no cause whatever to complain, would not like to join the middle and poorer classes, who publicly complain of the grievances they have to endure."

At the foot of the page I give an exact copy of Monsieur A. Halfon's letter.*

* Under date of August the 6th, 1867, he addressed him as follows:—

TRES VÉNÉRABLE BARONNET,—J'ai pris la liberté de vous adresser aujourd'hui le telegramme suivant:

"Informé de votre projet de venir ici, je vous prie d'arrêter votre départ jusqu'à reception de ma lettre de ce jour," et je m'empresse de porter à votre connaissance les raisons pour lesquelles j'ai pensé devoir arrêter votre voyage.

1°. Et tout d'abord pour ne point vous soumettre, à votre age, que le bon Dieu vous prolonge pour bien d'années encore, aux fatigues d'un pareil voyage.

2°. Pour ne point blesser l'amour propre et la subtilité de notre Prince, de notre gouvernement et de la population roumaine.

Le Prince autant que ses Ministres nous font toutes les promesses pour le bien de nos correligionaires.

Quand aux persécutions dont nos frères furent victimes, il nous reste à espérer

The tears of the banker, and the threatened massacre of the Jews, did not affect in any way the indomitable courage of Sir Moses. "Are you afraid?" said he to M. Halfon; "I have no fear whatever, and will at once order an open carriage, take a drive through the principal streets and thoroughfares, go even outside the town, and drive near some public garden. Every one shall see me; it is a holy cause; that of justice and humanity. I trust in God; He will protect me."

One of the attendants entering the room, Sir Moses gave the order for an open carriage, with two lights in front, so that his person might be seen by everybody. Within ten minutes' time the carriage was ready at the door. I had the honour of being invited to take a drive with him and sit by his side. Monsieur Halfon, dreading the consequence of what he deemed so rash an act, returned to his house. The people in the hotel, as well as all those who had been watching the house from day to day, as if they expected some extraordinary event to occur, placed themselves along the street in two rows, right and left. Hundreds of new-comers did the same; but we continued our drive without taking any particular notice of them. We had been driving for nearly two hours, and all went on peaceably enough; but there was one carriage, as we drove along outside the town, which appeared purposely to follow us in every turn we made. Not feeling quite so calm and easy as Sir Moses, I suggested we should halt and inquire the object of the gentleman in the rear carriage following us. Sir Moses consented to our doing so. We were a good distance from the town, on the public road. No lamps were to be seen except the two in front of our carriage. It was rather an exciting moment. Upon asking that gentleman, in the Roumanian language, whether there was any particular reason for his following so closely to our carriage,

qu'elles ne se représenteront de plus, vu que les appuis de nos frères à Paris, Londres, et Vienne n'ont pas manqué de produire par les journaux l'effet désiré.

Notre opinion est donc de ne point vous déranger pour venir dans nos contrées.

Veuillez très-respectable Baronnet continuer à nous aider de loin et d'accord avec le très-honorable Monsieur Crémieux; ce serait beaucoup mieux, nous le pensons, pour notre cause.

Voici l'humble opinion du Comité de l'Alliance Israélite d'ici et de votre dévoué que a l'honneur, très vénérable philanthrope, de vous présenter ses civilités les plus respectueuses.

Le Président du Comité de l'Alliance Israélite de Bucarest.

A. HALFON.

he jumped out quickly, and, with an air of determination, proceeded towards Sir Moses, which made me feel even more uncomfortable than before, apprehending as I did the sight of a revolver or a dagger. But happily, to my great relief, he commenced addressing Sir Moses, not in Roumanian, but in German.

His object in following Sir Moses, he said, was to find an opportunity, in a convenient, secluded place, to request him to intercede in his behalf with his Serene Highness Prince Charles, that he would grant him the continuance of the privilege to light the town with oil-lamps!

It was late when we returned to the hotel, where we found a woman of ladylike appearance and manner of address waiting to see Sir Moses. She would not give her name for political reasons, and was very pressing in her request to have an interview with Sir Moses on a political subject. A military officer also came to have some private conversation with him, likewise on a political subject. He was unknown to the persons in the hotel, nor could his name be ascertained. Sir Moses would not see either of them, and it was with great difficulty they could be persuaded to leave the hotel.

Friday, August 30th.—"I am," Sir Moses says, "most anxious, weak, out of health, and vexed to the heart. No one can imagine the extreme pain of my situation. Political factions strive to create confusion by my presence in this place."

In the evening, however, he had the satisfaction of receiving from the Prince a reply to his petition, which cheered him up again. His Highness thus addressed him:

"MONSIEUR LE BARONNET,—J'ai reçu votre lettre du 27 Août dernier et j'en ai pris connaissance avec un vif intérêt. Comme j'ai eu l'occasion de vous le dire de vive voix, les vœux que vous formez pour vos coreligionnaires sont déjà accomplis. Les Israélites sont l'objet de toute ma sollicitude et de toute celle de mon gouvernement et je suis bien aise que vous soyez venu en Roumanie pour vous convaincre que la persécution religieuse dont la malveillance a fait tant de bruit n'existe point. S'il est arrivé que des Israélites fussent inquiétés, ce sont là des faits isolés, dont mon gouvernement n'entend pas assumer la responsabilité. Je tiendrai toujours à l'honneur de faire respecter la liberté religieuse et je veillerai sans cesse à l'exécution des lois qui protègent les Israélites comme tous les autres Roumains dans leur personne et dans leurs biens.—Veuillez recevoir, Monsieur le Baronnet, l'assurance de ma considération très distinguée, "CHARLES."

"Sir MOSES MONTEFIORE, Bart."

"COTROCENI, le 18/30 Août 1867."

Saturday, August 31st.—Sir Moses attended Divine service

in his drawing-room, the minister of the Spanish and Portuguese community officiating. At the conclusion, Sir Moses showed the letter of the Prince to all present, and it caused great satisfaction.

In the course of the day he paid a visit to Mr Green, and in the evening the Prince's Secretary called, remaining with us nearly two hours. Speaking to him of the disturbances of last Thursday, and the threatening attitude of the populace, he said, only a few days previously two persons had been murdered in the public street in daylight, and the friends of peace and order on hearing it expressed great satisfaction that none of our party had hitherto been molested. We then showed him the letters we had received from persons who gave their full names and addresses, suggesting even that we should make enquiries as to the correctness of their statement to the effect that it was intended, and had been arranged, to make an attack on the life of Sir Moses; upon which the Prince's Secretary observed, "Threatening letters of the kind are sometimes sent to the Prince himself, even pointing out the place where an attack is to be made on him; but His Highness shows no fear, and proceeds even to the very spot at the hour named for the attack.

Sunday, September 1st.—We all went to the Palace to take leave of the Prince. His Highness repeated to Sir Moses all that he had stated in his letter, and regretted the unfortunate occurrence which had taken place in front of his hotel. In the room in which we assembled before we were conducted to the presence of the Prince, we were told that when the populace a year or two ago had attacked a Jewish place of worship, His Highness, from his private purse, paid all the damage done. His Highness expressed himself most graciously to Sir Moses, and the latter reiterated his gratitude to him in his own name and in that of the Board of Deputies of the London Committee of British Jews for the gracious reception His Highness had accorded him and the gentlemen who accompanied him on his Mission.

On leaving the Palace Sir Moses called on the Consuls, all of whom evinced great satisfaction with the Prince's letter, and returned home to indite a letter to Mr Green, of which the following is a copy:—

"BUCHAREST, 30th August 1867.

"MY DEAR SIR,—It is with sincere satisfaction I beg to hand you enclosed a copy of the reply I have had the honour to receive from His Serene

Highness Prince Charles to my petition of the 27th instant in reference to my Mission to this country on behalf of my co-religionists.

"May I now beg the favour of you to communicate its contents to Lord Stanley, with my grateful thanks to his Lordship and Her Majesty's Government for the powerful aid they so kindly granted me?

"As the object of coming to this country was not to make enquiry regarding past unfortunate events, but to obtain for my brethren dwelling in Roumania security for the future, and fully relying on the honoured words of His Serene Highness Prince Charles, '*Les Israélites sont l'objet de toute ma sollicitude et de toute celle de mon Gouvernement,*' . . . '*je tiendrai toujours à l'honneur de faire respecter la liberté religieuse et je veillerai sans cesse à l'exécution des lois qui protègent les Israelites comme tous les autres Roumains dans leur personne et dans leur biens,*' I consider my object happily accomplished, and feel confident that his Lordship will be pleased with the result.

"I deeply regret that the state of my health, with other considerations, prevents my going to see my co-religionists at Jassy, otherwise I would at once have proceeded to that city.

"Allow me to take this opportunity to tender you my heartfelt thanks for your valuable advice and assistance which have so materially contributed to the satisfactory issue of my humble labours in the cause of humanity.—Believe me, my dear Sir, with great esteem, yours very faithfully."

Sir Moses informed the Board of Deputies in London by telegram of all that had occurred. Subsequently he paid visits to the representatives of the Hebrew community at Bucharest in order to ascertain what foundation there was for the pretended dread expressed by the editor of the *Natinuea* that Bucharest would be converted into a second Jerusalem. He also inquired about the Synagogues, charitable institutions, and schools. He was told that they had a large number of places of worship, colleges for Hebrew and theological subjects, hospitals and societies for the sick, loan societies for the poor, irrespective of creed, societies for providing shelter for travellers and fuel and clothing for the poor, and a large number of schools for boys and girls, rich and poor.

"To a person unacquainted with the spirit which pervades Jewish institutions," he says, "the expression of dread that 'Bucharest' might be converted into 'a second Jerusalem' in the face of so considerable a number of houses of prayer, colleges, and charitable institutions, cannot be a matter of surprise; but he who knows the principles—heavenly principles revealed on Sinai which breathed the 'breath of life' into every act of benevolence performed, into every sentiment of truth expressed in institutions similar to those I have now seen, and of which you have given me the particulars—would entertain no such feeling of uneasiness. On the contrary, he would rejoice if,

in the sense of peace, loyalty, and humanity in general, Bucharest were to make itself deserving, in the language of the non-Roumanian visitors, of the appellation of 'a second Jerusalem,' and the reason of it is obvious: the more Synagogues, the more prayers are offered up for the preservation of the life of the reigning monarch and the prosperity of the country; the more colleges for religious instruction, the more efficient the promulgation of the law of God: 'Thou shalt love thy neighbour as thyself' (Lev. xix. 18); the more charitable institutions, the more aid, comfort, and consolation for the poor and suffering. 'Jerusalem' is the emblem of peace, as the word 'Shalom' indicates, and Bucharest, nay, the whole country under the sway of His Serene Highness, the reigning Prince, would become renowned as an abode of peace for all his loyal subjects, without distinction of creed or nationality."

The street was now thronged with thousands of his coreligionists, and many houses presented the appearance of an impromptu illumination.

CHAPTER XXVII.

1867.

GIURGEVO—RUSTSCHUK—SISTOVA—NICOPOLIS—BUDA-PESTH
—RETURN TO ENGLAND—ADDRESSES OF THANKS FROM
BUCHAREST—LOCAL HONOURS AT RAMSGATE.

IT had been Sir Moses' intention, when setting out on his Mission, to proceed direct to Jassy, but he was advised to go to Bucharest first, and to place the petition in the hands of Prince Charles. Having now accomplished this, and received from His Highness the assurance that justice should be done, and help rendered to those who stood so much in need of it, he prepared to go to Jassy and other places, in order to make known to the Governors, Judges, and high functionaries, the promises made by the Prince, and the gracious sentiments expressed by him towards the Jews, but the excited state of the country precluded the realisation of that wish.

On the day after the uproar in front of the Hotel Otetteliano, being in a state of great anxiety, I went, without the knowledge of Sir Moses, to Mr Green, showing him the threatening letters I had received, and describing to him minutely all that had happened. Whilst expressing deep regret and sympathy, he did not hold out any prospect of seeing the excitement of the populace abate as soon as he would have wished, nor could he suggest any means by which at that moment the cause of the agitation might be removed.

As for Sir Moses going to Jassy, he said that was quite out of the question. Were he to insist on doing so, he (Mr Green), as the English Consul General, might perhaps accompany him himself, and Prince Charles and his government would undoubtedly do all in their power to protect him. Nevertheless, he thought there was no guarantee for his personal safety nor for that of his co-religionists.

Mr Green, after my interview with him, expressed to Sir

Moses personally the same views on the subject, and the latter, not because he apprehended any danger to his own life, but to avoid giving cause for any dangerous outbreak against those whom he came to help, was reluctantly compelled to relinquish the idea of proceeding to Jassy.

The same evening Sir Moses had the honour of receiving His Highness' portrait, accompanied by a flattering letter. This mark of gracious attention on the part of the Prince greatly pleased Sir Moses.

The portrait may be seen now in the Lecture Hall of Judith, Lady Montefiore's Theological College, most suitably placed above a tableau representing a number of His Highness' Roumanian subjects,—pupils assembled at a public school at Botuschau, Roumania, celebrating the one hundredth anniversary of Sir Moses' birthday.

We left Bucharest for Giurgevo in the evening, escorted by cavalry as a guard of honour. We had had similar protection at Bucharest, ever since the gathering of the populace took place, and soldiers and commissioners of police were posted in the hotel, some of them even near the apartments of Sir Moses. One of the soldiers was pointed out to us as being an Israelite, and a fine handsome fellow he was. The presence of these men did not prevent certain suspicious looking persons from entering the apartments of Sir Moses, unexpectedly, at very inconvenient moments. How that happened could not be explained.

We arrived at Giurgevo by eleven o'clock A.M. A large number of deputations were announced to Sir Moses, and he began to receive them, but the day was oppressively hot, and accompanied by a sandstorm, which made itself unpleasantly felt even in the room, so that Sir Moses was obliged to desist and take some rest. The next day he visited the German and Portuguese Synagogues, also several Jewish and Christian schools, leaving souvenirs for the pupils and teachers, and gifts for the charitable institutions. Two commissioners of police and a guard of honour remained with us night and day until our departure on the 24th September, when we went on board the *Danube* steamer, on our return to England. We cast anchor at Rustschuk, and remained there over night, Sir Moses having in this place also to receive many deputations, who brought information respecting their schools and charitable institutions.

Friday, September 6th.—We continued our journey to Thurn Severin, thence we steered our course to Sistova and Nicopolis. The situation of the town is very picturesque, Nicopolis resting partly on the brow of a range of cliffs and partly in the bed of a narrow valley. Sir Moses intended remaining there to rest on the Sabbath, but as it was still early in the day, he continued on board till we reached Drenkova, where, as soon as the boat stopped, he went on shore.

Sir Moses, as the reader will remember from what I stated on this subject before, was a great admirer of the beauties of nature. On his setting out on this journey from Pesth, he expressed great delight with the scenery at several places on the Danube, and he considered it a great compensation for the trouble, fatigue, and anxiety he had to endure in the course of the present Mission to be enabled to enjoy so grand a sight. As we went further up the stream, the scenery became still more beautiful. Near a place called "Palanka," the Hungarian Mountains in the Upper Banat almost touch the Servian Chain on the opposite bank, causing the bed of the river to contract to such an extent as to turn the latter into a torrent, which increases in impetuosity till the boat nears the famous rock of Baby Kaly. At this spot the roaring of the waters, the upheaved rocks, the flights of eagles ever hovering in the air in all directions, strike the ordinary traveller with awe. Sir Moses was the first to express his fervent devotion to the Creator of the Universe, and his rapturous delight at the sight presented by the wild grandeur of the country. "Emblems on earth," he calls them, "of rigorous justice, blended with calm mercy in the realms of heaven."

When our boat passed through the whirlpools, not far from the famous cavern "Piscabara," we were exposed to great danger. The bed of the Danube is here formed of numerous masses of perpendicular rocks, between which it is necessary to steer with the utmost caution. There was only one narrow channel through which vessels could pass, and then only one at the time, and had ours been met by another coming in an opposite direction, they would both have been carried away by the violence of the stream, and dashed to pieces by the water rebounding from rock to rock.

Every one on board anxiously watched the soundings of the

pilot in silence. Whilst Sir Moses was looking down the narrow channel as the vessel glided along, the Captain accosted him with the words, "There is not more than a foot and a half of water now in the channel," to which Sir Moses calmly, in the words of Isaiah, replied, "It is the Eternal God, who maketh a way in the sea and a path in the mighty waters. When thou passest through the waters, I will be with thee, said the Lord, and through the rivers, they shall not overflow thee." He added, "I admire the mighty works of the Creator, but no fear of danger enters my heart."

His attention was called to the remains of the road cut by Trajan on the Servian side of the river, along the side of the rock, and to a tablet commemorating the conquest of Dacia by the Roman Emperor. It is in the form of a tablet, held by two genii, on each side of which is a dolphin, while in the centre is the Roman eagle. The words

"Imp. Caes. D. Nervae, filius Nerva Trajanus.
Germ. Pont. — imus,"

may still be seen.

On reaching New Orsova, we saw the ruins of the bridge built by the same Emperor, after his victory over the Dacian King Decebatus. The remains of the arches are still visible at low water, and the towers on each side of the river apparently still in the same position. The bridge, we were informed, consisted of twenty-two stone piles, with wooden arches, the river being shallow, the current gentle, and the whole width not more than 443 feet. Thereupon Sir Moses observed:

"I have seen the spot where the ancient city of Tyre lies under water, the tops of its public buildings one might almost imagine to be still visible. I also visited the land where the gigantic palaces, the figures of the mighty Pharaohs, and the houses of assembly for idolatrous worship are in utter ruins. All that is false," he says. "All institutions intended for keeping the people in darkness, shutting out from them the light of God, encouraging and upholding the practice of injustice, teaching oppression of the poor, innocent, and helpless, have been ordained by Him, who is the Father of us all, to disappear entirely from the surface of the earth. I look upon the Roman remains in this locality as only one of a thousand other striking evidences

of the fulfilment of the Word of God vouchsafed unto us by his prophets."

All on board flocked around him, listening in reverential silence to the words he spoke in his pleasing and impressive tone ; and, over-topping them all by his lofty figure, he had the appearance, as he stood among them, of an ancient patriarch addressing his loving children.

The "Iron Gate," or "Demirkapi," as the spot is called by the Turks, was another object to which his attention was directed, and called forth his admiration ; but it is too well known to need any further description here.

The place selected by Sir Moses for resting on the Sabbath was charming. The view presented by the river and the adjacent rocks was grand and imposing, and delighted him all day long. He now felt greatly relieved from the fatigue and anxiety which, during the last few weeks, had so enfeebled his health.

In the evening, about nine o'clock (September 7th), we went on board the *Szechenyi* steamboat, and arrived the following Monday at Pesth and Buda. On Tuesday we left Pesth for Vienna, where we arrived the same day. Sir Moses called on Lord Bloomfield, on the Russian Ambassador, on the Austrian Minister of Foreign Affairs, Herr von Beust, and again received deputations from various communities. On Thursday he bade farewell to his friends, and proceeded *via* Salzburg, Munich, Strassburg, and Paris to Dover and Ramsgate, where he arrived on Friday, the 20th, and went at once to Synagogue to render thanks to heaven for his safe return.

Among the numerous letters which awaited him at East Cliff was one from the representatives of the Portuguese and German congregations at Bucharest, in which the following passages, translated from the original Hebrew, show the gratitude of his brethren, and the high appreciation of his presence among them in a time of great trouble.

"In all generations," they say, "thorns and thistles have grown up in the vineyard of the Lord, but the Almighty delivered us from them ; also, in our generation, and in our land, our enemies have embittered our lives and resolved upon the extermination of our remnant, fear and dread surrounded us, our lives were in constant peril ; this was our portion and our lot.

"In our affliction we have called on our brethren to have compassion on us, but none of them took it to heart, until it came to your ears, Father of Israel. As your prototype Moses, son of Amrám, you stood by us in the time of our troubles, and for the benefit of all our brethren you pleaded our

cause before princes, and, as rain from Heaven causes the plants to grow, so your words entered the hearts of princes and caused beautiful fruits of salvation to flourish.

"Be our lot whatever it may, we rejoice in the consoling hope that Israel has not been forsaken. We have our shield amongst us, and we may rest in safety, for 'when Moses held up his hand, Israel prevailed.'

"It is with the sincerest pleasure that we now come to express our heartfelt gratitude, and to narrate some of your good deeds, as it is written, 'Withhold not good from them to whom it is due.'

"When you heard that our enemies rose up against us, you left the care and comfort of your habitation, the city wherein your heart delights to dwell. You came to behold our troubles, and we have seen your face as though we had seen the face of a godly man, for the seed which you have sown will, with the assistance of God, bring forth delightful fruit; therefore we say of you as was said of Cæsar, 'He came, saw, and conquered.'

"We beg likewise to thank you most sincerely for the money which you left for the helpless and needy, and the support of the hospital. May the words be applied to you, 'He that giveth unto the poor shall not lack.' We call aloud, 'Happy London, Sir Moses dwelleth amongst you.'

"We cannot sufficiently express all the good which you have done for us, but we all give praise and glory to the godly man who, in his eighty-fourth year, has come to see our encampment in this wilderness. May the Almighty lengthen your days, and may your strength be as your days.—Signed by

"J. L. WEINBERG.	M. G. POPICZ.	LEON B. LÖBEL.
"M. MOSCOWICZ.	B. L. WISNER.	EM. BUCHNER.
"D. M. COHENISEN.	A. E. GASTER.	

"Representatives of the German Congregation.

"JOSEPH HALFON. ELIAS JOS. COHEN. JONA JOSEPH.

"Representatives of the Portuguese Congregation."

Monsieur Halfon, the banker, to whom, before leaving Bucharest, Sir Moses had sent £200 for distribution among Christian and Jewish poor, also addressed a letter to him, conveying the thanks of the Mayor of Bucharest, and those of the Hebrew community, for his kind donations. "Since your departure," Mr Halfon writes, "no representation or complaint has reached me from any person. I am convinced of its being a happy prelude of the fruits of your philanthropic voyage."

The sentiments expressed in these letters afforded Sir Moses particular satisfaction, inasmuch as he was mindful of Monsieur Halfon's former advice to him not to come to Moldavia at all. Now he hears from the representatives of both the German and Portuguese communities of that place, and of the President of the Alliance himself, that his presence amongst them was not only desirable but most urgent.

The difference of opinion on the subject which manifested itself previously to Sir Moses' arrival may perhaps be explained by what had been stated in the British Consul's letter to Lord

Stanley, to the effect that the more wealthy class of the Jews in Roumania had apparently not much reason to complain of ill-treatment.

Sir Moses now made his reports to Lord Stanley, Baron Brunnov, and the London Committee of Deputies of the British Jews. The latter, six days later (26th September), at a special meeting, adopted a resolution, that "The Board can well appreciate the amount of peril and the great anxieties to which its venerated colleague must have been subjected in seeking the accomplishment of his arduous undertaking—doubtless the blessing of Providence, his perseverance, his untiring energy, and his wise discretion, have on this, as on previous occasions, enabled him to succeed; and the Board expresses its ardent hope that this honoured champion of Israel may be long spared to enjoy the esteem and love of his co-religionists, and the friends of humanity throughout the world."

September 27th.—It being near the time for the celebration of solemn festivals in the Hebrew community, Sir Moses invited to East Cliff a number of relatives and friends, who spent many happy days with him. On his return to London he attended the meetings of his companies and various communal institutions.

Thursday, October 10th.—The Deputy of Ramsgate having received a numerously signed requisition to call a public meeting for the purpose of requesting Sir Moses to sit for his portrait to be placed in the Town Hall, proceeded to East Cliff to make the request. Sir Moses consented, and at a meeting of the Committee, Mr S. A. Hart, R.A., was appointed to paint the portrait. It was to be a very large picture, nine feet long. A resolution was also passed to the effect that an address should be presented to Sir Moses on the 21st November.

In appreciation of the attention paid to him by his Ramsgate friends, he invited the Deputy, two of the Committee, and the clergymen of St Laurence and St Peter's to dine with him and his friends from London, including Mr Hart, the artist, on the day fixed for the presentation of the address, and at the same time sent £100 to the treasurer of the charity schools of Ramsgate to be divided amongst the children.

December 12th.—He had an interview with Mr Jackson, Her Majesty's Consul-General in Syria, on the desirability of ap-

pointing an English Consul at Haifa for the better protection of the Jews, and he addressed Lord Stanley on the subject. Hearing that Mr and Mrs Eldridge had seen a very neat and light carriage, which pleased them greatly, he considered it a great pleasure to be permitted to present them with the same as a token of appreciation of the Consul's kindness, and the protection afforded to Sir Moses' co-religionists.

The Diary of this day has an entry referring to a narrow escape he had from personal danger. On his way through Smithfield to Fitzroy Square in a cab, his footman being on the box with the driver, a butcher's cart drawn by a runaway horse ran into them. The terrified driver sprang from the box, leaving them to their fate; but fortunately the furious animal turned aside at the very moment when it appeared impossible for them to escape. "Another mark," he says, "of God's goodness and providential protection."

He attended a special meeting of the Middlesex Magistrates to consider what steps should be taken in consequence of the late outrage at the House of Detention, a collection being afterwards made for the relief of the sufferers.

CHAPTER XXVIII.

1868.

SERIOUS OUTBREAK AGAINST THE JEWS AT BERLAD—SIR MOSES APPEALS TO THE MOLDAVIAN GOVERNMENT—THE REPLY—REPRESSIVE BILL AFFECTING THE JEWS—THE GALATZ INCIDENT—LORD SHAFTESBURY AND SIR MOSES—VISIT TO THE SOUTH OF FRANCE.

DURING the latter part of December 1867 and nearly the whole of January 1868 he was confined to his chamber at Ramsgate by a severe attack of bronchitis, and was just about to start by the advice of his medical attendant for Tunbridge Wells or Reigate for the improvement of his health, when, unfortunately, a report of a serious outrage caused him to abandon the idea.

“I passed a restless night,” he says, “and was very weak this morning, but my letters were brought to my bedside about nine o’clock this morning. Among them a letter from the Foreign Office, with a copy of a despatch from Mr Green, Her Majesty’s Consul-General at Bucharest, dated 15th January, giving an account of a serious outbreak against the Jews at Berlad in Moldavia.”

After the assurance given to him by the Prince and his Ministers, and the powerful support which had been promised by the British Government and all the Great Powers, he was not at all prepared to hear so soon of another outbreak in Moldavia, and the communication he now received caused him great pain.

He immediately wrote to the Foreign Office to ask an audience of Lord Stanley on the subject, and next day started for London, where he at once proceeded to the Foreign Office to see Mr Hammond, taking with him all the letters which had reached him in the morning from Moldavia. Being informed that the Jews there had not applied to the English Consul for advice and protection, he at once sent a telegram to the Chief

Rabbi of Berlad, urging him to appeal to the British Consul at Bucharest.

Tuesday, January 28th.—He called on Lord Stanley, accompanied by the President of the London Committee of Deputies of the British Jews. His Lordship received them most courteously, and said he had done all he could, and would continue to do so.

Wednesday, January 29th.—Sir Moses addressed a letter to Prince Charles, and despatched it, by Lord Stanley's permission, through the Foreign Office. Monsieur Stefan Golisue, Minister for Foreign Affairs, sent a reply, of which the following, with the exception of a few sentences, is a translation :—

“BUCHAREST, 7/19th February 1868.

“SIR,—His Serene Highness Prince Charles I. has shown me the letter which you have addressed to him, in favour of the Jewish population of Roumania, in consequence of the troubles which happened at Berlad. In requesting me to answer it, His Highness has also charged me to thank you, sir, for your good wishes, and for the kind sentiments you were pleased to express. In conformity with the declaration contained in the speech from the throne, and true to the sentiments of equity which this declaration attests—sentiments which you, sir, are good enough to acknowledge and to praise, His Highness is determined not to permit that any class of his subjects, whatever may be their religion, shall ever be molested with impunity on account of their creed, or for any other cause.

“Our august Sovereign also desires me to assure you, that those of your co-religionists who have suffered in the troubles of Berlad will be indemnified for all losses legally certified to have been caused by these most regrettable occurrences, into which a most searching enquiry will be made, in order to find out their real authors.

“Although I deplore as much as you, sir, these sad occurrences, it is still my duty to caution you against the exaggerated accounts of the same, given by several public organs. I am able to assure you that, although most regrettable, they are far from having the gravity which has been incorrectly attributed to them.—With the assurance of my highest regard, I have the honour to be, sir, your very obedient servant, “STEFAN GOLISUE.”

Sir Moses published this letter in the *Times*, and, with a view of further impressing upon the Roumanian Government the necessity of putting a stop to the reported outrages, addressed the Minister for Foreign Affairs in a suitable letter, at the same time enclosing him a copy of the *Times*.

No stronger words, it will be seen, could be used than those given in the Minister's letter regarding the good intentions of the Roumanian Government. Unfortunately, however, in the very same month, and again three months afterwards, reports of violence and organised measures of oppression in Moldavia reached England, France, and Germany.

In a telegram from the Jewish community of Jassy, dated March 26th, information is given to the effect that "thirty-one Radical Deputies, including the President, have presented to the Chamber the following Bill, which has been at once sent to the Sections :

" 1st. The Jews shall not reside in the country. For residence in the town, they must first obtain a special licence.

" 2nd. The transgressors shall be treated as vagabonds, and expelled by the municipalities.

" 3rd. The Jews shall not buy nor sell houses.

" 4th. The Jews shall not farm lands, forests, vineyards, enclosures, pastures, mills, distilleries, public-houses, and inns.

" 5th. The Jews shall not contract for any undertakings, nor be partners with Christians for such objects.

" 6th. The Jews shall not exercise any commerce without a licence from the municipality ; the transgressors shall be punished with fines, and their suits shall not be entertained by the authorities.

" 7th. The Jews shall not sell beverages and eatables, except to their co-religionists.

" The Jewish committees shall be suppressed, and the laws contrary to this act abrogated."

The news referring to Monsieur Bratiano's circular had already been received by Her Majesty's Government long before it had been carried out at Jassy, and no time was lost in transmitting proper instructions to the Consul - General of Her Majesty's Government at Bucharest.

Before long the unfortunate occurrence at Galatz brought one more cry of anguish and prayer for supplication. On July 14th, ten Israelites, after being brought to Galatz from Jassy a few days before, ill-treated, and employed at the vilest and most degrading labour, were, by order of the Prefect, together with an eleventh fellow-sufferer and co-religionist, carried to the opposite side of the Danube, and there abandoned in the swamps and morasses, exposed to the wind and weather, without food or shelter. These people were then daily carried backwards and forwards—to one shore by the Turkish soldiers, and to the other by the Roumanians. Three days later one of the unfortunates was already missing, having undoubtedly met his death in the swamps. On Sunday morning the ten were again brought over

by the Turks, but the Roumanian soldiers prevented them with their bayonets from landing, and two (an old man and a young man) were carried away by the stream and drowned. Seeing this, the officer on duty allowed the remaining eight to come on board, but no further. Of those saved, one was suffering from illness, and another had become insane.

The Austrian Consul, Monsieur Kremer, on hearing of it, took up the matter, and immediately sent two boats from the Austrian ship of war to the place to fetch the eight left alive, and to search for the bodies of the dead. Of the bodies, but one (that of the old man) was found. On the approach of the Austrian boats, the eight unfortunate sufferers were taken to the guard-house, and afterwards set at liberty.

The British Government sent instructions to Mr Green, but the Roumanian authorities laid the whole blame upon the Turks. Lord Stanley continued sending the despatches from the Consul-General to Sir Moses almost as soon as they arrived, for which favour Sir Moses always expressed his deep gratitude; but the state of his co-religionists in Roumania caused him much anxiety.

A gleam of hope, however, regarding the condition of the Jews in another part of the world, came to gladden his heart.

A communication was made to him from Saffi in Morocco, referring to the Jews at Abdá, the substance of which I copy from the *Times* of Tuesday, February 18th, 1868:—

“ Letters received at Gibraltar from Saffi bring tidings that Hádj Dris, the commissioner, who was sent by the Sultan to that port to make an investigation into the circumstances of the murder and robbery of several Jews in the province of Abdá, has caused a letter from the Sultan to be read in public to the two Governors of Abdá, expressing His Majesty's severe displeasure on account of the atrocities. The Sultan desires that the Jews should be guarded from harm, and well treated, and reminds his officers that the Prophet ordered the Mahommedans to protect them. His Majesty adds, ‘ Whosoever shall kill a Jew we shall put him to death.’ 7500 Spanish dollars have been given as compensation to the Jews, and the Moors who were suspected of having committed the crimes, but against whom there was not evidence to justify their being put to death, have been sent in chains to Morocco, to be there imprisoned during the Sultan's pleasure. The Consular officers at Saffi were requested to attend a meeting of the Moorish authorities and principal Jews of the town, when this satisfaction was offered to the Jews and cheerfully accepted by them. It said, that the British, French, and other Governments had made sundry representations and remonstrances to the Sultan on the subject of atrocities, which led to these proceedings. The Sultan has afforded another proof of his intention to give practical effect to his promise to Sir Moses Montefiore, that equal justice should be administered to his Mahommedan and Jewish subjects. He has offered a reward of 100 Spanish dollars for the apprehension, dead or alive, of the murderer

of the Austrian interpreter at Tetuan, and ordered that any Moor sheltering or giving food to the murderer shall be treated as an accomplice."

"If a monarch, ruling over an Empire so far away from Europe, the land of civilization, acts so energetically in the cause of justice and humanity, and expresses publicly his severe displeasure to the officers in charge of the administration of the law of the country, how much more," says Sir Moses, "is there every reason to hope that His Serene Highness, Prince Charles, himself a most enlightened ruler among the Potentates of Europe, who has repeatedly expressed his disapproval of acts of injustice, will not rest in his humane exertions until, even more effectively than the Sultan of Morocco is always able to do, he will have secured to all who dwell under his sway, irrespective of their religious convictions, full protection and the rights and privileges to which every loyal subject is fully entitled."

Sir Moses having done his utmost for the welfare of his brethren in the East, with what conspicuous success has already been seen, he now turned his attention to the affairs of the Hebrew community in England.

Monday, May 11th.—He writes: "I feel rather better; have more energy, and very anxious to be, if possible, useful to my co-religionists. Therefore am reluctant to refuse the proffered appointment of President of the Board of Deputies of the British Jews, as perhaps it may be the means of promoting the general unity of all the Jews in England." "I think," he adds, "our Members of Parliament should be *ex officio* members of the Board, as the best medium of expressing the sentiments of the Board in the House of Commons. To-day I went over the House of my dear Judith College, and was pleased with it. I wish Dr Loewe would come and at once set it afloat."

It appears to have been the great object of his desire to secure the strict adherence to the Statutes, enrolled by him in Chancery, on the 26th of February 1866, for the regulation of the College; for, on his referring again in his Diary, four months later, to that institution, in an entry dated East Cliff, Thursday, July 16th, 1868, he writes: "After deep consideration, and with the sincere desire that it may be the means of securing more entirely the fulfilment of my wishes respecting the conduct of the persons selected to fill the buildings of my dear, dear Judith College, and the strict performance of their duties, I have added Dr Loewe to the Trust of the property, in the room of my lamented friend Benjamin Cohen."

He now occupied himself with the selection of the various objects necessary for the internal fittings of the College, such as book-cases, desks, and forms, made after a model he had seen at

the great Exhibition of 1851. Kind relatives and friends sent him costly presents, such as a beautiful velvet curtain, embroidered with gold, for the Ark, and a mantle for the scroll of the Holy Law, from his sisters, Mrs Gompertz and Mrs Cohen; handsome embroidered covers for the pulpit from his nieces, Mrs Sebag-Montefiore and Mrs H. Guedalla; a splendid picture representing the vision of Ezekiel, painted and presented by Mr Hart, R.A., and many other suitable objects, all of which gave Sir Moses great pleasure. He himself deposited in the College whatever he thought interesting to the student of Jewish history, out of his own large collection of valuable objects. His ardent desire to promote the study of Hebrew and theological literature, and his great exertions to ameliorate the lot of his brethren wherever they were persecuted, earned for him the high esteem even of those not belonging to his own faith. As an instance, I will only state that in this year steps were taken by one of the highest and most esteemed in the land to raise Sir Moses to the peerage.

The late Earl of Shaftesbury, a man of unshaken belief in Scripture, in Christian dogma, and in prayer, entertained sentiments of the highest respect for Sir Moses.

Mr Edwin Hodder, the author of "The Life and Work of the Seventh Earl of Shaftesbury," referring to the desire of his Lordship to see Sir Moses raised to the Peerage, thus writes (vol. iii. p. 234):

"To Mr Gladstone, the new Premier, Lord Shaftesbury preferred a similar request to one he had made without effect to Mr Disraeli when he was Prime Minister. It was as follows:—

LORD SHAFTESBURY to THE RIGHT HON. W. E. GLADSTONE.

"December 22nd, 1868.

"DEAR GLADSTONE,—The new arrangements you have made in respect of certain young peers in the House of Lords will prove, I doubt not, very beneficial.

"But I have an impulse, which I cannot restrain, an impulse both from opinion and feeling, to suggest another movement; and I make it far less on the presumption of tendering advice than of disburdening myself of a strong desire. The Jewish question has now been settled. The Jews can sit in both Houses of Parliament. I myself resisted their admission, not because I was adverse to the descendants of Abraham, of whom our blessed Lord came according to the flesh, very far from it, but because I objected to the mode in which that admission was to be effected.

"All that is passed away, and let us now avail ourselves of the opportunity to show regard to God's ancient people.

"There is a noble member of the house of Israel, Sir Moses Montefiore, a man dignified by patriotism, charity, and self-sacrifice, on whom Her Majesty might graciously bestow the honours of the Peerage.

"It would be a glorious day for the House of Lords when that grand old Hebrew were enrolled on the lists of the hereditary legislators of England.—
Truly yours,
"SHAFTESBURY."

Mr Disraeli (Mr Hodder writes) had replied in a "gushing" letter, expressing his great willingness to do anything, but stating that he was, for obvious reasons, less than any other Prime Minister in a position to grant the request.

Mr Gladstone replied that the case should be carefully "considered," and made enquiry as to what Sir Moses Montefiore's fortune was supposed to be, and whether he had children, but there he allowed the matter to rest.

It was a great disappointment, the same author writes, to Lord Shaftesbury, who had the highest admiration for the character of the great Hebrew philanthropist. The admiration was mutual, and lasted to the end of their lives.

On one occasion, he relates, Sir Moses sent to Lord Shaftesbury a cheque for £95 to be used for the Field Lane Ragged School, or any other purpose he might think proper. It seems a curious amount. It was sent on the day that his wife would, had she lived, have attained her 95th year.

The last letter Lord Shaftesbury ever received from Sir Moses Montefiore was written with his own hand in his hundredth year, and was as follows:—

SIR MOSES MONTEFIORE *to* LORD SHAFTESBURY.

"EAST CLIFF LODGE,
"RAMSGATE, *July 9th*, 1884.

"MY DEAR LORD SHAFTESBURY,—Your able appeal in this day's *Times* on behalf of the fund to provide the means of giving the poor children of the Ragged Schools a day's enjoyment in the country has this moment been read to me, and, sympathising as I do with the desirable object, I enclose, with very much pleasure, cheque for £15, with the hope that the appeal may be both liberally and cheerfully responded to.

"Believe me, my dear Lord Shaftesbury, that I am delighted with the opportunity thus afforded me of evincing my heartfelt appreciation of the noble and benevolent works in which you have for a very long period taken so benevolent an interest.

"May God help you and prosper your labours. Hoping you are in the enjoyment of good health.—I am, my dear Lord Shaftesbury, very truly yours,

"MOSES MONTEFIORE."

Lord Shaftesbury sent the letter and cheque to Mr Kirk, the Secretary of the Ragged School Union, with the following note :—

“*July 12th, 1884.*”

“DEAR KIRK,—You may keep the letter as a record of a man in his hundredth year, who can feel and write like one of five-and-twenty. Do not suppose that I have omitted to thank him. That grand old Hebrew is better than many Christians.—Yours,

“SHAFTESBURY.”

Having during the last two months often complained to his medical attendant of being weak and unwell, the latter advised a change of climate. Accordingly, on the 6th of November, accompanied by Mrs Gompertz, his sister, Mrs Helbert, his sister-in-law, and Dr Canham, his physician, he left England on a visit to the south of France and Italy.

CHAPTER XXIX.

1869.

THE PRINCE OF WALES AND SIR MOSES—CONSECRATION OF JUDITH COLLEGE—NAPOLEON III. A PRISONER OF WAR—SERIOUS CHARGES AGAINST THE JEWS OF DAMASCUS IN THE *TIMES* NEWSPAPER—SIR MOSES' ANSWER—DEATH OF SIR MOSES' SISTER, MRS GOMPERTZ.

ON January 1, 1869, Sir Moses was in Rome, and on March 4th at San Remo. There Sir Moses and Mrs Gompertz were preserved from a serious accident. They had been traversing the sides of very steep mountains, and after entering French territory commenced a long drive down the hills. Sir Moses had cautioned the driver to go "piano, piano," more than once, as he felt very nervous, but when they had nearly reached the level road, not far from the French Custom-house, a great rut in the road broke the hind wheel of their carriage, and they were thrown with a great jerk on the side. At first Sir Moses thought they were in a ditch, but "Heaven did not expose them," he says, "to such a misfortune." The coachman pulled up, and they were soon released from a perilous situation.

A few minutes after the accident a very neat open carriage arrived at the spot. The occupant, a lady, alighted, and most kindly and courteously obliged Sir Moses and his sister to enter her carriage. "She was only taking a drive," she said, "and they must go to Mentone in it;" which they did, and were most thankful to her for her kindness to them.

That lady was a Mrs Coste. "I shall never forget her kindness," Sir Moses observes.

It may truly be said that the frequent rescues from perilous positions with which Providence favoured Sir Moses recalls part of a verse in which Solomon says (Prov. xxiv. 16), "A just man falleth seven times, and rises up again."

Sir Moses returned home on March the 10th, the change of

climate appearing to have much improved his health, and he was again able to attend to his occupations.

Having noticed in the daily papers a report of great distress among the peasants in Russia, he called (April 14th) on Baron Brunnow, requesting him to forward a letter from him to Prince Obelesko, the Governor of Kowno, in Russian Poland, with £100 for the sufferers of all religious denominations. His Excellency most cheerfully expressed his willingness to accede to his request to distribute this sum. The Governor of Kowno, in acknowledging the receipt of this donation, conveyed to Sir Moses the special thanks of the Emperor himself in most gracious terms.

May 31st.—This being the day appointed for the annual inspection of St Bartholomew's Hospital by the Governors, the Prince of Wales, as President of the Hospital, and the Princess of Wales, accompanied by the Crown Prince of Denmark, paid a visit to the Institution, and took part in the ceremony. The Governors mustered in unusual number on the occasion.

The *Times*, giving a full account of the ceremony, and the reception of the Royal party, notices that "during their tour of the wards the Prince recognized the venerable Sir Moses Montefiore among the company, and paused to present him to the Princess."

August 29th.—Three gentlemen, selected from a number of applicants for admission into Judith, Lady Montefiore's Theological College, were this day introduced to him.

Each of them had filled the office of spiritual head of a congregation for several years. Their learning, as well as their unblemished character, was vouched for by high authorities.

Sir Moses received them with much cordiality, assuring them that it would be a cause of much happiness to him if he were to see them happy in the College.

He told them that the College was intended :—

(1.) As a memorial of his sincere devotion to the law of God as revealed on Sinai and expounded by the revered sages of the Mishna and the Talmud.

(2.) As a token of his love and pure affection to his departed consort, Judith Lady Montefiore, of blessed memory, whose zeal and ardent attachment to the religion of her forefathers adorned all her actions in life.

It had for its objects :—

(1.) To promote the study of the Holy Law.

(2.) To provide for the accommodation of ten persons distinguished for their learning in the Holy Law, as well as for their high moral and religious character.

“It is my distinct wish,” he continued, “that admission as members of the College should be given to all Israelites, from whatever part of the globe they may happen to come, provided their learning and moral and religious character qualify them for the College.

“Only in case of there being among the candidates British-born subjects and foreigners, both alike qualified by their learning and character, should preference be given to the British-born subject.

“Students having completed their classical studies in a college or university in England, or in any other country, who desire to qualify for any of the high offices in the Synagogue and the community, are admitted to all the lectures free of charge after having passed an examination in Hebrew and Theological subjects to the satisfaction of the Principal and Director of the College.”

Saturday Evening, September 4th.—The new members were invited to witness the completion of a sacred scroll of the Pentateuch, which was effected by Sir Moses, who, in the presence of his relatives and friends, wrote the last verse of the Book of Deuteronomy.

On Monday, September 6th, corresponding to the first day of the year 5630 A.M., the consecration of the College took place, in the presence of all the members of the community, the readers of the Synagogue, and of relatives and friends of Sir Moses specially invited for the occasion.

A procession was formed, headed by Sir Moses bearing the sacred scroll of the Pentateuch. After him came the members of the College and the readers of the Synagogue, carrying books containing the Scriptures and Commentaries thereon, whilst the rear was brought up by the general company, and all proceeded towards the College door. As Sir Moses approached he exclaimed, in the words of the Royal Psalmist, “Open unto me the gates of righteousness, I will go in and praise the Lord,” upon which the doors were immediately opened from within,

and all present entered, ascending the staircase leading to the Lecture Hall.

Sir Moses, and those who carried the volumes of the Scriptures, made seven circuits round the hall, chanting impressively seven psalms. At the conclusion of the last Sir Moses ascended the pulpit, and expressed his great happiness to see the day on which his ardent wishes had been realised. He also dwelt on the noble character and exalted virtues of her in whose memory the College had been established.

After him, the Principal of the College addressed the assembly, concluding with a special prayer for the prosperity of the new institution.

Sir Moses then declared the College open, and from that day to the end of his life there was no break in the prescribed order of duties. The members attended regularly, lectures were delivered on every Sabbath, and on special occasions during the week addresses on literary or historical subjects were given to the general public. Often when the state of his health permitted he would himself attend the lectures, his presence always attracting a large number of visitors.

About the end of December he was present at the laying of the first stone of the Orphans' Home at Broadstairs, by Mrs Tait, the esteemed wife of Dr Tait, late Archbishop of Canterbury, on the land given by Mrs Tait for that purpose, adjoining the Archbishop's residence. The weather was most unfavourable; there was, nevertheless, a numerous attendance of nearly all of the most distinguished families in the Isle of Thanet.

The Archbishop had been very ill, and he was for this reason not able to be present at the ceremony. Sir Moses drove to Stone House to enquire, and on hearing from Mrs Tait that his Grace was progressing favourably, left his card and an envelope, enclosing two cheques for the Orphanage,—£50 from himself, and £50 in memory of his beloved wife.

During the month of January 1870 Sir Moses was frequently confined to his room by indisposition, and daily visited by his medical attendant. This, however, did not prevent him from having the daily papers read to him. It was a habit with him to read himself, or to have read to him, two of the leading journals every day whilst at dinner when no special guest happened to be present.

Wednesday, January 26th.—The *Times* gave an account of a dinner to the Archbishop of Syra and Tenos in the Jerusalem Chamber at Westminster Abbey.

The Dean, in proposing the toast of the evening, "The health of the Archbishop of Syra and Tenos," introduced two sentences, which appeared to be of peculiar interest to Sir Moses.

"We are seated," the Dean says, "in the chamber of Jerusalem. What happier name or place to receive the representative of those far-off Eastern Churches of which Jerusalem is the mother and mistress?"

"It is useful even for Englishmen to be reminded, by the presence of our guest, that there is a land more dear to us from our childhood even than England; that there is a city more sacred even than Rome, or Geneva, or Westminster: that land is the land of the East, and that city is Jerusalem."

Sir Moses, though in a state of great weakness of body, on hearing the above read to him, roused as by an electric flash, raised himself from his couch, and, addressing the person who had just been reading to him, exclaimed with great emotion: "And what ought Israel to think of Jerusalem? How ought we to receive the representatives of our communities in the Holy City when they come to visit us? What ought our attachment to be to the land of our forefathers? Ought it not indeed to be at least as intense as that of the venerable Dean of Westminster? I wish every one of my young friends of the rising generation would read the words of the Dean, and be reminded, even as Englishmen, of the words of the Royal Psalmist, 'If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joys' (Ps. cxxxvii, v. 5 and 6)."

A few weeks later he received a communication from Jerusalem, reporting another season of famine, drought, and ravages by locusts, and he lost no time in sending a copy of the letters he had received to the daily papers, stating that he would take charge of any donations in aid of the sufferers.

His appeal was most successful, and he had the happiness of becoming the medium of rendering early help to thousands of suffering families.

The month of July was devoted to a short trip to Belgium,

where he visited the chief stations of the Gas Company, of which he was President.

This was a most eventful year. Queen Isabella of Spain, dethroned in 1868, resigned her crown in favour of her son, Alfonso, Prince of Asturias ; but the Spanish people elected the second son of King Victor Emanuel, Prince Amadeo, in preference ; and the Franco-German war broke out, in consequence of the candidature of the Prince of Hohenzollern for the Spanish throne.

August 3rd.—Sir Moses attended the Board meetings of the Alliance Marine, and Alliance Life and Fire Insurance Company, and of the Imperial Continental Gas Association. "The political horizon," he says, "is most threatening, our shares dreadfully depressed." The bank unexpectedly raised the rate of interest to six per cent.

August 12th.—He entertained the greatest fears for the Emperor Napoleon. On September 3rd he read the despatch referring to the capitulation of General Wimpffen at Sedan. "I am deeply grieved for the Emperor of the French. I believe him to have been a sincere friend of England, and a lover of peace. He was basely betrayed into the war to secure his succession."

September 8th.—Sir Moses received an invitation to the consecration of the new Synagogue of the British Jews. It was signed by the late Mr Simon Waley, Warden. Feeling a sincere and deep anxiety for the unity of the Jews, he sent to Mr Waley, and expressed his wish to see unity happily restored before the day of consecration, with his hope that he and his brother, with Dr Adler, the Chief Rabbi, might accomplish the object he had so much at heart.

But Sir Moses was not permitted to indulge long in the pleasures of promoting communal and charitable objects at home, his attention being most unexpectedly drawn to a matter of serious consequence abroad, which required his immediate exertions.

As the hundred-headed Hydra is that terrible monster, "Hatred of race," even in the present enlightened age, it requires the labour of a modern Hercules to destroy it. This is unfortunately shown by the insertion of a letter in the *Times* on October 31st, 1870, addressed to the editor by Mr E. H. Palmer, of St John's College, Cambridge, and Mr C. F. Tyrwhitt Drake.

Serious Charges against the Jews of Damascus. 233

"The massacre of Christians at Damascus ten years ago," these gentlemen write, "created an excitement over the whole of Europe, but with Tien-tsin and Sedan to engross the public attention, such a trifle as a fresh outbreak in Syria has been quite overlooked.

"The events to which we allude occurred shortly after we had left the country, but we have received full details from both native Christians and Mahomedan correspondents in Syria.

"On August 26th it was rumoured in Damascus that a general massacre of the Franks by the Moslem inhabitants was contemplated, and affairs actually assumed so serious an aspect that most of the Christians precipitately fled from the town. Open menaces were uttered, the fanatical part of the population became clamorous, and evidently bent on mischief, and indeed the danger seemed imminent since the authorities took no step to suppress the popular agitation, when, thanks to the energetic conduct of Her Britannic Majesty's Consul, upon whom the management of the affair devolved, as the other European representatives retired from the scene of action, who seems to have himself addressed the Turkish soldiery, and insisted on proper steps being taken by the Government, the riots were quelled, and a most serious calamity averted.

"One of the causes which appears most to have excited the fanaticism of the mob was the presence, in the streets of Damascus, of crosses chalked up on the most conspicuous places. On subsequent inquiry by the Government, this was discovered to be the work of the Jews, the same people who, during the former massacre, distinguished themselves by standing at the doors of their houses, and voluntarily offering lemonade to refresh the Mahomedans, hot and weary with the slaughter of the Christians, and who, in many well authenticated instances, offered aid and concealment to the terror-stricken Christians, and then brought in the Turks to murder them.

• "Some three hundred of these Jews are under the protection of various European Consulates, and can thus with impunity laugh at the authority of the Turks, and wreak their hatred on the co-religionists of their protectors.—We are, Sir, yours obediently,

"E. H. PALMER, St John's College.

"C. F. TYRWHITT DRAKE."

"October 27th."

Sir Moses at once sent the following letter :

To the EDITOR of the "Times."

"SIR,—I read with pain and surprise the letter which appeared in your paper of yesterday, bearing the signatures of Mr E. H. Palmer and Mr C. F. Tyrwhitt Drake.

"I am astonished, and I regret that gentlemen so intelligent as I assume Mr Palmer and Mr Drake to be, should be so ready to give credence to any absurd rumours that may be propagated against my co-religionists. I am in possession of authentic information which proves that these gentlemen have been entirely misled by their correspondents in Syria, and that the charges against the Jews, to which they have given currency in your influential columns, are devoid of truth.

"As regards the outbreak that occurred at Damascus ten years ago, it is enough to state that I have been an active member of the Syrian Relief Fund from its establishment in 1860, and I can confidently assert that until now I have never heard of the cruel accusations brought against the Jews of Damascus in the letter of your correspondents.

"I am sure, Sir, that you will sympathize with me when I express my sincere regret that at this late period of my life, notwithstanding the spread of education and the principles of religious toleration, I should still have to refute such idle charges, and I am confident that you will not be disinclined to insert in your paper this my reply.—I am, Sir, yours faithfully.

"MOSES MONTEFIORE."

"*'The Times,' November 2nd, 1870.*"

Messrs Palmer and Drake then wished to know what was his authentic information. To this Sir Moses replied by another letter in the *Times*, dated November 9th.

Subsequently three other gentlemen addressed the Editor of the *Times*, one under the signature of S. H. S., the other a Christian clergyman and a native of Syria, the Rev. Dr Anton Tien, K.C.M., Cumberland Terrace, Gravesend; and the third, also a native of Syria, Mr Selim Bustros, a Christian merchant, residing at Liverpool.

The letters are as follows :

To the EDITOR of the "Times."

"SIR,—I have watched with great interest the correspondence in your columns about the Damascus Jews.

"I was in Constantinople at the time of the Syrian Massacre in 1860, and translated for the British and American Governments the Arabic documents relating to that subject; in none of these did I find anything to implicate the Jews, nor in the letters of my noble friend, Abdel Rader, when he made his own simple statement of the affair, and the course adopted by him for the protection of the Christians.—Yours faithfully,

"A. TIEN."

"*November 14th, 1870.*"

To the EDITOR of the "Times."

"SIR,—Having the advantage of possessing accurate knowledge of all the details concerning the outbreaks in Damascus, 1860, being there at the time, I can fully corroborate all that Sir Moses Montefiore has written you in exculpation of the Jews. No greater mistake could be made than to suppose that the Jews were in any way responsible for the troubles of that country; but even if they were, what object is to be gained by reviving a matter that is so long out of date, unless it be to excite hostility against them?

"I am a Christian native of Syria, and without egotism may say that my name is well known throughout that country, therefore I have no other object in addressing you these lines, than to remove the false impression that is likely to be made on the minds of your readers less acquainted with the facts of the matter than myself, by the perusal of the communications made to you by your correspondent, Mr Drake.

"Syria is, happily, now free from the spirit of fanaticism, and a perfect unity of sentiment pervades all classes of the community.—I remain, Sir, yours obediently,

"SELIM BUSTROS."

"LIVERPOOL, *November 11th*, 1870."

Sir Moses concluded his December work by distributing £100 among the poor of Ramsgate, who, he had just been informed, were in great distress.

January 8th, 1871.—The Hon. Benjamin Franklin Peixotto, who had just been appointed American Consul in Roumania, was now in England, on his way to Bucharest. He came to see Sir Moses, and acquainted him with his proposed mode of action in matters concerning the Israelites in Wallachia. "He is a very agreeable and highly educated gentleman," the entry of that day records, "and should he act as he speaks, I hope he will be successful in the object of his appointment."

In the course of the conversation which Sir Moses had with the Consul, the Juda Touro Almshouses in Jerusalem were mentioned, and this little incident alone was sufficient inducement for Sir Moses on the following day to send £100 for distribution among the inmates in commemoration of the visit of the Consul, a countryman of the benevolent founder of the Almshouses.

During the following three months Sir Moses suffered great anxiety on account of the illness of his sister, Mrs Gompertz. In order to be near her, Sir Moses went to London, but was taken ill himself. Her death in March affected him greatly, but with pious resignation he submits to the will of God, only adding, "she was a devoted daughter, wife, and mother, a loving sister, and a friend to all in need! May we all benefit by her bright example. It is a sad loss to me."

April 7th.—Sir Moses received the news of an outbreak

against the Jews of Odessa, but fortunately the disturbance was quelled by the troops, and there was therefore no further occasion for him to intercede on their behalf. In reply to the telegram he received on that subject, he expressed his confidence that His Imperial Majesty's Government would secure the safety of the Jews and punish the evil-doers.

"I should like," he says, "to go to St Petersburg to thank the Emperor for the prompt measure that had been taken by the Government at Odessa to put an end to the outbreak against the Jews."

June 22nd.—Sir Moses received Her Majesty's command to be present at a concert at Buckingham Palace, but the state of his health would not allow him to come up to London.

CHAPTER XXX.

1871.

FAMINE IN PERSIA—SIR MOSES ASSISTS IN THE WORK OF RELIEF
—LORD GRANVILLE'S AID—THE TABERNACLE AT RAMS-
GATE—PROFESSOR MAX MÜLLER—ILLNESS OF THE PRINCE
OF WALES.

JULY 22nd.—A despatch reached him from Captain Henry Jones, Her Britannic Majesty's Consul-General at Tabriz, Persia, of which the following is a copy :—

“BRITISH CONSULATE-GENERAL, TABRIZ, PERSIA,
June 5, 1871.”

“SIR,—Knowing your sympathy for the sufferings of your co-religionists everywhere, I take the liberty to address you on behalf of the Jews of Shiraz, who are at present reduced to great want and misery through the famine which is now devastating Persia. They number, I learn, about three hundred families, and have always suffered great oppression at the hands of their Mussulman masters ; you may conceive how abject and degraded is their position when you hear that their protector is the public executioner.

“My informant assures me that unless relief comes very speedily, sickness and starvation will shortly annihilate the entire community. Their sufferings must indeed be extreme when they have impressed their Mussulman fellow-subjects, usually so callous and indifferent to the distress of others.

“The Persian Government will do nothing. Were they even to relieve the sufferings of the Mussulman population their means would be exhausted. The few Europeans dwelling in Persia have already given what they could in aid of the starving Christians of Isfahan, and as these wretched Jews know not where to look for help, and have no one to plead their cause, I consider it my duty to bring their case to your notice, trusting it may be in your power, in some degree, to relieve them.

“There are several colonies of Jews in Persia, at Uroomia, Hamadan, Yezd, I believe, and elsewhere, all oppressed and trodden down, as are all their co-religionists in these regions. None, however, are enduring the frightful amount of suffering which is borne by the Jews of Shiraz.

“In the event of their co-religionists in England taking steps to alleviate this great misery, I would recommend their communicating by telegram (as speedily as possible) with Her Majesty's representatives at Teheran, who will appoint some trustworthy agent at Shiraz to distribute their bounty among the most necessitous of the sufferers there.—I have the honour to be, Sir, your most obedient servant,

(Signed) “HENRY M. JONES, *Consul-General.*”

“Sir MOSES MONTEFIORE, Bart., &c., &c.”

Sir Moses, without delay, addressed to Captain Jones a reply, of which the following is a copy:—

“GROSVENOR GATE, PARK LANE, LONDON,
July 2, 1871.

“SIR,—I have the honour to acknowledge the receipt of your esteemed letter dated the 5th ult., in which, prompted by a noble feeling of humanity, you have brought to my notice the present unfortunate state of my brethren in Shiraz, caused by the famine now prevailing in Persia.

“I lost no time in laying your communication before the Board of Deputies of British Jews in London, in hopes that they would, as far as may be in their power, endeavour to alleviate the sufferings of the above city. In the meantime, however, I request you will allow me to hand you, per enclosed three ‘lettres de crédit circulaires,’ one hundred pounds sterling as a humble offering of myself. £50 of this sum I should entreat you to give to the Jews, £25 to the Christians, and £25 to the Mussulmans in Shiraz.

“With regard to the great oppressions to which the Jews generally have been subjected in Persia, I beg leave to state that by the kind intercession of Her Britannic Majesty’s Ambassador in Teheran I was permitted in the year 1866 to lay my humble petition on behalf of the Jews before His Majesty the Shah Nazr-ed-din, and had at that time the high gratification of being informed, through Her Majesty’s Government, that the Shah had given immediate orders to the Sipeh Sálár to the effect that every possible care should henceforth be taken of the Jews, so that no injustice whatever be done any more to them. It is for this reason a matter of deep regret to me, and as I have no doubt to every friend of humanity, to hear that the high officer under whose special care the Jews had then been placed should have ceased to act in accordance with the strict orders of His Majesty the Shah.

“Being anxious to impress on the minds of my brethren in Shiraz the gratitude they owe to you for having made known their state of misery to the Jews in England, I have addressed the enclosed letter to the spiritual head of their community, and will deem it a great favour if you will kindly have it forwarded to the proper authorities.

“I need not assure you how fully I appreciate your advocacy on behalf of my brethren. Every lover of justice will admit you have rendered a great service to the poor and oppressed; the consciousness alone of so noble an act is no doubt the highest gratification to you.—I have the honour to be, Sir, with great esteem, your most obedient servant,

(Signed) “MOSES MONTEFIORE.

“Captain H. M. JONES, Her Britannic Majesty’s
Consul-General, Tabriz.”

Sir Moses lost no time in communicating the sad intelligence to the Board of the London Committee of Deputies of the British Jews, who resolved:—“That the President be requested to forward a copy of his letter to the Board, with extracts from the letter of Captain Jones, and a copy of his letter in reply, to the President of every Jewish congregation in the United Kingdom, and to urge on such President, in the name of the Board, to take the speediest steps in order to obtain subscriptions from the congregation over which he presides and from individual con-

gregants in aid of the sufferers, and that this Board desires to record its high appreciation of the benevolent feelings of which Captain Jones' communication affords such gratifying evidence."

Sir Moses readily complied with the request of the Board, and a very considerable amount was collected.

With reference to the kindness evinced on this occasion by the British Government, he makes an entry in his Diary under the date of July 28th as follows:—

"With feelings of gratitude to the God of my forefathers for all the mercies to the children of His Covenant, and for His blessings on my anxious efforts to relieve the sufferers by famine and sickness in Persia, I received this forenoon a letter from Mr Odo Russell, informing me that Lord Granville had the pleasure to comply with my request to forward to Her Majesty's Minister, Mr Alison, at Teheran my letter and enclosed £250. His Lordship's benevolence and kindness will cause the distribution of the money at least one month sooner than otherwise it could have been done, and consequently be the saving of much time. God bless him and the British Government!"

July 29th.—Sir Moses attended the morning service in his Synagogue, breakfasted with some friends at the College, and at 2 P.M. attended a lecture delivered by the Principal in the Lecture Hall. On his return to East Cliff he had the satisfaction of finding a telegram from Her Majesty's Minister at Teheran, to the effect that Sir Moses' telegram of the 21st July had been received, and £250 sent to Shiraz as desired.

He commissioned Michael Angelo Pittatore, a distinguished artist, to paint the likeness of Mr Almosniuo, the able secretary during a period of fifty years of the Spanish and Portuguese Congregation in London, and that of his wife, the esteemed and indefatigable president of the infant school of that congregation. He also commissioned the artist to paint the portrait of the writer of these Memoirs, the first Principal of the College founded in memory of Lady Montefiore, and presented the picture to that institution.

In October, on the approach of the Tabernacle holidays, Sir Moses had his Tabernacle erected in accordance with his annual custom. In former times he used to have it in a picturesque part of his park, but as he and Lady Montefiore advanced in years he found it necessary to choose a more sheltered spot, and

he therefore had it erected in the quadrangle of East Cliff Lodge. Those of my readers who have never seen a tabernacle, as it is called in England, may be interested in a description of one.

It is in the form of a good-sized garden-house, with a movable roof and ceiling of lattice-work, thickly covered with fresh evergreens. The walls of the one constructed under the direction of Sir Moses were hung with tasteful draperies, the windows and door had beautiful curtains, and on the walls were large mirrors and appropriate pictures and scripture texts in gilt frames. A thick carpet was laid down on the floor; flowers and garlands were also distributed wherever practicable. From the centre of the roof a silver lamp with seven branches was suspended; the table underneath was laid out with handsome bouquets and flowering plants in beautiful pots; whilst there was no lack of choice refreshments in gold, silver, and crystal vessels. During this festival a number of relatives and friends dined with him in the Tabernacle every day, and his Christian neighbours and acquaintances considered it a great treat to get an invitation to the dinner.

On the date of this entry I noticed among those present at dinner, Mrs Warre, a lady from Ramsgate held in great esteem by Sir Moses on account of her charitable disposition; Mrs Max Müller, a niece of Mrs Warre, and her husband, Professor Max Müller.

"When I was sitting in the Palace, at the table with the Emperor of Germany," said Professor Max Müller, "my mind was engrossed with the idea that I was in the presence of the Emperor Charlemagne. Now," he said, "sitting in the Tabernacle at the table with Sir Moses Montefiore, I can fancy myself in the presence of the Patriarch Abraham, sitting in his tent, where his hospitality was accepted by angels, and gladdened the heart of all comers."

This observation was sufficient inducement for Sir Moses to speak on subjects connected with the locality of the tent of Abraham: the Holy Land, the Sacred Scriptures, and men of learning in ancient history and literature. Professor Max Müller, on his turn, spoke of Chevalier Bunsen, the author of "Egypt's Place in Universal History;" also of Professor Bernays of the University of Bonn (son of the late Rev. Isaak Bernays, Spiritual Head of the Hebrew community at Hamburg). "My friend,

Professor Bernays," he said, "is a strict observer of the dietary laws of the Pentateuch, and I greatly esteemed him for his learning and nobility of character. He used to come and stay with me, on which occasions he was in the habit of bringing with him his own cooking apparatus."

Sir Moses thereupon remarked, it was now admitted by medical men of great eminence that the dietary laws of the Pentateuch contributed greatly to the health and long life of those who observed them.

This, to the best of my recollection, is the substance of the conversation which passed between Sir Moses and Professor Max Müller.

Grace, in Hebrew, having been offered up after the repast, the company withdrew to take a walk in the garden, whilst Professor and Mrs Max Müller, after taking leave of Sir Moses, repaired to Lady Montefiore's Theological College.

They remained there for some time, inspected the books, manuscripts, and testimonials in the Library and Lecture Hall, and apparently were much pleased with what they saw. The Professor signed his name in the visitors' book in Sanscrit, giving literal translation of "Oxford" in the word "Gaoghat;" and a few days after his visit to the College he addressed Sir Moses in a letter, of which the following is a copy:

" PARKS END, OXFORD, 10th October 1871.

"DEAR SIR MOSES MONTEFIORE,—Coming from Oxford, the city of colleges, I was so much struck with the new College of which you have laid the foundations at Ramsgate, and particularly with the excellent library which Dr Loewe has collected for you, that I should feel honoured if you would allow me to contribute a small mite to your library treasures.

"As I learnt from Dr Loewe that some of my publications would be welcome to the students of your College, I have taken the liberty to send you by railway two volumes of my lectures on the Science of Language, and those volumes of my essays under the title of 'Chips from a German Workshop.'

"I do not expect that you would find time to look at these books, but it would give me pleasure if you would glance at pp. 372 *seq.* of the first volume of my essays, where is an essay on Semite Monotheism. I have tried to vindicate the character of Abraham as the true founder of Monotheism against the theories of Renan and others.

"Allow me to thank you in my wife's name and my own for the kindness with which you received us under your hospitable 'tent.' I can assure you that it was to both of us a most interesting day, and that it will long keep its place in our memory.

"My wife wishes to be kindly remembered to you, and I remain, with sincere respect, yours truly,

"MAX MULLER."

December 10th.—"There has been for nearly a week past but one topic of conversation, the illness of His Highness the Prince of Wales, and upon every face there is written a look of concern and sorrow, as the illness of the Prince has gone to the heart of every one." Sir Moses sent a telegram to the Háhám Báshi at Jerusalem, to have prayers offered up in all the Synagogues there, and in the holy cities of Hebron, Tiberias, and Safed, for his recovery, and for the health and happiness of the Queen, and all the other members of the Royal family. "I hope," he writes in his Diary, "this will be done to-night in all parts of the Holy Land, and may the God of Israel hearken to their prayers. Amen, amen."

To this telegram he received the following reply:—

"'My help cometh from the Lord, who made Heaven and earth. Seek the peace of the City, for in the peace thereof shall ye have peace.' Jerusalem, 2nd day of Tebet 5632 (December 18th, 1871).

"May peaceful salutations, like the dew of Heaven, descend on Sir Moses Montefiore, Bart., the zealous promoter of peace. Amen.

"We beg to inform you that your telegram, dated the 28th of Kislev (Sunday, 10th December), reached us just about the time for the afternoon prayers. We immediately made its contents known to our brethren belonging to the several Ashkenázim congregations in the Holy City, and despatched special messengers to the Sephárdim and Ashkenázim congregations dwelling in the Holy Cities of Hebron, Tiberias, and Safed. We then, conjointly with our learned and pious colleagues, assembled in the great Synagogue, gave orders to light up the candelabra in all the Synagogues in the Holy City, opened the portals of the Holy Ark, and offered up a most fervent prayer for the speedy and perfect recovery of His Royal Highness Albert Edward, Prince of Wales, invoking the Holy One (blessed be His name!) to make him live, to grant him health, to strengthen him, and to renew his youth. We also sent a congregation of pious and learned men to pray the whole night at the tomb of our mother, Rachel (may her merit protect us!), while, at the same time, we ordered a congregation of equally pious and learned men to call upon our God at the western wall of the ancient Temple, from which spot, we are told by our ancestors, the Divine glory never departed. And when we had concluded our heartfelt prayers for His Royal Highness the Prince of Wales, we implored God to cause His blessings to descend on Her Majesty, the mighty and most virtuous Queen Victoria (may her glory be exalted!), on Her Royal Highness the Princess of Wales, and on every member of the Royal family. Oh! that our prayers may have been favourably received in Heaven, and that we may yet hear the good tidings, the Lord hath strengthened the Prince of Wales upon his bed of sickness, and has completely restored him to health! With sincere wishes for your own lasting happiness, crowned by the blessing of peace,—We remain, esteemed Sir Moses, yours faithfully,

"ABRAHAM ASKENASI. . HÁHÁM BÁSHI."

December 14th.—Sir Moses writes: "Accounts of the Prince of Wales are more favourable; the bulletin of the afternoon

confirms our hope for his recovery. It is impossible to describe the deep anxiety felt by all classes in England, indeed, in all parts of the world, for the Prince, the Princess, and our gracious Queen, and all pray most ardently for the Prince's recovery."

December 15th.—"With every hour telegrams happily continue to be more favourable."

"The Eternal God," Sir Moses writes, "listened to the prayers of many millions of Her Majesty's loyal subjects in all her vast dominions. The precious life of the Prince of Wales is saved! May it be preserved for very many years!"

December 27th.—A telegram from the Secretary of the Relief Committee at Ispahan reached him, acknowledging the receipt of one of his letters, with remittance, and adding that of the 1700 Jews of the community in Ispahan, 1200 were starving, and reporting further heartrending details.

"This is work," Sir Moses says, "for next year, but I hope, *D.V.*, to be able to accomplish it."

CHAPTER XXXI.

1872.

PETITION TO THE SHAH—OUTRAGES IN SMYRNA—SECOND MISSION TO RUSSIA—VISIT TO STOCKHOLM—INTERVIEW WITH THE CZAR ALEXANDER II.

FROM January to July 1872 Sir Moses, as President of the Board of Deputies of the British Jews, was engaged in an extensive correspondence with many congregations and individuals in England, as well as in other parts of the world, and subscriptions to the fund for the relief of the famine-stricken Jews in Persia continued to flow in. The Board was most active. The sum of £10,850 had already been remitted, and distributed among the sufferers in Teheran, Shiraz, Ispahan, Bushire, Uroomia, Hamadan, Yeza, Demarend, Gilpaigon, Kashan, and Bagdad; but cries for more help, and appeals for rescue from the hands of oppressing governors and officials continued daily to arrive, and it was deemed expedient to petition the Shah in the matter.

Sir Moses, without delay, addressed a letter to His Majesty, of which I subjoin a copy.

To His Most Gracious Majesty NAZER-EDDIN SHAH, the Mighty Ruler of Persia, exalted Glory and lasting Peace.

“May it please your Majesty,—Relying on the magnanimous and most noble principles of justice and mercy which adorn the life of your Majesty, I ventured to lay at the foot of your Majesty’s throne, on the 22nd day of Ramadan, 1282 A.H., by Charles Alison, Esq., Her Britannic Majesty’s Minister in Teheran, an humble petition on behalf of my co-religionists residing under your Majesty’s benign and glorious sway in Persia, and had the happiness of receiving from Her Britannic Majesty’s Government a communication to the effect that, in consequence of the representations which Her Britannic Majesty’s Minister in Teheran had made, your Majesty had most graciously written an autograph letter to the Siphesálár, informing him that the Jews should henceforth be treated with justice and kindness.

“Emboldened by the gracious reception your Majesty has given to my most humble prayer, I crave now your Majesty’s permission to tender the offerings of most heartfelt gratitude of many thousands of my brethren dwell-

ing in Her Britannic Majesty's dominions, and to entreat your Majesty further to extend your Majesty's powerful protection towards the Israelites residing in your Majesty's vast realm, especially at the present moment, when the papers throughout Europe spread the report that my brethren are greatly oppressed by a number of officers, who do not understand the noble and humane intentions of your Majesty—officers who, it is said, give to an apostate from the religion of his forefathers (against the will of your Majesty, whose sole glory consists in securing perfect happiness and justice to all your Majesty's subjects, without regard to their faith and social conditions)—the right of claiming and taking possession of all the property that may have been left at the demise of any of their relatives still adhering to their ancient religion, causing thereby the greatest possible distress to those of my brethren, who prefer death to apostacy from their religion.

"All friends of humanity and civilisation look up with a feeling of the utmost anxiety to the vigilant eye of the Mighty Ruler of Persia, and are longing to hear that your Majesty, as on a former occasion, received graciously the most humble prayer of an Israelite, who, whilst invoking the Creator of the Universe, the Father of all, that the glorious reign of your Majesty may be exalted by justice and mercy, the guardian angels of your Majesty's throne, begs leave to subscribe himself with reiterated expressions of the most profound gratitude, your Majesty's most humble and most obedient servant,

(Signed) "MOSES MONTEFIORE."

Sir Moses wrote to Lord Granville at the same time, entreating him to recommend his petition to the Shah's gracious consideration; and on January 30th Lord Enfield, by direction of Earl Granville, informed Sir Moses that his Lordship would comply with his wish.

February 18th. — He received another letter from Her Majesty's Minister at Teheran to the effect that the Jews at Bushire, Shiraz, Ispahan, Teheran, Hamadan, and Oroomia were suffering greatly from famine, relief being most urgent. He was very anxious to go himself to Persia.

February 22nd. — We read the following entry in his Diary:—
"I went to the Foreign Office, and found that Mr Hammond had been confined to his house for the last two months with the gout. I drove to his residence, where he received me most kindly. I returned the despatches Lord Granville had kindly sent for my perusal, and then I spoke of my desire to go to Persia to endeavour to ameliorate the condition of the Jews. He said the journey was too difficult for me, and would not permit it. Lord Granville would willingly afford me all the assistance I required. 'After the 1st of April,' Mr Hammond continued, 'the Red Sea was closed, the season was already too far advanced, travelling in Persia was most difficult.' He was against my going at my time of life; he thought I must be eighty. I was obliged to own to being in my eighty-eighth

year. He was indeed most kind and friendly. When I said I was going by way of Egypt, he said jestingly that the British Consul had great power, and he would put me in prison, and in Egypt there was no Magna Charta. I ought not to go. And what did my nephew, Mr Joseph Meyer Montefiore, say to it? he asked. I replied that my nephew said it was evident I wished to be buried in Persia. It is impossible for any friend to have spoken more kindly than Mr Hammond. He promised to send my letter to Lord Granville."

February 23rd.—His Lordship wrote Sir Moses a most kind note, almost forbidding his going to Persia, but in the most flattering terms. He intimated that Sir Moses could have the letters he desired.

February 27th.—Sir Moses was very weak and too unwell to leave the house to attend Divine service, held in all places of worship, to render thanks for the recovery of H.R.H. the Prince of Wales. He had, however, the happiness, he writes, of seeing the grand procession pass his house. "Long may they live," he observes; "it was a glorious sight, and the hearts of all England glow with delight."

May 15th.—A telegram from the Hebrew community of Smyrna, and from Mr Cumberbatch, Her Majesty's Consul in that city, informed him of very serious outrages committed by foreign Greeks upon the Jews of Smyrna, and upon others on the Island of Marmora, and implored the help of the Board of Deputies, but most fortunately the British Government had already most humanely interposed. The Turkish Government followed their example, and punishment was vigorously meted out to the guilty, perfect tranquillity being restored throughout the island.

Sir Moses was much pleased with the promptitude and energy exhibited by the Sublime Porte, and in his own name and that of the Board, conveyed to Earl Granville and Mr Consul Cumberbatch the deep gratitude he felt for the action they had promptly and readily taken.

Every preparation for the journey to Persia had now been made. The writer, who was to have accompanied him, had already gone to Ramsgate to arrange with him all matters connected with the journey, and then proceeded with him to London to make the necessary purchases.

Sir Moses, however, on arriving at Park Lane, felt greatly fatigued. He retired early to rest, but had a very bad night, and complained of indisposition.

Being informed in the morning that, according to the latest accounts, the interior of Persia was actually overrun with bands of marauders, he was reluctantly induced to abandon his projected journey, at the earnest solicitations of persons occupying high official positions in this country, who assured him that such a journey would be perilous, even to a young man, and could be undertaken by him only at the risk of his life.

His active philanthropy, however, could not let him rest. If the journey to Persia was to be deferred, a journey to Russia, he thought, might be undertaken without risk of life, and might render good service to the cause of his brethren in that country.

Five or six months prior to this date he had received letters from several Hebrew congregations in Russia, requesting him to proceed to St Petersburg and offer the Czar his own congratulations, and those of his brethren in England, on the occasion of the bi-centenary of the birth of Peter the Great. Sir Moses readily consented, and on the 20th of June he informed the Board of Deputies, that, if they should determine to vote an address of congratulation to the Emperor of Russia, he would have great pleasure in presenting it to the Czar in person.

The Board at first hesitated to encourage the President at his advanced age to undertake such a long and fatiguing journey, but ultimately resolved to accept his offer. As soon as Sir Moses became acquainted with their decision he commenced making his preparations.

On Wednesday, July 10th, Count Brunnow, the Russian Ambassador, paid him a visit at Park Lane, and subsequently sent him letters for St Petersburg and Stockholm. On the 11th, accompanied by his medical friend, Mr James S. Daniel, of Ramsgate, and myself, he left London for Hull.

The full particulars of this Mission are given by Sir Moses in his Report to the London Committee of Deputies of the British Jews, and I copy them from the original manuscript:—

“On Friday, the 12th July,” he writes, “we embarked at Hull in the steam-packet *Orlando*, for Gothenburg, thence to proceed *via* Sweden and Finland to St Petersburg.

"Before leaving the port, a special messenger from London brought me a letter from a gentleman of high authority, informing me that the cholera had broken out, and was at that time raging in St Petersburg. Grave as this intelligence was, I resolved that no fear should impede my onward course. Placing my firm reliance in the Almighty to protect me and my companions during our intended journey, and to vouchsafe the realisation of my heartfelt wishes for the success of my Mission, I cheerfully prepared for the Sabbath.

"On Monday morning, the 15th July, we arrived at Gothenburg, where we were enabled, after some difficulty, to take the train for Stockholm, which place we reached at about six o'clock that evening. I lost no time in calling on his Excellency, Monsieur de Giers, the Russian Ambassador, in order to deliver to him the letter from Count de Brunnow. I also called on the English Ambassador, but both these gentlemen being at their summer residences, some distance from the town, I was unable to see them that day. The following morning I again called on Monsieur de Giers, and he received me with the utmost courtesy and attention. To facilitate and expedite my journey, he put me in communication with Monsieur Mœurius, the Russian Consul-General at Stockholm, and being anxious to reach my destination with the least possible delay, I requested that gentleman to telegraph to General Nordenstam, at Helsingfors, to engage a special train to take me on to St Petersburg, and the Ambassador himself telegraphed to that city to secure apartments for me at the Hotel Klée. Her Majesty's Consul, Mr G. R. Perry, also in the absence of the Ambassador, assisted me in my arrangements.

"During my short stay at Stockholm I had the gratification of receiving the most satisfactory accounts of our brethren in that city. The Chief Rabbi, Dr L. Lewysohn and the representatives of the community, Dr Lamm, Consul Davidson, and Mr Wolner, favoured me with full particulars of all their communal institutions. Their Synagogue, which is one of the finest in Europe, and their schools are well attended. Many non-Israelites resort to this place of worship, to listen to the eloquent preaching of the minister, and the study of Hebrew and the Talmud was diligently cultivated by the learned Gentiles in Sweden.

"Here again the journals of that city gave an alarming account of the unsatisfactory state of the public health in St Petersburg; but after due consideration we decided to resume the journey. Towards evening we went on board the *Dagmar* steamship, which brought us on Thursday, the 18th July, at about 6 P.M., to Helsingfors, whence we immediately departed by special train, travelling the whole night, and at an early hour on Friday morning we entered the railway terminus at St Petersburg, where the carriages and attendants of the hotel were awaiting our arrival.

"At the earliest possible moment I called at the British Embassy to present the letter from Earl Granville to Lord Augustus Loftus, but his Excellency being away from St Petersburg, Mr Egerton opened the letter, and told me he would communicate with the Russian Minister for Foreign Affairs, and that Lord Augustus Loftus was expected to arrive soon from Finland.

"I then called on Monsieur de Westmann to deliver the letter from Count Brunnow. His Excellency received me with marked kindness and urbanity, and after some conversation he observed, 'We were acquainted with the object of your visit to our city before your arrival. The Emperor will receive you, and we shall endeavour to render everything as easy and agreeable to you as possible. His Imperial Majesty is at present absent from St Petersburg, but I shall seek his orders regarding the day and place, when and where he will receive you.'

"I need scarcely say how grateful I felt to our Heavenly Father for having thus, only a few hours after my arrival in St Petersburg, enabled me to receive

from the Russian Minister such kind and assuring expressions, and deeply sensible of the goodness of the Almighty, who had succoured and protected me and my companions, I prepared with gladness for the Holy Sabbath.

"Monsieur de Westmann afterwards requested me to send him a copy of the address which it was my intention to present to the Emperor, it being probable that His Majesty would ask for it on the following day, when his Excellency would receive his commands as to my audience. I at once forwarded the desired copy by the hands of Dr Loewe, and I had subsequently the satisfaction of hearing the Minister's perfect approval of the address.

"During the day I was favoured with visits from the Rev. Dr Newmann, Chief Rabbi, the Rev. Isaac Baser, and the representatives of several congregations in St Petersburg and other towns. I took occasion to read the papers and documents which had been left with me for my attentive perusal. In the afternoon several of our brethren came to the hotel, and joined us in our Sabbath prayers. I noticed among them two who had been with me on a similar occasion twenty-six years ago. At that time they were serving in the army; they are now enjoying all the advantages of free citizenship.

"The following day I received a letter from Monsieur de Westmann, informing me that the Emperor would come to St Petersburg on the 24th July, on which day he would receive me in the Winter Palace at eleven o'clock in the morning. His Excellency instructed me that I was to enter by the gateway known as 'Le perron de Sa Majesté Imperiale l'Imperatrice,' and requested that Dr Loewe should be with him on Monday morning at eleven o'clock. Dr Loewe accordingly called at the Bureau of the Minister at the appointed time, when his Excellency expressed in the kindest terms his solicitude for my health. He also took Dr Loewe into an adjoining saloon, pointing out to him most minutely the gateway through which I should have to enter the Palace.

"Having been informed of the arrival of Lord Augustus Loftus, I called on his Excellency, and had a long and most interesting conversation with him on all subjects connected with my visit to St Petersburg, which afforded me the most gratifying evidence of his Lordship's wise and sound judgment on all matters affecting the welfare of our brethren, not only within the dominions of the Czar, but in every part of the world.

"On Wednesday at the appointed hour I proceeded to the Winter Palace, accompanied by Dr Loewe. We ascended in a lift to the great ante-room of the Emperor, into which we were immediately ushered. There we found his Excellency Monsieur de Westmann, the Imperial Lord Chamberlain, the Imperial Grand Maître des Cérémonies, and several other distinguished personages, who entered into conversation with me on various subjects of importance to our co-religionists. After an interval thus agreeably passed, his Excellency the Minister for Foreign Affairs was summoned before the Czar, and soon afterwards I was conducted into the presence of His Imperial Majesty, to whom, in the name of your Board and its several constituent congregations, I presented the address, of which the following is a copy:—

"**'To His Imperial Majesty ALEXANDER THE SECOND, Czar of all the Russias.**

"**'May it please your Imperial Majesty,—Impressed by the deep sense of gratitude for the numerous acts of grace which your Imperial Majesty has been pleased to extend to our brethren who have the happiness to dwell under your Imperial Majesty's exalted rule, and prompted by the ardent desire to join the numerous hosts—friends of enlightenment and civilisation—who hasten to tender their felicitation on Russia's great day of gladness and joy, we, the London Committee of Deputies of British Jews, on behalf of ourselves and the several congregations we respectively represent, humbly**

approach your Imperial Majesty to lay at the foot of your Imperial Throne the tribute of our sincere and heartfelt congratulations on the occasion of the two hundredth anniversary of the birth of your Imperial Majesty's august ancestor, the Emperor Peter the Great.

"Glorious and renowned were the deeds of the beatified Monarch. He was "the father of his people," and the author of all that was right and just in the vast Empire which he ruled; but all the good he effected would have vanished had not Eternal Providence ordained his spirit, the spirit of wisdom, justice, and humanity, to descend on his august offspring; and it is in this heavenly mercy that we, your Imperial Majesty's humble servants, discern a special cause for felicitation.

"Already, in the year 1846, Sir Moses Montefiore, Bart., the President of our Board, had the distinguished honour to receive personally from your Imperial Majesty's august father, the Emperor Nicolas, the expression of his ardent desire for the happiness and welfare of all classes of his Imperial Majesty's subjects, and you, Sire, have been selected as an instrument of Providence to emancipate millions of human beings, to foster education, to encourage the arts and sciences, and to promote free intercourse between man and man, by opening the gates of your Imperial Majesty's vast Empire to persons of all religious denominations.

"Most fervently, therefore, do we invoke the Creator of the universe to prolong the days of your Imperial Majesty and those of your most illustrious family, so that you, Sire, may have the felicity of seeing all your wise and noble plans for the prosperity and peace of your Imperial Majesty's subjects realised; and likewise the gratifying opportunity of listening for a period of long duration to the hallowed hymns of gratitude from the millions of your faithful and loyal subjects, in which—we venture to hope your Imperial Majesty will graciously condescend to accept our assurance—none can join with more fervour than our brethren in your Imperial Majesty's Empire and the London Committee of Deputies of the British Jews.

"Signed on behalf of the Board,

"MOSES MONTEFIORE, *President.*"

"His Imperial Majesty, who conversed most fluently in the English language, received me with the utmost grace and kindness. He adverted to the circumstance of my having had an audience with his august father in the year 1846, and expressed himself most graciously on every subject having reference to my Mission. His Imperial Majesty also graciously spoke to Dr Loewe. Nor can I here omit to record my grateful appreciation of His Imperial Majesty's consideration in having come from the seat of the summer manœuvres to the Winter Palace, expressly to spare me fatigue in consequence of my advanced age, and having there received the address of which I was the bearer. I quitted the Palace with a heart overflowing with gratitude, for indeed I am at a loss for words in which adequately to describe the gracious sentiments which his Imperial Majesty and the members of the Government evinced towards me."

CHAPTER XXXII.

1872.

CONTINUATION OF SIR MOSES' NARRATIVE — SATISFACTORY REPORT WITH REGARD TO THE CONDITION OF THE ROUMANIAN JEWS—ARRIVAL IN BERLIN — RETURN TO ENGLAND—VISIT OF THE SHAH TO ENGLAND.

CONTINUING his narrative, Sir Moses says :

“On my way to the hotel I was enthusiastically greeted by hundreds of our brethren who were awaiting my return from the Palace, and whose faces were radiant with joy and gladness. After a brief rest I again set out to pay my farewell visits to the British Ambassador, Lord Augustus Loftus, and his Excellency Monsieur de Westmann, left cards with those who had honoured me with visits, and then proceeded to the Synagogue, into which, however, the hour being late, I was unable to enter. Returning again to the hotel, I addressed to his Excellency Monsieur de Westmann a letter, in which I offered to his Excellency the expression of my warmest thanks for the gracious reception accorded me by His Imperial Majesty, and also for the exertions of his Excellency in aiding me to obtain the object of my Mission, requesting him at the same time, in commemoration of the happy event, to distribute a trifling sum among the necessitous inhabitants of the city.

“To this letter I received the most gratifying reply. His Excellency promised to comply with my request, and to convey to the Emperor the prayers and wishes I had expressed for the long life and enduring happiness of His Imperial Majesty.

“On Thursday morning, the 25th July, I received at the hotel many deputations and private gentlemen, who had solicited an interview ; read all letters, books, and documents which had been left for my special notice, and having satisfied everyone to the best of my ability, I left St Petersburg for Königsberg, attended by the blessings and good wishes of hundreds of people, who followed us to the railway station.

“It will doubtless be a source of gratification to your Board to learn that during my short stay in St Petersburg I had the happiness of seeing a considerable number of our co-religionists in that city distinguished by decorations of different grades from the Emperor. I conversed with Jewish merchants, literary men, editors of Russian periodicals, artisans, and persons who had formerly served in the Imperial army, all of whom alluded to their present position in the most satisfactory terms. All blessed the Emperor, and words seemed wanting in which adequately to praise his benevolent character. The Jews now dress like ordinary gentlemen in England, France, or Germany. Their schools are well attended, and they are foremost in every honourable enterprise destined to promote the prosperity of their community and the country at large.

“ There are three Synagogues in the city, each presided over by a Rabbi, who delivers sermons in German or Russian. The utmost decorum prevails during Divine service. In St Petersburg and throughout Russia great efforts are being made to provide education for those who require it. In order to bring it within the reach of those who are best acquainted with the Hebrew language, maps are printed with the names of the places in Hebrew letters, and educational works of all kinds are translated into Hebrew.

“ Looking back to what the condition of our co-religionists in Russia was twenty-six years ago, and having regard to their present position, they have now indeed abundant reason to cherish grateful feelings towards the Emperor, to whom their prosperity is in so great a measure to be attributed ; and if there yet remain restrictions, the hope may be surely entertained that with the advance of secular education among them those disabilities will be gradually removed. And here I would place on record my earnest tribute of admiration for the marked improvements which have taken place in Russia since my visit to that country in the year 1846. I rejoiced to observe in every department of the State signs of vigour and prosperity, the happy result of the wisdom, justice, and toleration which have distinguished the Emperor's beneficent reign.

“ But before resuming the narrative of my homeward journey, I would advert to the exceeding kindness evinced by Her Majesty's Ambassador at the Court of Russia, Lord Augustus Loftus, by Mr Drummond and Mr Egerton, who omitted no opportunity of facilitating the object of my Mission. I am also much indebted to Mr Mitchell, Her Majesty's Consul in St Petersburg, for his obliging attentions. I shall ever cherish towards Monsieur de Westmann and Lord Augustus Loftus sentiments of profound gratitude for their great attention and courtesy to me during my stay in the Russian capital.

“ We departed from St Petersburg, travelling all night in order to reach Königsberg in good time for Sabbath. On arriving at the station at Kowno we were saluted by the Chief Rabbi, the Rev. Reuben Schnitkind, the Rev. Isaac Elkhanan Spekter, and Drs Schapiro and Klazco, who were surrounded by many hundreds of our brethren, all eager to learn the result of my Mission. I therefore requested Dr Loewe to address them in Hebrew, and they were overjoyed with the communication made to them. They referred to the address which I had presented to the Czar, and invoked the Almighty's blessing on behalf of your Board. It appeared that our route had been made known from place to place, inasmuch as we were met by large numbers of our brethren who were awaiting our arrival at each station where the train stopped. At Wilna we were greeted by the representatives of the Hebrew congregation, consisting of the Rev. Isaac Eliahu Landau, the Rev. Mordecai Straschun, and Mr Abraham Parness, son of my late friend the Rev. Chaim Nachman Parness, who were accompanied by an immense concourse of people. Here, as in Kowno, I entered into conversation with those who had come to welcome me, not only on the subject of my Mission but also upon matters relating specially to their own community, and I had the pleasure to leave them with mutual expressions of satisfaction and good-will.

“ We reached Königsberg on Friday afternoon (the 26th July), and were met at the railway terminus by thousands of our brethren, who made the streets of the city ring with their shouts of joy as they accompanied me to the hotel. Mr D. H. Aschkanasi, a zealous friend of the Holy Land, presented me with a congratulatory address from the representatives of the three Russian congregations in that city, and the Rev. H. Weintraub, the well-known composer of sacred music, offered his services to invite a number of gentlemen to attend Divine service in our apartment. At the appointed hour I had the happiness of hearing the Sabbath hymn beautifully chanted by Mr

L. Löwenstein, in the presence of a full congregation, and, it is scarcely necessary to add, that after a fatiguing journey, occupying a day and night, I enjoyed to the utmost the peace and repose of the Sabbath.

"In the morning we attended Divine service, and in the course of the day the representatives of the German congregation, headed by the City Council, Dr Hirsch, Dr Samuelsohn, Mr Solomon Feinberg, and many others, called on me to offer their congratulations, apologising for the unavoidable absence of the Rev. Dr Bamberger, the spiritual head of the congregation.

"They entered into full particulars of their exertions on behalf of our brethren in Russia during the time of the great distress occasioned by the failure of the harvest, and I was much pleased with the account they gave of their praiseworthy efforts to succour their less fortunate co-religionists.

"A telegram also reached me from the Rev. Dr Rülff, and the representatives of the Hebrew congregations in Memel, expressing their appreciation of your Board's exertions in the sacred cause of religion and humanity, and tendering me their best wishes upon my safe return from Russia.

"It may not be inopportune if I refer to a pleasing incident which occurred at Königsberg, evidencing the anxiety of our co-religionists in that city to evince their approbation of the solicitude of your Board for the welfare of our brethren abroad. After dinner, on the Sabbath day, as we commenced singing the Sabbath psalm, we were most agreeably surprised by the charming voices of the first Cantor of the Synagogue and the members of his excellent choir. They had obtained permission to enter an adjoining apartment without my knowledge, and watching the moment of our commencing to intone the psalm, they took up the next verse and chanted the whole of it, in the presence of hundreds of people within the hotel and adjoining garden, all eagerly listening to the charming psalmody.

"On the following morning (July 28th) I proposed to return the visits of those gentlemen who had been kind enough to call on me ; but the number of people surrounding my carriage became so great, and the streets were so thronged, that, fearing an accident, I was reluctantly compelled to relinquish my intention, and return to the hotel.

"'The daughters in Israel,' in Königsberg, being equally desirous of evincing their appreciation of a good cause, gracefully presented me, by the hands of twelve young ladies, with a beautiful poem and a laurel wreath.

"In the afternoon we left Königsberg for Berlin, and with a view to expedite our return to England, we again travelled all night. At about four o'clock in the morning, on July 29th, whilst we halted at Küstrin, I was apprised of the presence of the Rev. Dr Hildesheimer, one of the Chief Rabbis of Berlin, who, I was informed, had purposely come there to bid me welcome in the name of his community, and to conduct me in his carriage to Berlin. This mark of attention I fully appreciated, but I could not permit the Rev. Doctor to be further disturbed. We alighted at the terminus at Berlin about six o'clock, and I entered the city in company with the Chief Rabbi and his son. The former expressed, in the name of his community, the high admiration for the active and energetic steps taken by your Board whenever the occasion for its interposition on behalf of our brethren in foreign countries existed. Early in the forenoon I called on the English and Russian Ambassadors, but unfortunately they were both absent from Berlin ; I then paid a visit to the Chief Rabbi, to express my thanks to him for his courtesy and kindness, and subsequently entered the Synagogue over which he presides. There I was told that, spacious as the edifice is, every seat was let, and that the congregation intend to build a larger one.

"Not having taken the necessary rest after an entire night's travelling, I felt somewhat indisposed from the effects of over-fatigue, but I would not delay my journey, and proceeded the next day (July 30th) to Hanover. Here

I had the opportunity of making the personal acquaintance of the Chief Rabbi, the Rev. Dr Meyer, the esteemed successor of the Rev. Dr Adler, our own highly respected Chief Rabbi. Dr Meyer had just returned from Berlin, whither he had been summoned by the Government, to assist in the deliberations of the conference held in that city, upon the subject of the improvements which it was in contemplation to introduce into the regulations and government of educational establishments. I also had the advantage of ascertaining the condition of the Hebrew institutions in Hanover. I visited the Synagogue, which is a beautiful building, and I was assured by a gentleman present that although it was at first intended to divide the Synagogue by a glass partition into a larger and smaller house of prayer, so as to enable the congregation to say prayers in the latter on week-days, yet the number of worshippers was so great that the plan was necessarily abandoned.

"On leaving Hanover we travelled *via* Cologne, Aix la Chapelle, and Ghent, to Ostend, where, on the 8th August, we embarked for Dover, and immediately on our arrival in that port I proceeded with Dr Loewe to the Synagogue, where I gave utterance to my heartfelt gratitude to our Heavenly Father for the innumerable mercies He had vouchsafed to me and my companions during our journey, and for His goodness in having permitted me once again to return to the happy shores of England, conscious of having, with His Divine aid, attained the object of my Mission.

"During my journey I had frequent opportunities of receiving from our brethren assurances of the rapid increase of their Synagogues, schools, and charitable institutions, and as indicative of the improved spiritual and social condition of our co-religionists abroad, I may notice that amongst the many thousands of Jews with whom I came into contact, I observed the most charitable and benevolent dispositions, an insatiable thirst for knowledge, a pure and religious zeal, and a high degree of prosperity."

August 10th.—Sir Moses remained at East Cliff Lodge for a few days, and then proceeded to London to attend the boards and committees of all the companies and institutions with which he was connected, the fatiguing journey to Russia not appearing to have affected his state of health at all.

September 6th.—He called on Count Brunnow to show him the report on his visit to St Petersburg before presenting it to the Board of Deputies. "The Ambassador," Sir Moses says, "having read every word of it in the most careful manner—it was more than half-an-hour before he had finished—said it was complete, but thought I should record my warmest acknowledgments to the Emperor, who, in consideration of my advanced years, to save me fatigue of going to him at the Palace, some distance in the country, came purposely to the city to receive me. I immediately made the addition his Excellency so kindly suggested."

December 21st.—Sir Moses submitted a report of the Persian Relief Fund, the total amount subscribed and collected being nearly £20,000, and he records in his Diary his great delight at

the success of the appeal, and his gratitude to the Board and to all who co-operated with him and the Deputies in so good a cause.

January 1873.—The ninth anniversary of Sir Moses' visit to the Sultan of Morocco was now at hand, the day being usually distinguished by a special service and an address in Judith College, Ramsgate. This year, in consequence of the arbitrary conduct of a judge at Saffi, Sir Moses found it necessary to remind His Sheriffian Majesty of the promise he made to him on that memorable occasion. At the request of the Board of Deputies, he addressed a petition to the Sultan Mooli Abd-er-Rakhman.

The following is a translation of the principal paragraphs bearing upon the case :—

“ LONDON, 10th February 1873 (5633 A.M.).

“ May it please your Sheriffian Majesty (here follows the preamble, and a short reference to the former visit). Lately, however, rumours have reached me that one Sidi Mohammed ben Sidi Tayibbi, a judge of Saffi, unmindful of the terms of your Majesty's gracious edict, and of the duty of his high office, has ventured to oppress and ill-treat the Jews of that town, and has instigated others to injure and oppress them, whereby it has come to pass that their lives are embittered, and they have no security for their persons or their property.

“ Emboldened by the gracious reception which your Majesty afforded me in the year 1280, and by the beneficent and humane terms of your Majesty's edict, I humbly entreat your Majesty to cause the conduct of the said Sidi Mohammed ben Sidi Tayibbi to be investigated, and to deal with him according to the result, so that all your governors, administrators, and judges in your Majesty's dominions may know that your benevolent designs towards my brethren remain unchanged.”

The letter being written in the Moorish language, concludes, according to Eastern fashion, with a prayer for the Sultan.

May 26th.—A deputation from the Jews of Ispahan waited on Sir Moses to present letters from the elders of their community, giving him long and interesting descriptions of the state of their country. Sir Moses received them with great kindness, presenting them with souvenirs of their visit to him, and assured them of the great exertions made by their brethren in England, and in other parts of the world, to ameliorate the condition of the Jews in Persia.

June 11th.—He went to Manchester, by invitation of the representatives of the Spanish and Portuguese Hebrew Community

there, to be present on the occasion of the laying of the foundation stone of the first Portuguese Synagogue in that city, and remained there several days.

In June the Shah of Persia came to England, and this gave Sir Moses an opportunity to request an audience of that monarch, which was readily granted.

Accompanied by a deputation from the Board of Deputies of British Jews, Sir Moses presented a memorial to the Shah at Buckingham Palace, soliciting His Majesty's protection for his Jewish subjects. The Shah assured the deputation that he wished for the happiness of all his subjects, and would give orders that no injustice should be done to the Jews. Later on he sent the following letter, through his Minister in London, to Sir Moses :—

“I am commanded by His Majesty the Shah to acknowledge the receipt of your memorial, praying that favour and protection may be generally extended to the Jews in Persia. His Majesty has always manifested solicitude for the welfare of his subjects, without distinction of class or creed ; and he will take care that no injustice or undue severity is shown to the Jewish community, whom you rightly characterise as loyal, peaceable, and industrious citizens. His Majesty thanks you for the good wishes you have expressed in regard to him.
(Signed) MALCOLM.”

Sir Moses, thinking it would be useful to make the good intentions of the Shah known to the Jews in Persia, as well as to the Persian public in general, had this letter translated into the Persian and Hebrew languages. He also addressed a letter of his own to the representatives of the Hebrew community in Persia ; and having had the English, Hebrew, Persian, and his own letter lithographed on one large scroll, forwarded copies to hundreds of Hebrew communities in Persia, with instructions to have the scroll affixed to the principal entrance of their Synagogues.

In his letter he calls the attention of the Jews to the good intentions of the Shah, and enjoins them to pray for his life and happiness, and the prosperity of the country in which they live.

Copies of all the foregoing are preserved in Lady Montefiore's College.

October 23rd.—In commemoration of the visit of Sir Albert Sassoon to one of the schools of the Spanish and Portuguese

community in the month of May in this year, Sir Moses caused a special medal to be struck. Sir Moses was delighted to see the son of Mr David Sassoon, to whom the Jews are indebted for schools, colleges, and synagogues in Bagdad, Bombay, and other places, taking the same interest in education as his father had done before him, and he gave expression to his sentiments in a letter which he wrote to Sir Albert when sending him one of the medals for his acceptance.

CHAPTER XXXIIL

1873.

ADDRESS TO THE CZAR ON THE OCCASION OF THE MARRIAGE OF THE DUKE AND DUCHESS OF EDINBURGH—THE CZAR'S REPLY—DEATH OF SIR MOSES' SISTER, MRS COHEN—SIR MOSES READS HIS OWN OBITUARY—HE RESIGNS HIS OFFICE AS PRESIDENT OF THE BOARD OF DEPUTIES.

THE Board of Deputies of British Jews, on the occasion of the betrothal of the Duke of Edinburgh to the Grand Duchess Marie Alexandrovna of Russia, voted an address of congratulation to the Emperor of Russia. Sir Moses, as President of the Board, himself offered to take the address to St Petersburg and present it to the Emperor in person, but Count Brunnow, on becoming acquainted with Sir Moses' intention, persuaded him not to undergo the fatigue of travelling, and the journey was reluctantly abandoned. His Excellency himself forwarded the address to the Emperor.

Monsieur de Westmann, acknowledging the receipt of the address in the name of the Emperor, wrote to Count Brunnow as follows:—

“ Les sentiments dont cette adresse contient l'expression, dans une circonstance si chère au cœur de Sa Majesté Impériale, L'ont profondément touchée. Elle a été particulièrement sensible au désir manifesté par Sir Moses Montefiore de se rendre lui-même en Russie, pour être l'organe des félicitations de ses co-religionnaires. Sa Majesté Impériale n'a pu qu'approuver l'attention que vous avez eue d'épargner à Sir Moses Montefiore les fatigues d'un si long voyage. Elle m'a donné l'ordre exprès de lui faire parvenir ses remerciements par l'intermédiaire de Votre Excellence et de l'assurer qu'ayant conservé le meilleur souvenir du séjour de Sir Moses à St Petersbourg, Elle maintient invariablement les dispositions bien-veillantes qu'Elle lui a témoignées tant pour lui personnellement que pour ses co-religionnaires, dont il a plaidé la cause avec tant de chaleureux dévouement.

“ Veuillez, Monsieur le Comte, faire part à Sir Moses Montefiore de ces sentiments de notre Auguste Maître et recevez, &c.”

During the next three months the serious illness of his sister, Mrs Cohen, caused Sir Moses great anxiety. All the time he

could spare from official duties he passed by her side, trying to alleviate her sufferings, and to cheer her by his conversation. But the dread decree had gone forth, and in spite of all that was done for her, she succumbed to the malady. On the 29th of October we read the following entry in Sir Moses' Diary :—

"It has pleased the God of our fathers to relieve my dearly beloved sister from all suffering. She was called to eternal glory this morning at seven o'clock, expiring without a sigh, passing from earth to Heaven most peaceably in a sound sleep. Oh, may my end be like hers! Peace be to her soul! 'The Lord gave, the Lord hath taken away. Blessed be the name of the Lord.'

"It is a sad loss to me. She was the youngest of nine children. I, the oldest, by the mercy of God, still remain, I hope for the purpose of doing some good.

"May God comfort my dear sister's children, bless and preserve them. Amen."

October 31st.—"My dear sister," he says, "looks calm and happy, free from all pain. God rest her soul! The coffin had a covering of a neatly-made glass." "My sister," he continues, "desired to be clothed in the gown and cap I gave her as a present on the New Year.

November 4th.—Her mortal remains were taken to the grave this morning. There was a very numerous attendance of friends. I was too weak to follow to the grave."

During the seven days of mourning he received a great many visits of condolence. He sometimes felt poorly, had a cough, and his hand was unsteady for writing, but, "Thanks to the God of our fathers," he says, "My head is clear." "May God's blessing continue to me now and evermore. Amen."

November 27th.—The entry in his Diary reads as follows :—
"I feel very weak and low, but have had great pleasure to-day by the receipt of a most kind and pleasing letter from His Grace the Archbishop of Canterbury, written last evening immediately on his return from a visit with Mrs Tait and their family to my dear Judith College, where they had passed more than two hours.

"Believing the perusal of the letter would be pleasing to our esteemed Chief Rabbi, I have sent it to him."

The following is a copy of this letter :—

“STONEHOUSE, ST PETER'S, THANET,
November 26, 1873.

“MY DEAR SIR MOSES,—I have just now returned from a most interesting visit with Mrs Tait and all my family to the College near your house. I must write a few lines to thank you for your kindness in arranging for our reception. Dr Loewe was most kind in explaining to us all the various objects of interest and treasures accumulated in the College.

“I beg to thank you for the kind presents of the report on the famine in Persia, of the statutes of the College, and of a copy of the Shah's letter.

“It is a cause of much regret to us that you should have suffered the affliction which has lately visited you, and which has prevented us from seeing you during our stay here. My son especially was most anxious to express to you personally how much he feels indebted for the letters of introduction with which you furnished him for his late visit to the East.

“Trusting that God may long preserve your life, and that He may keep you and guide you in all your ways.—I am, my dear Sir Moses, very faithfully yours,
“A. C. CANTUAR.”

Whilst His Grace was proposing and drinking the health of Sir Moses in the College, and the latter at East Cliff was expressing his gratification at the visit of the Archbishop to the College, the people in Ramsgate were lamenting the supposed sudden death of Sir Moses. Indeed, *The Kent Coast Times*, Thursday, November 27, 1873, had a paragraph to that effect. Sir Moses, on being told of it, and having subsequently read that paragraph himself, said, pleasantly, “Thank God to have been able to hear of the rumour, and read an account of the same with my own eyes, without using spectacles.”

April 16th.—The representatives of the several Hebrew congregations in Jerusalem addressed a sorrowful letter to Sir Moses respecting a famine which threatened to destroy the lives of many inhabitants in the Holy City.

“A wet and stormy season at its beginning ruined the prospects of the early crops, which should have been reaped on the plains of Sharon towards Jaffa and down the Ghor, the Jordan Valley, and around Jericho. In ordinary times ample food is obtained from these wide plains, but this year the Jordan flooded its banks, and all about Ramlah on the western side of the hills was a swamp. The consequence has been famine, actual famine, and in deep distress the Jews of Jerusalem utter a cry of anguish to their well-tried friend.”

Sir Moses gave publicity to the letter he had received, and

several daily papers had leading articles on the subject. He and others did all they could to alleviate the distress, but seeing how often similar calamities befel the people in the Holy Land, he wished to ascertain from the best informed and most trustworthy persons in that country the best means of securing for them some permanent help either in the direction of agriculture or mechanical work or some suitable business. Accordingly Sir Moses addressed the Háhám Báshi and the representatives of the several Hebrew congregations in Jerusalem.

“It has ever been my earnest desire,” he writes, “since I first had the opportunity of becoming acquainted with the state of great poverty and distress that prevailed among you, to ameliorate your condition and cause salvation to spring forth in the Holy Land by means of industrial pursuits, such as agriculture, mechanical work, or some suitable business, so as to enable both the man who is not qualified for study, but fully able (by his physical strength) to work as well as the student, who, prompted by a desire to maintain himself by the labour of his hands, may be willing to devote the day to the work necessary for the support of his family, and part of the night to the study of the Law of God, to find the means of an honourable living.

“Already in the years 5599 and 5626 I entreated you to assist me with your wise and judicious counsel, and begged of you to point out to me the right path. I then forwarded to you statistical and agricultural forms to enable you to record therein all the information required, and you most cheerfully complied with my request, and gave me all the particulars referring to these subjects.

“I on my part made known to all my friends and acquaintances the information I received from you; but, unfortunately, from various causes I met with little success in asking for assistance to carry out this great work, and your condition remained the same as before.

“Having again this year noticed all the troubles and hardships you had to undergo from scarcity of bread, and from want of means to procure it, I thought I would again try to ascertain whether any of your suggestions regarding the best mode of ameliorating your condition, either by agriculture or by mechanical work, within or without the house, or some suitable business pursuits, if clearly and distinctly set forth to our brethren, might not, under present circumstances, be more favourably received, and induce them more readily to hasten with their succour to a most deserving class of people, so as to procure lasting comfort among you.

“Let me therefore entreat you to fully acquaint me with your views on this subject: point out to me what I am to do in order to hasten thereby the cause of bringing salvation into the land. Consider well which is the proper path, appearing most clearly to you, to produce the remedy you stand in need of.

“By doing so you will comply with the wishes of your brethren, who love and kiss, as it were, the dust of the Holy Land.

“Be strong and of good courage. Do not say ‘Our words are of no avail,’ but send speedily a reply to him who holds you in great esteem, and prays for the welfare of his people.”

To this letter Sir Moses received replies from the congregations of Jerusalem, Jaffa, Safed, Tiberias, Haiffa, giving full par-

ticulars respecting the matters to which he had referred, and these letters he subsequently submitted to the Palestine Committee of the London Committee of Deputies of the British Jews. At the end of May the Board of Deputies of British Jews sent a deputation to Sir Moses to again request his acceptance of the Presidency over that body. Sir Moses was very reluctant to accept duties which the state of his health might not permit him adequately to fulfil, but the solicitations of the deputation prevailed upon him, and putting his trust in God to help him, he again accepted the honourable office.

During this year the Fishmongers' Company of London held a meeting, at which, on the motion of the Prime-Warden, Mr W. C. Venning, the freedom of the Company was unanimously voted to Sir Moses; and at the end of June a deputation from the Company, headed by the Prime-Warden, came to Ramsgate to present the document to him, enclosed in a golden casket of beautiful workmanship.

July 1st.—He had the honour of being graciously invited by Her Majesty the Queen to an evening party at Buckingham Palace, but was prevented by indisposition from availing himself of it.

July 6th.—"I should have been pleased," Sir Moses writes in his Diary, "had I been strong enough to go to London. I feel a deep interest in the question now under consideration of the London Committee of British Jews, for assisting our brethren to cultivate land in Palestine. I am confident if capital could be raised for the purpose, the people, the country, and the contributors would all be greatly benefited by the work. I should suggest that a million sterling should be obtained by 1,000,000 of £1 subscriptions, and I believe I could obtain, within one year, that sum for the purpose from the Jews in the four quarters of the globe."

July 26th.—"I feel deep anxiety on the subject of the projected scheme for agriculture in the Holy Land. I would suggest that a committee should be sent to Jerusalem, Safed, Tiberias, and Hebron to report. I should be willing to accompany the commissioners at my own expense, should it be the desire of the Board of Deputies."

August 4th.—Finding his health failing, he resolved to resign the Presidency of the Board. His nephew, Mr Joseph M. Monte-

fiore, came down to him, and Sir Moses acquainted him with his wish. Before he left, Sir Moses read to him the letter which he afterwards posted to him as Vice-President of the Board, and of which the following is a copy:—

“EAST CLIFF LODGE, RAMSGATE,
“August 4th, 5634 (1874).

“MY DEAR JOSEPH MAYER MONTEFIORE,—It is with unaffected pain that I have to place in your hands my resignation of the Presidentship of the London Committee of Deputies of the British Jews.

“The considerations which have urged this step have reference to my state of health, which is, unfortunately, such as utterly to preclude that unremitting attention on my part to the duties of the office which their responsible nature demands.

“In retiring from a post which it has been my distinguished privilege to occupy during a lengthened period, I can only assure you that I do so with great regret, and with every earnest wish that, under your able direction, the Board may long continue to exercise its powerful influence for the good of the community, and that every blessing may be enjoyed by yourself and those esteemed friends who represent so worthily the congregations of this kingdom.—I have the honour to be, my dear Joseph Mayer Montefiore, yours very truly,
“MOSES MONTEFIORE.”

I now quote from the Board's First Annual Report of its proceedings to its constituents, Session 5634, p. 9.

“Considering Sir Moses Montefiore's lengthened association with the Board, his exalted character, his potent influence in the councils of monarchs and of ministers, and the rare judgment and tact which he exhibited in directing the affairs of the Board, the Deputies contemplated with deep concern and regret the possibility of his retirement from their body.”

Earnest efforts were again made to induce him to alter his determination, but unfortunately without avail, and, bearing in mind Sir Moses' advanced age, and that he had retired on the ground of failing health, it was felt it would not be right to persuade him further to retain an office involving at times arduous and responsible duties.

In parting with its venerated President, the Board expressed its sentiments in the following resolutions, which, being engrossed on vellum and emblazoned, were signed by every Deputy, and presented to him.

“Resolved unanimously—

“That this Board accept with profound regret the resignation by Sir Moses Montefiore, Bart., F.R.S., of the office of President, which he has held with so much honour and distinction since the year 1841.

“That during that long and eventful period this Board has had the proud

satisfaction of co-operating with Sir Moses Montefiore in many of his numerous benevolent undertakings in the cause of civilization and humanity.

“That by his unremitting and successful efforts on behalf of the weak and persecuted, Sir Moses Montefiore has kindled a spirit of enlightenment and toleration in foreign countries, which has already led to a material improvement in the condition of oppressed nationalities.

“That by these means Sir Moses Montefiore has acquired for himself a glorious and imperishable renown, and the enduring gratitude of his co-religionists.

“That this Board will ever cherish the remembrance of its association with Sir Moses Montefiore, whose wise and discreet counsels have prompted the efficiency and success of its labours, and whose uniform urbanity and kindness of manners have won for him the affectionate regard and admiration of his colleagues.

“That it is the earnest wish of every member of this Board that Sir Moses Montefiore may yet enjoy many years of happiness and repose, cheered by the consciousness of having devoted himself to the promotion of the welfare and prosperity of his fellow-creatures.

“(Signed) [Members of the Board.]”

“It was still felt,” the Board reports, “that something more was required to satisfy the feelings of affection and gratitude entertained by the Board and its constituents towards Sir Moses Montefiore.

“A Committee was therefore appointed to consider and report as to the best mode of recording his long and valuable services in a permanent and useful form. It was thought, moreover, that our co-religionists in all parts of the world would gladly seize the opportunity of acknowledging the invaluable services rendered by Sir Moses Montefiore in vindicating on so many memorable occasions the rights of our brethren, and in protecting and assisting the suffering and oppressed, without distinction of creeds or nationality.”

Sir Moses was invited by the Board to indicate the nature of the memorial which would be most congenial to his own feelings, and, when a deputation from the Board awaited upon him at Park Lane, he at once recommended works for the improvement of the condition of the Jews of the Holy Land.

It had happened that during the session Colonel Gawler, F.R.G.S., had submitted to Sir Moses Montefiore a scheme for the promotion of agriculture and other industrial occupations in the Holy Land by means of colonisation. Sir Moses Montefiore had referred the scheme to the Board, who had appointed a Special Committee, by whom it was carefully considered. Acting on a report from this Committee, the Board came to the conclusion that, whilst Colonel Gawler was entitled to its warmest thanks for the benevolent zeal which he had evinced in the matter, his scheme was of too vast a character to be undertaken by the Board with any reasonable prospect of success; but the Committee suggested an undertaking for

permanently improving the condition of the Jews of the Holy Land, by the promotion of industrial pursuits, the erection of improved dwellings, and the acquisition and cultivation of land on a moderate scale, strongly urging at the same time that the funds which might be raised should be entirely devoted to the assistance of those who were really desirous of helping themselves, and that no portion whatever should be applied in almsgiving.

These suggestions were carefully considered by the Board, and were adopted, and were found to be most pleasing to Sir Moses Montefiore. The Deputies therefore formed themselves into a Committee of the whole body for the purpose of carrying the proposed objects into effect.

CHAPTER XXXIV.

1874.

UNVEILING OF THE BUST OF THE ARCHBISHOP OF CANTERBURY
AT ST PETER'S ORPHANAGE—SIR MOSES ON JEWISH CON-
VERSION—THE MONTEFIORE TESTIMONIAL — PREPARING
TO START ONCE MORE FOR THE HOLY LAND.

NOVEMBER 14th.—Mr Weekes, the sculptor, who five months previously had submitted to Sir Moses a model of the bust of the Archbishop of Canterbury, which, with the consent of his Grace, Sir Moses had commissioned the sculptor to execute, now reported that it was ready for being unveiled at the Orphanage at St Peter's, Thanet. Sir Moses, believing that it would be a source of gratification to the Archbishop to see the bust of Mrs Tait placed in the same institution, wrote to that lady, asking her to allow him to give the sculptor an order to that effect. Mrs Tait's reply is as follows :

“STONEHOUSE, ST PETER'S,
THANET, *November 15th, 1874.*”

“MY DEAR SIR MOSES,—Most deeply do we feel the kindness of your request in wishing me also to sit to Mr Weekes for a bust to be placed in St Peter's Orphan Home. I shall gladly comply, and thankfully accept your great kindness.

“We are truly grieved to hear of your being so unwell, and I shall be thankful if you find yourself well enough to join our party at luncheon on the 17th, without risk.

“Dr Loewe has promised to be with us, and will say a few words for you, should you be unable. He will also let me know if you have other friends you may wish to be present.

“The bust of the Archbishop is beautifully executed, and will, I am sure, be much admired.—Believe me to be, my dear Sir Moses, yours most sincerely,

“CATHERINE TAIT.”

“The Archbishop joins in very kind regards.”

Sir Moses was too unwell to leave Park Lane, and great disappointment was felt by all present at the ceremony.

The Archbishop and Mrs Tait, however, were present to witness the proceedings. The Dean of Canterbury and most of the clergy resident in the neighbourhood, nearly all the clergy

in the Westbere Deanery, many of the Sandwich Deanery, and a great number from other parts of the county, also attended. The company included several ladies. The bust was placed in the dining-hall, and the juvenile inmates of the institution were seated at one end of the room. A published report says :

“ Dr Loewe attended as the representative of Sir Moses Montefiore, and unveiled the bust. It bore the following inscription :—

**A Bust
of ARCHIBALD CAMPBELL TAIT,
Archbishop of Canterbury,
Primate of all England,
Presented to
ST PETER'S ORPHAN AND CONVALESCENT HOME
by
Sir MOSES MONTEFIORE, Bart.
1874.**

“ Dr Loewe began by reading the following letter from Sir Moses to Mrs Tait :—

“ ‘ I find with sincere regret that the state of my health precludes the possibility of my travelling, and will thus deprive me of the great pleasure and privilege of paying my respects to you and to the Archbishop at the Orphanage to-morrow, but allow me to assure you that, although I cannot be present, my fervent prayers will be united to those of your guests, who entreat the blessing of God on the noble institution in which they are assembled, and on its distinguished and benevolent founders.’ ”

“ Dr Loewe then said he was sure the regret expressed by Sir Moses at being prevented attending this interesting ceremony was equalled by that of the company at being deprived of the presence of the great philanthropist. Sir Moses, whose heart always glowed with love and zeal for the cause of humanity, had watched with deep interest the great exertions and sacrifices made by that excellent lady, Mrs Tait, and her highly-esteemed husband, the Archbishop, for the purpose of calling this noble institution into existence.

“ Dr Loewe then unveiled the bust, and concluded by calling down the blessings of heaven upon the Archbishop of Canterbury, upon his most excellent consort, and his most amiable family. ‘ May he enjoy perfect health, and be in possession of every prosperity that this world can possibly give ; may he live to see the time “ when the earth will be full with the knowledge of the Lord, even as the waters cover the sea,” when truth, peace,

and light will be the guardian angels of every man's house, when all will be united in enjoying happiness, sitting, as it were, under their own vine and fig tree, with all the blessing that God might bestow upon them. I believe, ladies and gentlemen, I have conveyed the sentiments of Sir Moses Montefiore. I need only say that I myself, and, I am sure, all of you cordially endorse the words which have fallen from my lips in the name of Sir Moses.'

"The Archbishop said—

" 'I beg to express my best thanks to all who are here present for their kindness in coming to this Orphanage to-day, and I would return my very best thanks to Sir Moses for his great kindness, and for the very flattering opinion he has formed of our efforts here. Dr Loewe has most kindly represented him in his absence. This is not the first instance of his kind consideration for this charitable work which we have received. On the very first day when the foundation stone of this building was laid, Sir Moses Montefiore was present, though at his advanced age he might have well stayed away on a bleak, wintry day. Five years ago he was present here. Although prevented from joining our religious services, he showed that he was desirous of co-operating with us in every way in which he could do so conscientiously. In his carriage he drove close to where our Christian meeting was assembled, and joined in those Psalms of David which have been the solace of his life, and he ended that day by a large and handsome contribution to the charitable work which we were undertaking at that time. To-day he has kindly sent you this work by Mr Weekes, of which of course I can say nothing, except that I hope I may very faintly reflect the majestic appearance of that bust. (Laughter.) We have greatly to thank Mr Weekes for the pains and trouble he has taken with this work. We have greatly to thank Dr Loewe for the way in which he has performed his part as Sir Moses Montefiore's representative and friend of many years. But we have especially to thank the Great Giver of all good that He has so far prospered this work as to bring it to the degree of accomplishment it has now attained. I have said it was on a bleak, wintry day, five years ago, that the foundation stone was laid. I was not present, for it had pleased God to lay me on a bed of sickness, and I could hardly have expected I could live to be present five years after on such an occasion as this. Thank God, as I do with my household, this day for all His past mercies. Sir Moses Montefiore—and Dr Loewe, in expressing his sentiments—has been kind enough to speak of me in this matter. I am glad he has spoken of my wife, because I feel that it is to her that the whole prosperity of this institution is owing, and I will venture to say, though her husband, and in her presence, I believe there is scarcely another woman in England who, under the difficulties she has had to contend against, would have been able to bring the institution to that degree of accomplishment to which it has now attained. In England we still live under the barbarous law which makes the property of the married woman over to her husband, and therefore I cordially appropriate all that Dr Loewe has said of her virtues, and take them as if they were my own.

" 'In conclusion I beg to return our best thanks to Sir Moses Montefiore for his kindness; tell him we shall certainly offer our prayers that his long life may be blessed, that as he has advanced far beyond the age which the Psalmist regards as the age of man, he may have comforts and blessings poured upon him, and may be kept in such health as his age allows.' "

Sir Moses, to whom I made a full report of the proceedings at the Orphanage, requested me to call on the Archbishop and express his gratitude to His Grace for his great kindness towards him, upon which the Archbishop addressed Sir Moses as follows :—

“STONEHOUSE, ST PETER’S, THANET,
21st November 1874.

“MY DEAR SIR MOSES,—Dr Loewe called yesterday to deliver your most kind message. Kindly and well as Dr Loewe performed his part on Tuesday, there was, I assure you, a universal feeling of regret that you were not present.

“You have heard from the published account, and privately, how happily the day passed.

“It was bright sunshine, and all things seemed propitious. Your absence and its cause were the only drawbacks.

“How different a day it was, through God’s goodness, from that day five years ago when you kindly attended at the laying of the first stone of the Orphanage !

“Trusting that your health will be restored, and that all the best blessings from above may rest on you and yours.—I am, my dear Sir Moses, yours very truly,
“A. C. CANTUAR.”

“Mrs Tait joins in all best wishes and in thanks.”

Some clergymen of the Church of England who were present at the ceremony called on Sir Moses, and, in the course of conversation, the question of the conversion of the Jews was raised.

As a proof of how carefully Sir Moses retained in his memory what he had once read, I will give the reader an opportunity of hearing Sir Moses’ opinion on the subject :—

He said to his visitors: “I have once read a book entitled ‘Three Letters humbly submitted to the consideration of His Grace the Most Reverend the Lord Archbishop of Canterbury, Primate of all England and Metropolitan, on the inexpediency and futility of any attempt to convert the Jews to the Christian faith in the way and manner hitherto practised, being a general discussion on the whole Jewish question.’ The Rev. John Oxlee, Rector of Molesworth, Hunts, is the author. In it he asks: How can it have happened that for seventeen hundred years and more the Gospel should have been freely announced and offered to the acceptance of the Jewish people without any corresponding effect? what rational hopes may now be entertained of their speedy conversion by the enthronement of a Protestant Jewish bishop at Jerusalem; and what proper steps ought henceforth to be taken so as to lead to a happy consummation ?

“I ascertained,” Sir Moses continued, “from the perusal of these letters that even Christians were enjoined not only to

inculcate in others but to perform themselves the very smallest of the Mosaic precepts (p. 26).

“‘The Scribes and Pharisees,’ the author, quoting from the New Testament, says, ‘sit in the seat of Moses; all, therefore, whatsoever they bid you observe, that observe and do.’ ‘Here,’ he says, ‘we have it explicitly enjoined on the disciples not only that they should hold fast the written law of Moses, but that they should also admit the authoritative interpretations of the Mishnical doctors, so as to pay all due deference and respect to their solemn decisions.’

“With regard to the words of the Prophet Malachi, the Rector observes, ‘Here in the very last of all the prophetic charges to be found in the Old Testament, the future and perpetual observance of the Mosaic Law is solemnly and emphatically enjoined on the children of Israel, as a thing never to be forgotten, together with all its special enactments whether relating to faith or discipline.

“‘How then,’ the Christian divine asks, ‘can we conscientiously exhort the Jew (on his embracing the faith of the Gospel) to forsake and abandon the law which was not only commanded by God, and enforced by the very last of the Jewish prophets, but also strictly enjoined and practised afterwards by the founder of the Christian religion and His twelve disciples? ‘Christianity,’ he says, ‘was never intended to supplant Judaism, nor the Christian hierarchy to interfere with the sacred functions of the Aaronic priesthood’ (p. 29).”

The visitors would not argue the subject in question, but were pleased to have had an opportunity of hearing Sir Moses’ views.

December 2nd.—Sir Moses suffered for six weeks from a severe and troublesome cough, requiring the frequent medical attendance of his neighbour, Dr Billing, but he was eventually sufficiently restored to health to leave Park Lane for Ramsgate.

February 8th, 1875.—The Sir Moses Montefiore Testimonial Committee, numbering 102 members, advertised their first list of 412 subscribers.

“Remitted £150 to Jerusalem to complete the Touro Houses. Blessed be the memory of Mr Touro, nevertheless his legacy has cost me £5000.”—*Extract from Sir Moses’ Journal bearing date 18th March 1875.*

May 11th.—He went to London to see Lord Tenterden at the Foreign Office, informed him of his intentions to go to

Jerusalem, and requested Lord Derby to give him letters of introduction to Her Majesty's Consuls.

May 25th.—Prior to his departure from England he attended the meetings of all his various companies in the city, thus, at the age of ninety, giving evidence of his intellectual powers in matters of finance. We shall now follow him on his seventh journey to the Holy Land, and find that in all matters connected with the welfare of his brethren in that country, his judgment and counsel were as clear and sound as at the time when he was in the prime of life.

On his return from his seventh pilgrimage to the Land of Promise, Sir Moses printed, but did not publish, a "Narrative of a forty days' sojourn in the Holy Land," in which he stated what his object was in undertaking so fatiguing a journey at so advanced an age, and I propose giving the reader extracts of the most important passages in Sir Moses' own words.

He says:—

"With the intention of assisting the London Committee of Deputies of the British Jews in their endeavours to improve the condition of our brethren in the Holy Land, I presented the reply which I received to my letter, addressed to the authorities in the Holy Land on the 29th July 1874, to the Palestine Committee of that Board, by whom they were subsequently published for circulation among their members.

"However satisfactory," he continues, "these letters may have been to me, and to all those who, like myself, had the opportunity of knowing the Holy Land, there were still some who expressed great doubts regarding the correctness of all the statements made therein, and being afraid lest such doubts, when spread amongst the Hebrew communities, might damp the ardour of those who appeared ready to offer a helping hand in the great object in view, I resolved, notwithstanding the entreaties and remonstrances of dear relatives and esteemed friends, to proceed at once to Jerusalem, so as to be enabled to confer personally with those who had addressed to me the letters in question, as well as with others whom I had not the opportunity of seeing during my former visits to the Holy Land."

Sir Moses continues—

"I purpose in this my narrative of a forty days' stay in the Holy Land, simply to state what I have seen and what I have heard, and to accompany all important statements by documents emanating from the several communities, or from other persons of undoubted veracity, confirming, in every respect, the highly favourable opinion I have hitherto entertained of our brethren in Palestine.

June 15th.—After having offered up my prayers in the mausoleum of her who, like a guardian angel, so often sustained me on my journeys with her loving affection and judicious counsel, I left East Cliff about mid-day for Dover."

Sir Moses was accompanied on this self-imposed Mission by Ed. Aikin, Esq., M.R.C.S., Ed. Samuel, Esq., and by the writer of this.

CHAPTER XXXV.

1875.

SEVENTH VOYAGE TO PALESTINE—RECEPTION AT JAFFA— ARRIVAL IN JERUSALEM.

“**I** T was my intention,” he says, “to lose as little time as possible, and I was fully prepared to leave Dover, *en route* for Brindisi, the next day, but a strong gale sprung up which detained us till Thursday, when, by the blessing of God, a calm sea and a blue sky made us enjoy one of the finest passages across the Channel.

“The fine weather now accompanied us all along our journey, like the pillar of cloud during the day and the pillar of fire during the night in ancient times, and with a heart full of gratitude, I may now say that during full three months, whether on land or on sea, the pleasure of the journey was enhanced by the most delightful weather.

“By the advice of my medical attendant I was only permitted to travel short stages, but I endeavoured at all places where I had to stop on the road, to confer with the Jewish communities, where such existed, and to ascertain their intentions regarding Jerusalem.

“It was in the ancient Hebrew community of Venice that a subject closely connected with the interests of the Holy Land was first broached to me. Signora F. C. S. Randegger-Friedenberg, the authoress of a work entitled ‘*Strenna Israelitica*,’ had an idea of establishing a female agricultural school in the Holy Land, at an annual outlay of thirty thousand Austrian florins, and I promised to put her in communication with those most interested in promoting industrial schemes.

“I presented my letter of introduction to the Vice-Admiral, the Hon. Sir James Drummond, who assured me of his willingness to do anything I might require for facilitating my journey, but informed me at the same time that the cholera had broken out in Damascus, and that the spread of that epidemic along the coast was greatly apprehended. This unexpected news at first somewhat startled me, for I well knew the danger to which we should be exposed in a hot climate, in the most unhealthy season, but I soon recovered my former resolution. It appeared to me that I had a certain duty to perform—a duty owing to our religion, and to our beloved brethren in the Holy Land. Nothing, therefore, I made up my mind, should prevent me proceeding on my journey. I communicated my resolution to the Vice-Admiral, who kindly expressed his hopes for my safe return.

“Returning to the hotel I heard that the sad news of the cholera being in Syria, and the necessity of remaining in quarantine on leaving that country, had also reached my *compagnons de voyage*, and they all entreated me to give up the idea of going to the Holy Land. But I would not yield, nay, with every persuasive word of theirs to make me return, my resolves to proceed became stronger.

“*Thursday evening, July 1st.*—This being the eve of the anniversary of

the opening of my Synagogue in Ramsgate and the laying of the foundation stone of the College erected to the memory of my lamented wife. we proceeded to the Synagogue, where we recited the Psalms we usually read in our own Synagogue and College, at the conclusion of which Dr Loewe offered up an especial prayer for the occasion.

"I must not here omit to mention a pleasing incident which made me think of the large-hearted benevolence which our ancestors in the Bevis Marks Synagogue extended even to their brethren in remote countries. Signor Soave, the professor of a school belonging to the Spanish congregation of Venice, was engaged in searching for some ancient Hebrew, Portuguese, and Spanish documents, when he happened to find a letter addressed to the treasurer of an association known by the name 'Kuppath Pidyohn Shebuyin,' or 'Fund for the Redemption of Captives,' instituted by the Portuguese congregation of London. It is dated the 1st of Iyar 5465 (May 1705), and the treasurer therein makes a remittance of sixty ducados de Banco towards the assistance or redemption of three Hebrew slaves brought to Venice in a Maltese vessel.

"On the 2nd July we went on board the *Geelong*, and after a delightful sail of six days, touching Ancona and Brindisi, reached Alexandria on the 8th, where I experienced great kindness at the hands of Messrs Kataui Bey, Baron Menasce & Sons, Messrs Abraham Piha and Pariente.

"On the 9th of July we embarked on board the *Ettore*, an Austrian steamer. As we were steaming out of the harbour my spirits became buoyant in the extreme. God granted me His special blessing to find myself again on the road to Jerusalem. The sea was calm as a lake, not a ripple could be seen on its glowing mirror. The declining sun reminded me of the approaching Sabbath. That day has always been a particular object of delight to me. By the kindness and civility of the people on board I was never interrupted in any way in the performance of my religious duties. Every Friday as the Sabbath was about setting in, I could light my Sabbath lamp, which I always carried with me, and I often had the gratification of seeing the seven lights (emblems of the six days of creation and the seventh day of rest) burn as late as midnight, undisturbed by the motion of the vessel, even when going at the rate of eleven knots an hour.

"On the morning of July the 10th we entered the harbour of Port Said, and here I am desirous of pointing out the importance of land in the vicinity of Jaffa to the agriculturist or general trader in Palestine. The passengers from Europe to India, or from India to Europe, generally avail themselves of the opportunity to go on shore after a long and fatiguing journey, and are glad to pay a high price for a basket of strawberries, pears, or apples, or a bunch of grapes or vegetables. The stewards of any of those large steamers, I was told, pay a high price for fruit of the above description. Should it ever be in the power of the well-wishers of Zion to send a European gardener to the land they may happen to own in Jaffa, they would surely find a good market in Port Said.

"While on board the *Ettore* I had the advantage of making the acquaintance of Mr Julius Loytved, the Danish Consul at Beyrout, a gentleman who takes a great interest in the Colonies established by the Würtemberg people in Khaifa and Jaffa. He gave me a description of what they have already accomplished, the numerous houses they have built, and the land which they so successfully cultivated. He also gave particulars regarding the British Syrian schools, established at twenty-two different places in Syria, at the cost of £2372, 7s. 5d. per annum, comprising the payment of teachers, pupil teachers, Bible-women, wages, board, clothing, furniture, rent, travelling, postage, sundries, and building repairs.

"Hearing from that gentleman how liberally all the institutions for social improvement in Syria are supported by the English people, it struck me that

if the well-wishers of Zion were to become acquainted with the zeal and liberality which other nations display towards the improvement of the condition of the people in Syria, they might be moved thereby, and well exclaim: 'Are we to stand in the background neglecting our Talmud-Tora schools, colleges, and benevolent institutions in the Holy Land, while the adherents of other creeds are actively bestirring themselves to make every possible sacrifice for the cause they advocate?'

"At four o'clock P.M. Her Majesty's Vice-Consul at Jaffa (Signor Amzalak), accompanied by his son, two káwásses, with their official batons and several attendants, approached our ship. It was a source of high gratification to me to see one of my brethren, a native of the Holy Land, filling so high and honourable an office. I knew his father well. He was one of the most worthy and charitable of our brethren in Jerusalem, and I was now much pleased to have the opportunity of evincing my regard for his son, whose abilities and high character had been so honourably acknowledged by the consular functions entrusted to him.

"In giving these and other particulars in connection with all my movements in the Holy Land, my object is not to satisfy any selfish feeling. I desire only to convey to the friends of Zion an idea of the kindness and attention which our brethren are ever ready to bestow on their well-wishers, and the great encouragement the Turkish Government is always prepared to offer to those who in reality seek to promote the interests of Jerusalem.

"According to our previous arrangements, we disembarked just before sunset. The boat was brought quite close to a most convenient landing, which had been expressly constructed for the Emperor of Austria when he visited the Holy Land. A detachment of soldiers, drawn up in two lines, commanded by the Kaimakam, presented arms. Deputations from the several congregations in Jerusalem, Jaffa, and Hebron bade me welcome, and tendered their congratulations on my safe arrival, and a large concourse of people almost overwhelmed me with their salutations. I entered a comfortable European carriage, which conveyed me first to the tomb of my much lamented friend, Dr Hodgkin, then to Signor Amzalak's country house, situate on the high road to Jerusalem.

"It must have been about seven o'clock in the evening when we arrived. The lady of the house, surrounded by a most amiable young family and some friends of the house, gave us a friendly welcome. A refreshing beverage, consisting of almond and rose water, was handed round, and ten minutes afterwards a dinner was served in the best European style. An almost endless variety of dishes, partly Syrian, partly French, were handed round by waiters dressed in the French style, who spoke French, Italian, Spanish, German, and Arabic. All this might have made us forget that we were in the Holy Land had we not been reminded of it every now and then, either by the overpowering heat or the bite of an intruding mosquito.

"After having procured statistical accounts from the congregation, my work at Jaffa was confined to seeing the estate known by the name of Biárá, which was bought in the year 5615 (1855) for the promotion of agriculture among our brethren.

"13th July.—Though somewhat indisposed, I would not lose the opportunity of seeing the deputations which arrived from various parts, and gathering from them as much information as possible. With regard to the value of land, I learnt, for instance, that some land outside the walls of Jerusalem, 100 yards in length and 50 yards in breadth, sold for 25,000 piastres, equal to £207. The remainder of that property has been sold for building purposes.

"Near this property there is some land, measuring 19,000 square yards, containing seventy olive trees and five hundred vines; also three small

rooms and a cistern $10 \times 16 \times 12$ yards ; the whole being offered at the price of £1600.

"To prevent the possibility of preparing for my reception at the Biará, I requested Dr Loewe to go there the next day at an early hour, and report to me the state in which he found it.

"When the Biará was bought in the year 5615 (1855), there were not less than 1407 trees, bearing oranges, sweet lemons, lemons, citrons, pomegranates, apples, peaches, almonds, dates, apricots, mulberries, pears, figs, and bananas, and I was anxious to know how many we have now in the garden.

"I also begged him to visit the Würtemberg estate, which is only a very short distance from the Biará.

"Accordingly he started on the 14th July, at six o'clock in the morning, for the Biará, inspected the houses, the garden, and the adjoining field, examined the well and cistern, and made a rough sketch of the estate ; went to Saroona to inspect some of the houses and fields, and returned in the afternoon with a most satisfactory report.

"From statements reported in England I expected not to find a single tree in the garden, the house in ruins, and the cistern and water-wheel destroyed, but I was now fortunately able to convince myself that such was not the case. It was arranged that I should proceed the next day to the Biará, accompanied by the English Vice-Consul and every one of my own party, so as to be enabled to have a complete inspection of the place.

"*July 19th.*—A deputation from Khaifa came to Jaffa to present personally the statistical accounts referring to their community which I had requested them in a special letter to prepare for me. Towards the afternoon I invited the Khaifa deputation to enter my room, and I examined the valuable documents they presented to me, and there was every reason to be satisfied with the work they brought.

"Those gentlemen described the state of their congregation as being in every respect satisfactory. They have four Synagogues and several charitable institutions, maintain their poor, and do not partake of any share of the contributions from abroad. They scouted the idea that many persons came to Khaifa and Safed to escape military service in their own country, and to obtain a share of those charitable gifts which, it is said, are so abundantly offered to them by our European brethren. The Deputies felt most indignant at such a report, and on their return home the Elders addressed a letter to me, of which the following is a short extract :

"'We beg leave to inform you that we all live here, thank God, in perfect peace and unity ; all of us conjointly listen to the voice of our spiritual guides. We all consider it our utmost duty to observe the laws of God, and there is no schism whatever in our community. With regard to your inquiry respecting soldiers who, it was said, were in the habit of coming to our place to settle among us with a view of being maintained by the communal charities, allow us, sir, to assure you that there have never come such persons to our place ; any report to that effect has no foundation in truth. As for ourselves, we are all, thank God, maintaining our families by the work of our hands ; none of us partake of any charitable gift except the orphan and the widow, and even these are supported by our own charitable institutions, not by any charity coming from abroad.'

"Messrs Jacob ibn Simool and Samkhon called upon me for further instructions regarding the Biará. I repeated to both the assurance of my satisfaction with their honest work, and promised to communicate with them on my return to London. Mr Jacob ibn Simool, whom I may call the father of the poor in Jaffa, called my attention to several deserving cases of distress in the community, to which I observed, 'Why do the persons in question

not work?' My object in putting this question, I said, was not because I for myself ever doubted their industrial habits, but to find the opportunity of convincing others of the truth of my assertions, there being some persons who consider the Jews in the Holy Land as an idle set of people, preferring the bread of idleness to that of industry.

"On hearing this he almost burst into tears, denying the truth of such accusations. 'Well,' I remarked, 'supposing I would offer a trifle, say six-pence or a shilling, to any poor man to go out into our Biará and there fill the large cistern, which, according to Mr Aikin's calculation, would take fifty-eight hours to fill, would any of them do it?' 'Ah!' he replied, 'there would be fifty who, without a moment's hesitation, would proceed at once to do the work.' I took him at his word, and said, 'Well, let it be done to-day.' It was about mid-day when this conversation took place. Messrs Simool and Samkhoon went to town, and I requested Dr Loewe, Mr Aikin, and every one who was with me, to proceed in the afternoon to the Biará.

"On their arrival they found the courtyard adjoining the water-wheel almost crowded by a number of poor, not less than thirty sitting on the ground, eight of them alternately rising to turn the wheel, while the others were singing in chorus Psalm cxxviii., in which the verse, 'Thou shalt eat the labour of thine hands, and it shall be well with thee,' occurs. Presently a number of them took out of their pockets some little prayer books, and began singing Psalm cxix.; and there prevailed as much gladness and joy among them, notwithstanding the perspiration which streamed down their faces whilst they were running round and round the wheel, as if they had been engaged in the most easy and entertaining work. As the time drew nigh the evening, Minha prayers were offered up by all present, and their melodious voices might almost have been heard by their Würtemberg neighbours in Sanoora. Subsequently they all dispersed in different corners to select a place of rest for the night, as they still had to work some time before the tank would be full of water. The next morning being fast day (17th of Tamuz), they proposed rising at a very early hour, so as to be able to do the work before the heat of the day became too overpowering. Wednesday morning the water that filled the tank was overflowing and irrigating the garden in all directions. Messrs Simool and Samkhoon were delighted to have been able to prove the correctness of their statement. As for myself, I never entertained a doubt of the persevering industry of my brethren, but my object was, as has already been stated, to convince others who were of a different opinion.

"22nd July.—At an early hour this morning I ascertained from my medical attendant that I might now venture, under great care, to resume my journey. Though I had but little sleep during the night, and felt very weak, I hastened, nevertheless, to give orders for our departure.

"As I took my seat in a carriage, a large concourse of people pressed around us, but the soldiers and káwásses soon cleared the way and enabled us to proceed.

"We were rather disappointed at the state of the roads, which appeared to be out of repair, and it took us three hours to reach Ramlah.

"At about four o'clock in the morning we reached Colonia, almost exhausted from fatigue, but I remained firm in my resolution, and after a stay of half-an-hour, without descending from the carriage, proceeded on my journey.

"At five o'clock in the morning we were already saluted by friends who had come forward to greet us on our approach, and half-an-hour afterwards we halted at the spot whence a full view might be had of the Holy City. There we pronounced the customary blessings, surrounded by an increasing number of people from all directions."

CHAPTER XXXVI.

1875.

WELCOME TO JERUSALEM—SATISFACTORY REPORT ON THE CONDITION OF THE POPULATION IN THE HOLY CITY— SIR MOSES' RECOMMENDATIONS FOR THEIR WELFARE.

AS we now continued moving towards Jerusalem, I had continually to look right and left to see the number of new houses, some of them very large buildings. As we proceeded all the occupants came out of their houses, and I had the happiness of seeing hundreds of our brethren lining the fronts of their dwellings. Presently my attention was directed to the presence of my highly esteemed friend, the Rev. Sam. Salant, a gentleman who had been one of my correspondents on matters connected with the Holy Land for the last thirty-five years. Proceeding a little further on the road, a new Synagogue was shown to me; it was surrounded by a number of houses, occupied, I was told, by fifty families. Again a plot of ground was pointed out to me as belonging to a person who intended building sixty houses on it. Coming near the Upper Gikhon pool, not far from the windmill which I had built on the estate, 'Kérém-Moshé-ve-Yehoodit,' eighteen years ago, my attention was directed to two other windmills recently built, which I was told gave a good profit to the Greeks who owned them.

"Great was my delight when I considered that but a few years had passed since the time when not one Jewish family was living outside the gate of Jerusalem—when not a single house was to be seen; and now I beheld almost a new Jerusalem springing up, with buildings some of them as fine as any in Europe.

"When my carriage reached the Jaffa gate I was obliged to alight. Neither the streets nor the pavements in Jerusalem, the driver observed, are as yet prepared for carriages.

"Not having given any information of the time of my intended arrival, my friends did not order a sedan chair to be in readiness for me, so it was a rather difficult and painful task for me to walk along the street to the house prepared for my reception, but the káwásses soon led the way to my apartments.

"Here the Háhám Báshi, the Rev. Meyer Auerbach, and the Rev. Samuel Salant presented an address of welcome, and when they had concluded, I assured them of the great delight I felt in finding myself surrounded by men of such distinction, and that I would see them as often as possible. As soon as they left I made the necessary arrangements for the reception of the representatives of the several communities, the wardens of the Synagogues, and the committees of all the charitable institutions, fixing the day and hour I intended to see them.

"On leaving my apartments to inspect the adjoining rooms and tents for the accommodation of my party, I noticed a number of porters bringing in

heavy luggage, and speaking, or rather shouting, as they moved along, in not less than five or six languages—German, Spanish, French, Arabic, Turkish, and Hebrew. I was delighted to find that they all belonged to the Hebrew community, because their conduct afforded another proof of the injustice of the accusation against our brethren of Jerusalem that they are unwilling to work. Looking up at the roofs of the adjoining houses, I observed almost as many people—men, women, and children—as I saw in the street below, all of them offering me their salutations. They appeared to me to be good-looking and neatly dressed. Some of them dropped down letters and poems, specially composed in honour of my arrival. They were, however, requested by the *káwásses* to withdraw from near our terrace, lest their presence might be considered an intrusion.

“Entering the large reception room, I had a beautiful view of the east, north, and south of Jerusalem. I could see several very fine buildings on the Mount of Olives, many new and lofty houses all along the north, and some cupolas of Synagogues. As I looked out of the window I could almost see into the rooms of several families who lived near the house I occupied, and it was a source of much gratification to me to witness the affectionate manner in which the children were treated, and the industrious habits of the inmates.

“*26th July.*—In the course of the day I received visits from Mr Noel Moore, Her Majesty’s Consul in Jerusalem, an enlightened public servant and an accomplished scholar, whom I have the pleasure to number among my friends, as well as from his Highness Aziz Bey, the brother of his Excellency the Governor of Jerusalem, accompanied by George Balet Effendi. The former expressed regret that no notice had been given of the day I intended to enter Jerusalem, or my friends, he said, would have come to meet me. He brought me the cordial welcome of the Governor, observing, in the name of his Excellency, that as my state of health would not allow me to call on the Governor, the latter would gladly come to pay me a visit without ceremony. In reply to this most kind offer, I begged Aziz Bey to assure his Excellency that, however grateful I must feel to the Governor for his condescension, I could not accept that honour, as I should thereby be deprived of the opportunity to pay that tribute of respect which I was desirous to pay his Excellency, as the representative of the Turkish Government, to whom I was anxious to present the Vizierial letter so kindly procured for me from Constantinople.

“Most of the gentlemen whom I had the pleasure of seeing were old acquaintances, and have been in correspondence with me. They gave me pleasing accounts of their synagogues, colleges, and charitable institutions, and submitted to me a number of letters and documents referring to communal matters, which I promised should have my special attention. I was much struck with the appearance of the representatives of the Gurgistan (Georgia) congregation. They only settled in Jerusalem five years ago, and now number two hundred souls, all of whom came to the Holy Land by special permission of the Russian Government. Some of them wore decorations. One, by name Eliahu ben Israel, had three, which he received, one from the late Emperor Nicholas and two from the present Emperor Alexander. When I enquired of their chief how they came by these special marks of distinction, he told me, that during the war of the Russians with the Circassians, the Jewish soldiers fought most bravely, and, when all the people in the town of Kutais deserted the place, the Jews remained, and with their blood defended the Treasury of the Russian Government. The soldier with the three decorations, Eliahu ben Israel, said that he received, on each occasion when those decorations had been given to him, an embrace from the Emperor. It was quite a sight to see those handsome stalwart

men, some in Caucasian and some in Circassian costume, relating the adventures of a Caucasian war.

"Considering that in the presence of these brave men in Jerusalem, certain persons should have brought forward accusations of cowardice and desertion against our brethren, it made me almost shed tears. Surely, I thought, Russia, Austria, Prussia, France, Italy, and other countries would give them quite a different character.

"I was next favoured with a visit from Dr Schwartz, Director of the Rothschild Hospital in Jerusalem, inviting me to visit all the institutions called into existence by that distinguished family, famous throughout the world for their unbounded benevolence.

"Dr Puffeles, the Director of the Hospital known by the name of 'Báté Kholim,' now entered, and in the course of conversation, gave me a pressing invitation to see the Hospital under his direction, especially as that institution had been permitted by me to take possession of the Dispensary which I had established thirty-two years ago (in 1843) in Jerusalem, and placed under the care of a medical attendant.

"Presently Astriades Effendi, the Mayor of Jerusalem, was announced. I had the pleasure of knowing that gentleman during my visit to the Holy City in the year 1866. He spoke enthusiastically of the great improvements which have taken place since that time. Under the present regulations all houses must be built, he said, according to the plan approved of by the Government, the great object being to have proper roads in all directions. It is part of his duty to see the law in question properly carried out, but he finds it difficult sometimes to convince builders of its utility and importance. Speaking of the houses which had been built by the Prussian Government for the accommodation of lepers, he observed that they were insufficient for the number now in Jerusalem.

"*July 28th.*—Preceded by soldiers and káwásses, I repaired to the Synagogue called 'Beth-Ha-Kenesset Istambooli,' presided over by the Rev. Háhám Báshi, then to the great German Synagogue, 'Beth Jaacob,' the Guedalla College, and the fine public baths.

"*July 29th.*—My medical attendant declared it impossible for me to leave my chamber, and I was most reluctantly obliged to send apologies to his Excellency the Governor, and to the English Consul, for not calling on them at the previously appointed hour. All my letters were now placed before me for my perusal, and I requested Dr Loewe to have his horse saddled, in order to go and inspect all the land outside the city which had been offered for sale. In the afternoon the Governor sent his secretary, George Balet Effendi, to express his regret at my indisposition, offering again to come to me, especially as his official duties would call him away to Gaza, where he would have to remain perhaps several days. This kind and condescending offer, however, I again begged, for the reason already stated in this narrative, with a sense of deep gratitude, to decline, as I fully hoped to be yet able to pay first my respects to him.

"Towards the evening Dr Loewe returned with full particulars regarding the land he had seen, having arranged that I should be put in possession of all the plans and exact measurements of each field, so as to enable me fully to judge of its value and usefulness for the object in view. All the various schools, institutions, foundations, trusts, soup-kitchens, and other charitable establishments were visited, and carefully inspected.

"*Friday, August 6th.*—I had occasion to see the work of eight mechanics—a watchmaker, an engraver, a lithographer, a sculptor, a goldsmith, a book-binder, and carpenter, and all did their work most satisfactorily. The watchmaker, Joshua Fellman, into whose hands I put a valuable repeater for repairs, put it in a very short time in excellent order. The same man, in

addition to his skill as watchmaker, displays also great talent as a Hebrew calligraphist. He presented me with a grain of wheat, on which he wrote nineteen lines, forming an acrostic on my name. The engraver engraved for myself and several of my party Hebrew inscriptions in the best style. The lithographer, Mr David Spitzer, a native of Hungary, lithographed a number of cards for me after a pattern I gave him of a London-made card. I could scarcely find out the difference between the one and the other. The sculptor, to whom I gave the order in the evening to prepare two stones for me, with inscriptions of the verse, 'For thy servants take pleasure in thy stones,' &c. (Ps. cii. 15), accompanied by the date of my sojourn in Jerusalem, did the work in one night. The goldsmith made a number of rings, tablets, and cases; the tinman made two large cases for my books and papers; the bookbinder bound the statistical accounts in very good style, and the carpenter gave equal satisfaction—he did his work as well as any English carpenter.

"I was again greatly disappointed when my medical attendant would not allow me to leave my apartment, and I was obliged to commission Dr Loewe and Mr Aikin to do the work I was so anxious to have done myself, to inspect the Touro almshouses, the windmill, and the whole of the estate Kérém-Moshé-ve-Yehoodit.

"On their return they told me they had been in every one of the houses, and spoken to all the inmates. They found all the apartments remarkably clean, and the occupants, with the exception of one, in the full enjoyment of health. They also entered the four new houses, for the occupation of which I have already nominated four deserving families, and assured me that they were well built, and in every respect like the old houses. They ascended to the top of the windmill, and found everything perfect, with the exception of the mill-stones, which are a little worn, but not to such an extent as to prevent grinding. The garden and the wall all round they considered to be in perfect order.

"I was particularly pleased with their account of the windmill, as I had a double object in building it—to benefit the poor and encourage industry. According to paragraphs V. and VIII. in the agreement, 'The poor shall always have their wheat ground at a reduced price; they are to pay for each measure two páráhs less than the charge would be to any other person not classed among the poor; and when both poor and rich come at the same time to have their corn ground, precedence should always be given to the poor.'

"I then proceeded to the Synagogue, and was there most agreeably surprised with the magnificent appearance of that noble edifice. It is a hundred feet high from the floor to the cupola; contains a number of communal offices, a college for the study of the Holy Law, and in an adjoining building also a public bath. I was received on entering the Synagogue by the representatives of several congregations.

"I was told that the whole building had been built by the hands of Jews. Every kind of work, it was further observed—that of the carpenter, blacksmith, glazier, embroiderer, goldsmith, or engraver—all had been done by the Jews in Jerusalem. I noticed some beautiful silver ornaments for the Sepharim, especially a massive silver crown, and when I enquired where it had been made, the man who had done the work was introduced to me. The Synagogue was full in every corner, but owing to the excellent arrangements no inconvenience was felt.

"I made arrangements to start the following day for Ramlah at an early hour, but gave orders that my intentions should not be made known to any of our friends and acquaintances; and the next day, Wednesday, 8th of August, between four and five o'clock in the morning, I was on the road to

Jaffa. My esteemed friend, the Rev. Samuel Salant, and a few more still managed to see me, so I bade him and those with him a sincere good-bye. Dr Loewe and Mr Aikin followed us on horseback.

"I found the road much better; it appeared to me as if most of the impeding stones had been cleared away. We continued our journey till mid-day, when we had a halt of two hours at Bab-el-Wad, and then proceeded to Jaffa.

"On Sabbath we again saw Port Said. On Sunday and Monday we were in the quarantine harbour at Aboukir, and the following Saturday we found ourselves in the harbour of Naples. On 13th of August we landed at Firoul; there we remained five days in quarantine. On Saturday morning, at half-past six, we entered the harbour of Marseilles, but did not land till half-past seven in the evening, when we proceeded at once to the Synagogue, and thence to the railway which took us to Paris. There again I repaired to the House of God to offer thanks for his boundless mercy to me; and on the 9th of September I had the happiness of entering my own Synagogue at Ramsgate, after an absence of three months.

"In concluding this narrative, I feel it my pleasing duty to inform all friends of Zion that I again have had every opportunity to convince myself of the correctness of those statements which had been made in the 'Replies' I received to my inquiries on the 15th October '5634.' The great regard I have always entertained towards our brethren in the Holy Land has, if possible, increased, so that if you were to ask me, 'Are they worthy and deserving of assistance?' I would reply, 'Most decidedly.' 'Are they willing and capable of work?' 'Undoubtedly.' 'Are their mental powers of a satisfactory nature?' 'Certainly.' 'Ought we, as Israelites, in particular to render them support?' 'Learn,' I would say, 'if your own Sacred Scriptures do not satisfy you, from non-Israelites what degree of support those are entitled to who consecrate their lives to the worship of God. Go and cast a glance upon the numerous munificent endowments, upon the munificent institutions, upon the annual contributions, not only in Jerusalem, but in every part of the world—not only by individuals, but by almost every mighty ruler on earth. Notice the war which has broken out within our recollection respecting the privilege of repairing a house of devotion, all for the sole object of supporting religion. And are we Israelites to stand back and say, We are all practical men; let everybody in Jerusalem go and work? We do not want a set of indolent people who, by poring over books, teaching the Word of God, think they are performing their duties in life, and wait for our support!' The Jews in Jerusalem, in every part of the Holy Land, I tell you, do work; are more industrious than many men in Europe, otherwise none of them would remain alive; but when the work does not pay sufficiently, when there is no market for the produce of the land, when famine, cholera, and other misfortunes befall the inhabitants, we Israelites, unto whom God has revealed himself on Sinai, more than any other nation, must step forward and render them help, raise them from their state of distress.

"If you put the question to me thus: 'Now we are willing to contribute towards a fund intended to render them such assistance as they require; we are ready to make even sacrifices of our own means, if necessary. What scheme do you propose as best adapted to carry out the object in view?' I would reply, 'Carry out simply what they themselves have suggested; but begin in the first instance with the building of houses in Jerusalem. Select land outside the city; raise, in the form of a large square or crescent, a number of suitable houses, with European improvements; have in the centre of the square or crescent a synagogue, a college, and a public bath. Let each house have in front a plot of ground large enough to cultivate olive trees, the vine, and necessary vegetables, so as to give the occupiers a taste for agriculture.

"The houses ought to pay a moderate rental, by the amount of which, after securing the sum required for the payment of a clerk and overseer and the repair of the houses, there should be established a loan society, on safe principles, for the benefit of the poor working-class, the trader, agriculturist, or any poor deserving man. Two per cent. should be charged on each loan, so as to cover thereby the expenses necessary for a special clerk and the rent of an appropriate house.

"If the amount of your funds be sufficient, build houses in Safed, Tiberias, and Hebron on the same plan; establish loan societies on similar principles of security.

"And should you further prosper, and have £30,000 or £50,000 to dispose of, you will without difficulty be able to purchase as much land as you would like in the vicinity of Safed, Pekee-in, Tiberias, Hebron, Jerusalem, Jaffa, and Khaifa, and you will find in all those places a number of persons who would be most willing to follow agricultural pursuits.

"And if you now address me, saying, 'Which would be the proper time to commence work, supposing we were ready to be guided by your counsel?' my reply would be, 'Commence at once; begin the work this day if you can.'

"Our brethren throughout Europe, Persia, and Turkey have been roused by your promises, which have been made known to them in the most hopeful terms by Hebrew, German, French, Italian, and English periodicals. You led them to cherish the hope that you would surely make no delay in proceeding to ameliorate the condition of the Sons of Zion. They now cry out, 'Here we are, give us land, give us work, you promised to do so. We are willing for the sake of our love to Jerusalem to undertake the execution of the most laborious tasks;' but the representatives of the community have no answer to give; they simply, with a cast-down countenance, say, in the words of King Solomon: 'Clouds and wind without rain.'

"You are then, I repeat, in sacred duty bound not to disappoint them any longer. Begin the hallowed task at once. He who takes delight in Zion will establish the work of your hands. "MOSES MONTEFIORE."

Sir Moses now received numerous congratulations on his safe return from his seventh pilgrimage to the Holy Land, in reply to which he said, that it was a source of much happiness to him to witness the greatly improved condition of his brethren, and he would always be ready to go there again should his presence in Jerusalem be required.

CHAPTER XXXVII.

1876.

CONGRATULATIONS ON HIS RETURN TO ENGLAND — THE
TESTIMONIAL FUND—PALESTINE COLONIZATION FUND—
UNVEILING THE BUST OF MRS TAIT—BAD NEWS FROM
EASTERN EUROPE—MUSURUS PASHA'S ASSURANCES.

THE Executive Committee of the Sir Moses Montefiore Testimonial, engaged since the beginning of 1876 in promoting the object in view, held frequent meetings to consider the best means of carrying out his wishes. They advertised in English, German, and Hebrew papers for qualified persons to act as their agents in the Holy Land, and succeeded in securing the services of a qualified gentleman anxious to help the good cause. It was decided that the fund should be devoted to the purchase of ground in the Holy Land, to the erection of houses, and generally to the encouragement of agriculture and of industrial pursuits.

Those of my readers who are subscribers to the Testimonial Fund will no doubt be glad to learn the progress which has been made up to the present year, 1887, and I will therefore at once give them the substance of all the information I have received on the subject before proceeding to record any incident of the year 1876.

A report of the said Committee, dated February 16th, 1883, states that, "After great consideration and careful investigation they acquired two plots of land in a very favourable situation, outside the walls of Jerusalem, at a cost of about £1000, and entered into contracts with two building societies for the erection of suitable dwellings on the site.

"The members of one of their societies, the 'Mishkenoth Israel,' belong to the German Hebrew community at Jerusalem, and those of the other, the 'Ohel-Moshe,' to the Portuguese Hebrew community.

"The basis of these contracts is, that as the work progresses,

the Committee undertakes to make advances free of interest, in proportion to the progress, as certified by their local architect. Thus, the society, 'Mishkenoth Israel,' in consideration of sums amounting in all to £2600, to be advanced to them by the Committee, have undertaken to erect eighty single or forty double houses, as well as a synagogue, cisterns, baths, and such other buildings as may be considered necessary for the common use of the inhabitants of the houses. It has been agreed that this advance shall be repaid within fifteen years, and upon such repayment the houses are to become the absolute property of the Society, but that, on the other hand, the buildings for common use are always to remain the property of the Committee, and the name of Sir Moses Montefiore is to be inscribed on the group of buildings as a lasting tribute to his memory.

"As regards agricultural undertakings in the Holy Land, the Committee have not yet felt justified in entering upon or giving pecuniary support to enterprises of that character.

"With reference to industrial pursuits of a miscellaneous kind, the Committee, besides promoting, to some extent, wood carving and weaving at Jerusalem, have also expended various sums of money, and bestowed much attention on the manufacture of tiles and bricks in Jerusalem; and ultimately, in December 1884, they let the machinery and plant to the authorities of the Rothschild School in the Holy City, for the purpose of aiding deserving persons desirous of being taught the art of brick or tile making. They have reason to anticipate very satisfactory results from promoting in this manner the manufacture of articles likely to come into general use in the East.

"The Committee further state the important fact that, since May 1880, no expenses whatever of management have been incurred beyond the salary of their agent at Jerusalem."

In addition to the above particulars, I am enabled to state, by the information I received on February 21st, 1887, from the present treasurer, that in round numbers the Committee have spent £6200 on 160 houses and buildings, the best of the kind in the Holy Land, and that they have now a little over £2000 left.

Since the matter has been with him (1882) not one penny has been spent in office expenses. Until last year they paid their agent in the Holy Land £200 a-year, but this has now been reduced to £100 a-year.

They are spending about £360 in erecting fences round the centre buildings, reserved as the present property of the Committee of the Testimonial Fund.

It would, undoubtedly, have been a cause of much satisfaction to Sir Moses to have seen some encouragement given to agricultural undertakings, even on a small scale, but the Committee not feeling justified in adopting this course, he expressed his appreciation of their decision with gratitude.

In a letter addressed to the Secretary of the Committee (February 28th, 1876), he says : " Conjointly with other well-wishers of Zion, I fully appreciate their labours, as well as their frequent sacrifices of valuable time and convenience to the hallowed cause of religion. May they all, I fervently pray to Heaven, reap the high reward vouchsafed unto those who seek to establish peace and happiness in the city of the Lord, and may they become living witnesses of the speedy restoration of Zion to its former effulgent glory."

However, after his return from Jerusalem, a meeting was held on the 15th of December 1875, by the Palestine Society, as a preliminary to the formation of a Palestine Colonization Fund, at which, in conformity with a resolution proposed by Mr Jacob Montefiore, it was agreed that a deputation of members of the society and friends of the cause of Palestine should wait on the Turkish Ambassador. Accordingly, on Tuesday, December 21st, by special appointment, a number of gentlemen represented to his Excellency the growing desire in this country to promote the colonisation of Syria and Palestine by persons of good character (more especially Jews), willing to devote themselves to agriculture and industry, in response to the invitation put forward a few years ago by the Turkish Government. Pointing out the great financial improvement likely to result from such utilization of waste lands, the deputation asked if the conditions originally offered to foreign settlers by the Ottoman Government, together with the various firmans published from time to time for the benefit of the subjects of His Majesty the Sultan, would now be applicable to foreign immigrants. His Excellency pointed out in reply, that foreigners were at liberty to purchase land or other property in any part of Turkey, and to remain under the protection of their own Consuls ; or they might take advantage of the offers of the Turkish Government, and receive grants of land, becom-

ing amenable to Turkish law, and in all respects being Turkish subjects. His Excellency added that the Ottoman Government had taken great trouble to promulgate these conditions, which, he regretted to say, had not as yet been responded to. The principal points in these conditions are, that the settlers are exempt from all taxes, territorial or personal, for twelve years; they are exempt also from military service, but pay the tax in lieu thereof after twelve years. After twenty years they acquire a title to their lands, and are at liberty to dispose of them as they please. By the recent "Hát" (firman), the Ambassador said, the following privileges are secured: the power of electing judicial and administrative bodies, the power of electing the collectors of tithes, freedom to religious communities to control their own affairs, and free power of holding and bequeathing property.

The names of the members of the deputation, and of those noblemen and gentlemen who, not attending, signified their cordial sympathy and approval, revived in Sir Moses the hope that, notwithstanding the present disinclination of the Testimonial Committee to encourage agriculture, the time might yet arrive when they would gladly avail themselves of a favourable opportunity to promote his long cherished scheme.

The Diary of 1876 contains but very few entries. He complains of being weak and unwell, but his indisposition does not prevent him from seeing friends and attending to all his correspondence, which increased daily. He was occasionally present at Divine service in the Synagogue, and at the lectures delivered in the College, and often contemplated having a telephone between these two sacred buildings and his own chamber, so as to enable him to join the congregation in prayer, and listen to the lectures, when prevented by illness from leaving his couch.

He took his regular drives whenever the weather was favourable, enjoyed the fine view of the sea when in his room, telling the friends who happened to be with him of the approach of a vessel long before they were able to see it, and never failing to have at least two of the principal daily papers read to him.

June 17th.—The reader will probably remember that in the year 1874 Sir Moses requested Mrs Tait to sit for her bust, to be placed in the Orphanage of St Peter's. It was now unveiled on the occasion of the opening, by the Archbishop of Canterbury,

of a new convalescent home in connection with the St Peter's Orphanage. The ceremony was performed by Dr Loewe in the name of Sir Moses Montefiore, who sent a cheque for one hundred guineas to the Archbishop for the institution.

His Grace acknowledged, on the part of Mrs Tait and the friends of the institution, in feeling language the compliment which had been paid to Mrs Tait and himself, and passed a high eulogy on the general benevolence and kind-heartedness of Sir Moses, wishing him in his old age all the blessings which God could endow him with.

- Sir Moses' absence was deeply regretted by all present; unfortunately indisposition prevented his joining the numerous assembly. I give a copy of the letter he addressed to Mrs Tait on that occasion:—

"MY DEAR AND ESTEEMED MRS TAIT,—I sincerely thank you for your and his Grace's invitation to be present at the ceremony of the 8th inst. I feel I cannot promise myself that happiness. Nothing, however, but want of health would prevent my enjoyment of that gratification.

"May you and his Grace live many years to witness the good effect of your admirable institution, which is so calculated to afford relief to the destitute and suffering. I hope you will allow me the pleasure of adding the amount of the two enclosed cheques to its funds, one in the name of my beloved wife, and one in my own.

"With my profound respects to yourself and the Archbishop, and kind regards to your amiable family.—I am, most truly yours,

"MOSES MONTEFIORE."

The Archbishop sent the following letter in reply:—

"STONEHOUSE, ST PETER'S, THANET,
June 12, 1876.

"MY DEAR SIR MOSES,—I must not delay longer to thank you very heartily for the pleasure you gave to Mrs Tait and myself and our girls and my son, not to mention all connected with St Peter's Home, by the kind present which was unveiled last Thursday.

"We regretted your own absence, but Dr Loewe kindly and efficiently represented you. Mr Weekes unfortunately was not present, but all admired the excellent way in which the bust was finished, and I hope you will assure him of our thanks.

"Your generous donation in your own name and in that of her who is so dear to you, came most opportunely to complete the payments for the new building, which, I trust, with your kind help thus given, and that of other friends, may long be a blessing to the suffering.

"I trust by God's blessing that your health continues good, and that the summer weather is favourable to your restoration.

"With kind regards from all our party here, and from my son, who is in London.—I am, my dear Sir Moses, ever yours sincerely,

"A. C. CANTUAR."

The year 1877 was charged with serious events, which fully engaged his attention.

Being informed in the month of January of the great distress then prevailing among the Turkish soldiers in consequence of the war in Bulgaria, and the great political changes following to the death of the Sultan Abdul Aziz, Sir Moses forwarded a generous donation, in aid of the sufferers, to the Ambassador of the Sublime Porte in London.

A few days later he communicated to the Board of Deputies the sad intelligence he had received, that in the villages of the district of Vaslui, Moldavia, three hundred Jewish families had been robbed of the greater portion of their effects, and driven from their homes by order of the Prefect. The Board, on having the facts verified, sought the intervention of the British Government, which was immediately accorded, the result being that the Prefect and three of his sub-prefects were superseded.

To relieve the sufferers in their distress, Sir Moses and Baron Lionel de Rothschild transmitted generous donations to the scene of trouble. The Board of Deputies also organised a fund for the relief of the sufferers, and remitted a considerable portion of the amount collected, by telegram, for distribution among the refugees.

February 1st.—He received a letter from his Excellency Musurus Pasha, conveying to him assurances of the favourable intentions of His Majesty the new Sultan, Abdul Hamid II., towards his Hebrew subjects.

“MY DEAR SIR MOSES,”—(the Ambassador writes, under the date of 17th February 1877)—“According to the intention which I expressed to you in my letter of the 4th ultimo, I communicated to the Sublime Porte a copy of the letter which you did me the honour to address me on the 1st ultimo, and I have now received the instructions of the Imperial Government to return you its thanks for your generous donation to the fund for the relief of suffering among the Turkish soldiers, and for the good feeling expressed in your letter, and to assure you, at the same time, that the solicitude of His Imperial Majesty the Sultan will be always extended to the Israelites equally with the other communities of the empire.—Believe me, dear Sir Moses, yours most sincerely,
“MUSURUS.”

The Sultan has kept his word up to this day, and there is every reason to hope he will continue to do so. Some of the Jews under his rule fill high offices of State, others are employed as professors in Government schools, and all enjoy the same privileges as other subjects of his empire.

April 14th.—Sir Moses received a letter from the Secretary of the Board, in which a desire was expressed to ascertain his views as to the best mode of dealing with certain matters referred to in a letter addressed to the Board, referring to the ill-treatment of the Jews in Fez.

“I have received,” he replied, “a communication from Mr A. C., of Mogador, containing complaints similar to those to which you allude, and my reply to him was that the letter which the Jewish community of Mogador had received from the Prime Minister in the name of the Sultan, appeared to me a striking proof of the Sultan’s intentions to afford justice to every one of his Jewish subjects.

“In the letter Mr A. C. has addressed to me, he states that they had appealed to the Sultan, who, in reply to their petition, promised to personally investigate the nature of their complaint, and moreover added that he would in no instance suffer any injustice to be done to any of his subjects.

“I forwarded,” Sir Moses writes, “to Mr C. a copy of a letter which I had addressed to all the Jewish communities in the Barbary State on my return from Morocco in the year 1864, advising them to act on all occasions in strict accordance with the suggestions therein given. If you refer to other acts of ill-treatment at the hands of the Moslems of which the Jews have to complain in Morocco, then I say, if the Board of Deputies should deem it proper to entrust me with a Mission to the Sultan, I shall regard the confidence they would thus repose in me as a high compliment, and should be ready to start at a moment’s notice.”

CHAPTER XXXVIII

1877.

ACCUSATION AGAINST JEWS IN THE CAUCASUS—AFFAIRS IN SYRIA—ANTI-SEMITIC MOVEMENT IN PRUSSIA—DEATH OF JOSEPH MEYER MONTEFIORE—ASSASSINATION OF ALEXANDER II.

IN June he sent despatches to the Board which he had received, referring to the serious persecution and cruel treatment to which the Jews of Zargkoon, in Persia, had been subjected for the purpose of compelling them to forsake their religion. At the instance of Sir Moses, the Foreign Office had humanely interposed with satisfactory results, and the despatches he received bore testimony to the satisfaction experienced by the Jewish inhabitants of Zargkoon at the steps which had been taken to ameliorate their condition.

In the same month, in consequence of appeals for pecuniary assistance which had reached him from the Jewish inhabitants of the Holy Cities of Jerusalem, Hebron, Tiberias, and Safed, he sent £200 to be distributed among the deserving poor in Jerusalem, and £107, 15s. for distribution among the inmates of the Juda Touro Almshouses. To the other Holy Cities he likewise made his offerings in proportion to the number of the inhabitants and the greatness of distress.

On July 30th Mr Weekes, the sculptor, presented him with a bust he had made of him, and which the artist afterwards sent to the Exhibition.

February 3rd, 1878.—He devoted some of his leisure hours to Lady Tobin's works, and was much pleased with the varied descriptions she gives of the land of inheritance and Bible scenes visited by her and her husband, Sir Thomas Tobin, with the noble object of elucidating the Sacred Scriptures.

July 16th.—Lord Beaconsfield returned from the Berlin

Congress, with the news that he had secured "Peace with Honour." Sir Moses, in common with a number of distinguished personages, met him and Lord Salisbury on their return at the railway station, and joined in the congratulations to the British Plenipotentiaries on the accomplishment of their task.

November 3rd.—The accounts of the war in Afghanistan induced him to make frequent inquiries respecting the origin of the Afghan people. He happened to know Dr Ernest Trumpp, a Würtemberg Protestant theologian and distinguished Oriental scholar, who in the year 1858 had lived for some time at St Peter's, near Ramsgate. He used frequently to visit Sir Moses' Synagogue, with the object of ascertaining the correct Portuguese pronunciation of the Hebrew language. From that gentleman, as well as from letters written by an English officer, who had been with the English army at Candahar, Sir Moses had an opportunity of learning many particulars respecting the character of the Afghans, which were not very complimentary to them. "Well," he said to his friends, "if the Afghans really are as described in this letter, they must either have forgotten the religious tenets practised by their ancestors, or have never been the descendants of that Semitic race to which it is said they belong," and he inquired no further after them, except with regard to their political position in relation to India.

Sir Moses also thanked Lord Beaconsfield for having, in the name of the English Government, caused the insertion of a clause in the Treaty of Berlin, to the effect that, on condition of Roumania conceding citizenship to the native Jews, her independence should be recognised by the Powers. Lord Beaconsfield seemed greatly pleased at seeing Sir Moses, and the meeting between them appeared most cordial.

1879.—He deplores the great loss he sustained by the death of Baron Lionel de Rothschild. "I have known him," he says, "from his earliest youth, and ever entertained the highest esteem and regard for him." He also laments the demise of their Ecclesiastical Chief, Rev. Dr Artom. It was likewise a year of great sorrow and anxiety to him, owing to a dreadful accusation brought against the Jews of Kutais, Caucasus. Letters and telegrams were sent to him from St Petersburg, Tiflis, and Kutais, stating that the trial was to take place on the 11th May. He sent a telegram to St Petersburg, to the effect that he was

ready to start for the Russian capital to plead the cause of the accused before the Emperor, and also wrote to the counsel for the defence, offering to proceed to Tiflis should his presence there be desirable. Happily there was not a shadow of truth in the accusation brought against the poor Jews, and in the end they were acquitted.

He received a communication from one of the gentlemen who pleaded their cause, as follows :

“ MOST ESTEEMED SIR,—Your letter, which was a pleasant surprise to me, has reached me but very recently, because being addressed to Koutais, and I being at Kiew, it has followed my steps throughout all Russia, while after leaving the Caucasus I travelled on business from town to town.

“ I cannot find words to express my thankfulness for the honour and moral assistance, of which your letter has been so eloquent an expression, especially as the cause which actuated your noble heart in addressing this letter is common to us. I too am of Jewish origin, and your name was known to me from my early childhood, when I learnt to connect it with all that refers to disinterested humanity and manly championship of the cause of our oppressed brethren. How sweet to my heart to feel myself associated with the great deeds of your glorious life !

“ I do not think it necessary that you should trouble yourself with so fatiguing a journey as the one to Tiflis. Our unfortunate brethren have been discharged for the present, and though the Procurator has put in his protest against the judgment, and the affair is to be tried again at the Court of Appeal early in the autumn at Tiflis, I firmly hope that it will end with a final discharge, justice working tolerably well in Caucasia. If, however, it should be otherwise, then, but not till then, we shall require your generous assistance, and beg you to come to St Petersburg. Meanwhile I will believe in the power of Truth and Reason.

“ I implore you not to be disquieted, and to receive the assurance of the highest esteem and deep devotedness of yours, &c., “ L. KUPERNICK.”

In token of gratitude, these gentlemen sent him their photographs, which he placed in his library, the Gothic room.

Though suffering from illness, Sir Moses never relaxed his efforts on behalf of those who stood in need of his counsel and intercession, and he was constantly in correspondence with friends who were engaged in similar projects of peace and charity. Baron G. von Bleichröder of Berlin communicated to him satisfactory accounts of certain measures adopted by the Government in favour of communities in Roumania and Kutais, and Sir Moses hastened to thank him for it in a suitable letter.

April 22nd.—A telegram from Safed, Holy Land, brought the news of the great distress that now prevailed, and he at once forwarded £100 to his Excellency Musurus Pasha, with a request to send the money to the Governor of Safed as a contribution

towards the relief of the distressed Moslems of that place. The following is the Ambassador's acknowledgment :

“ IMPERIAL OTTOMAN EMBASSY,
LONDON, 24th April 1880.

“ MY DEAR SIR MOSES,—I shall be very happy indeed to transmit your generous gift to his Highness Midhat Pasha, Governor-General of Syria, to whom I will send a copy of your letter, and I shall fulfil an agreeable duty in making known to the Imperial Government this fresh proof of your sympathy.

“ I am truly sensible of your good wishes towards my august Master and myself personally, which are the more precious as coming from one who is known to all the world for his high character and goodness of heart, and whose philanthropy is attested by so many munificent acts.

“ Our long friendship renders it unnecessary for me to dwell on the high esteem which I have for you, or to assure you of my goodwill towards the whole of the race, of whom you are such an honoured and illustrious member. —Believe me, with every good wish and the greatest respect, my dear Sir Moses, yours most sincerely and faithfully,
“ MUSURUS.”

Subsequently he received a very kind letter from Midhat Pasha, enclosing a list of names of all the Moslem recipients of his gift, with full particulars of the mode of distribution adopted by his Highness. Midhat Pasha, Sir Moses remarked, if permitted to remain a few years in Syria, would introduce most salutary reforms in that country. But unfortunate circumstances soon called him away from Damascus, his sphere of action causing him to end his days not far from the tomb of his Prophet.

Towards the end of May Sir Moses was highly gratified by the maiden speech delivered in the House of Commons by Baron Henry de Worms. The Baron belonging, like Sir Moses, to the Conservative party, Sir Moses wrote him the following letter of congratulation :

“ EAST CLIFF LODGE, May 25th, 1880.

“ MY DEAR BARON HENRY DE WORMS,—I cannot refrain from expressing to you the great pleasure I derived from the speech you delivered in the House of Commons. You showed yourself as a faithful defender of the cause of religion, and I fervently invoke the blessings from Heaven upon you for having thus boldly raised the standard of Truth in the presence of the mighty of the land.

“ I shall be glad to convey to you personally the sentiments of delight which fill my heart, and hope to have the opportunity of doing so by paying you a visit as soon as I am able to go to town.—With kind regards, I am, my dear Baron de Worms, yours very truly,
“ MOSES MONTEFIORE.”

In reply to his letter, the Baron wrote :

“ HOUSE OF COMMONS, 27th May 1880.

“ DEAR SIR MOSES,—Amongst the many kind letters I have received, congratulating me on my first attempt in the House, none has so deeply touched me as yours, coming from one whose name is a household word,

not only in our own community, but throughout that civilised world where true philanthropy and real religion are recognised and appreciated. Your letter has made a lasting impression on me, and in the struggles of political life, praise and encouragement are not alone the rewards of success : they are the incentives to deserve and attain it.

"As soon as you return to London, I shall do myself the pleasure of calling upon you.—I am, dear Sir Moses, very truly yours,

"H. DE WORMS."

June 13th.—He was informed by Baron von Bleichröder of Berlin, of the anti-Semitic movement in that city, upon which he expressed his views in the following letter, dated June 13th :

"DEAR BARON VON BLEICHRÖDER,—Your communications referring to recent Sectarian movements and Anti-Semitic Leagues in your own country and other parts of Europe present a cause of serious consideration. I entertain, however, the hope that by prudence and discretion on our part, and increased enlightenment based on principles of humanity among non-Israelites, an improvement in the condition of our brethren will ultimately be effected. In the meanwhile we must not relax our earnest activity, and, when occasion requires it, hold up high the banner of our religion, for we must always bear in mind that 'it is not by might nor by power that Israel prevails, but by the Spirit of God, the Lord of Hosts.'"

In the month of July he felt unable to address letters to his friends in his own handwriting, and on the occasion of sending the Archbishop a contribution of £100 towards the Sunday School Fund he was compelled to address His Grace through his secretary.

For the same reason he declined re-election as Vice-President of the Jews College.

"The unsatisfactory state of my health, induced by a very severe attack of bronchitis," he writes to the Secretary of the College, "precludes almost the possibility of my attending the meetings, &c. ; and as I cannot do so, I consider it my duty, in the interests of the institution, to withdraw my name from the Council." He addressed a similar letter to the Secretary of the Board of the London Committee of Deputies of the British Jews, in which, for the same reasons, he resigned his honorary membership of the Board.

The Jews at Bach Kali, in the Vilayet of Van, Asia Minor, whose unfortunate position required his immediate intercession, made him, however, forget his resolution to withdraw from the sphere of communal work, and we find that in the same month he addressed Lord Tenterden on that subject in eloquent and powerful language.

His Lordship having transmitted to him a letter from the Hebrew community of that place, Sir Moses writes to Lord Tenterden: "I will not fail to give its contents my earliest and best consideration. I have a vivid and grateful recollection of your Lordship's kindness to me when I had occasion some years ago to seek the powerful aid of the Foreign Office in behalf of my suffering co-religionists in Persia."

In the month of October he was deeply grieved by the sudden death, whilst almost in the prime of life, of his nephew, Mr Joseph Meyer Montefiore, who had succeeded him as President of the Board of Deputies.

On March 15th, 1881, the news of the terrible death of Alexander II., Emperor of Russia, gave a great shock to Sir Moses, and he hastened to express deep sympathy with the Russian Ambassador in London and his friends in St Petersburg, recalling the gracious reception given to him by his late Imperial Majesty when in the Russian Metropolis, and deploring the awful calamity.

April 10th.—The dreadful earthquakes in the Island of Chios pressed with peculiar severity upon the poor, and Sir Moses immediately sent £300 to his Excellency Musurus Pasha, with the request to transmit the sum to the Governor of the Island for the relief of the distressed, irrespective of race or creed. Sir Moses availed himself of this opportunity to convey to the Ambassador his sentiments of deep gratitude towards the Government of His Imperial Majesty the Sultan for the protection which the inmates of the Juda Touro Almhouses and the lessee of the windmill had enjoyed. "From the time," he says, "when I laid the foundation stone of those buildings up to the present day there has not been a single complaint made by them, as far as I know, of any unjust act, and I feel the greatest pleasure in congratulating your Excellency on the very satisfactory state of the administration of justice in the Holy Land."

"It is more than twenty years," he continues, "since those almhouses and the windmill were built, and it was said at that time that there could be no security for people living outside the walls of the Holy City, but I always relied on the justice and protection which the Turkish Government so often manifested, and it has now been proved that I was right."

Musurus Pasha in reply says :

"MY DEAR SIR MOSES,—Manifold feelings of pleasure were evoked within me by the perusal of your kind letter of yesterday, enclosing a cheque for £300 towards the relief of the sufferers by the earthquake in the Island of Chios, irrespective of race or creed ; pleasure at knowing that the noble heart of a friend for whom I have ever felt the highest esteem still responds to the call of suffering humanity ; that his spirit of justice still impels him to bear testimony to the tolerance and impartiality shown to his race by my Government and country ; that his good wishes are again offered for the welfare of my Sovereign and myself ; in a word, that time has not dimmed the feelings or judgment of one whose virtues are known to all.

"I have already sent the cheque to be exchanged for a draft on Constantinople, and, by to-morrow's post, it will be my grateful duty to forward the latter to my Government, with a copy of the letter by which your munificent donation was accompanied.

"I shall also not fail to bring to the knowledge of His Imperial Majesty the Sultan, personally, the feelings which you have expressed towards his person and throne.

"Meanwhile, with best wishes and the highest consideration and respect, I have the honour to be, my dear Sir Moses, yours very sincerely,

(Signed) "MUSURUS."

April 11th.—He received a letter from the Jews of Safed, Holy Land, enclosing an address to Her Majesty, in which they humbly expressed their gratitude for the protection granted to them by the English Government. On the same day he complied with their wishes, writing to Earl Granville, as follows :—

"MY LORD,—I beg leave to hand your Lordship the accompanying letter addressed to Her Majesty, which has been forwarded to me by the representatives of the Jewish community at Safed, Holy Land, with the request to have the same transmitted to your Lordship for Her Majesty's gracious reception.

"The letter expresses their sincere gratitude for the renewal of protection which has recently been granted to them by Her Majesty's Government.

"I still remember with heartfelt thanks the kind sentiments your Lordship was pleased to evince towards me on the occasion of my intended journey to Persia, and hope your Excellency will extend that kindness to me for the sake of my brethren in Safed, by causing their letter to be placed before Her Majesty, for whose long and glorious life they fervently offer up their prayers to Heaven, in which I most sincerely join.—I have the honour to remain, my Lord, your Lordship's most obedient and humble servant,

"MOSES MONTEFIORE."

CHAPTER XXXIX

1881.

PERSECUTION IN RUSSIA—LORD GRANVILLE'S SPEECH—PROJECT OF EMIGRATION TO AMERICA—DEATH OF DEAN STANLEY AND OF PRESIDENT GARFIELD.

NUMEROUS letters now arrived from all parts of the Continent describing the Anti-Semitic movement in Germany ; hundreds of communications reached him also from Russia, describing in heartrending language the attacks made upon the Jews during the riots in various towns and villages. Some of his Russian correspondents attributed them to the Anti-Semites in Germany. These people, they said, had entered into a league with similarly prejudiced persons in Russia, who, discontented with the results of their own business transactions, or of their professions, gave vent to their disappointment by attacking the Jews who peacefully followed their own pursuits. Others of Sir Moses' correspondents traced these disasters to the neglect of local governors and other officials to afford protection to those who stood most in need of it. There can be no doubt that the Anti-Semitic movement in Germany very greatly assisted those engaged in sowing the seeds of hatred, and in promoting ill-feeling against the Jews in Russia. Towards the end of April the Jews were openly attacked by the populace at Argenau, in Prussia, their intention having been publicly advertised before-hand, and the instigators of the riots having signed their names to the placards. It appears that this was the signal for the members of their league in Russia to begin the attack, for, on the same day, four hundred Jews were plundered at Elizabethgrad, many of them ill-treated and some killed, the riots continuing in various towns and villages. According to a tabulated statement, giving full particulars of the persecutions, the number of places where the Jews had to suffer in Russia amounted to 167.

A writer in the *Times* says: "Ever since the German Anti-Semites raised an outcry against their Jewish fellow-citizens, it had been feared that the movement would spread to Russia, and there take a form more adapted to the less civilised state of the country when, before the assassination of the Czar on March the 3rd had roused all Russia to the highest pitch of excitement, it was confidently predicted that the approaching Easter would see an outbreak against the Jews. It was said afterwards, that the prediction was aided in its fulfilment by Panslavist emissaries from Moscow, who planned all the subsequent troubles.

"It is at least certain that rumours of a rising had reached Elizabethgrad, and caused the heads of the Jewish community, who form a third of its thirty thousand inhabitants, to apply for special protection from the Governor. No notice was taken of the appeal, and on Wednesday, April 27th, the dreaded outbreak took place."

Numerous meetings were held in London, Manchester, Liverpool, Birmingham, and other important towns in England, on the continent of Europe, and in the principal cities of America, to consider the position of the Russian Jews, with special reference to the necessity of sending delegations of their respective committees to Russia. Some thought emigration from Russia would be the best means of helping the sufferers. A million sterling, they said, could easily be collected from the Jews of the whole world, which would go far towards meeting the expenses of emigration; and many of the emigrants would be able to furnish a portion of the necessary funds themselves; but the question rose: "Will the Government permit the emigration of so many subjects?" Then it was asked: "Where are our brethren to be sent to?" Some suggested Bosnia, some America, others the Holy Land. There was a great difference of opinion among the members of the various committees, as to what should be done in the present terrible crisis.

May 23rd.—A numerously attended deputation of the Representatives of the Board of Deputies, conjointly with those of the Anglo-Jewish Association, waited on Lord Granville at the Foreign Office, for the purpose of invoking the good offices of the British Government to stop the outrages on their co-religionists in the Russian Empire.

His Lordship, referring to certain questions which had been raised by the deputation, said :

"It appears to me that the questions which have been raised are three. It is quite clear, as stated, that they are more or less connected one with the other. The first is the general question of the laws imposing great disabilities upon the Jews in Russia. Now it is clear that, however intolerant, however unjust, however impolitic such laws are, yet it is competent for any independent state to maintain those laws, if it seems fit to them. I maintain with regard to myself, that one of the strongest political convictions I have ever had in a public life, now extending to a good many years, was that in favour of the great measure of the emancipation of the Jews—(cheers)—and all I need say of that is, that it has been a source of great satisfaction to me to see the enormous change which has taken place since that was effected. Why, I have seen melt away like snow all those prejudices, not only political but social, which certainly, when I first came into public life, were extreme. I am glad to find that the members of this deputation have followed the example of their predecessors ; and I think I can say for myself, that I am not aware of not having taken advantage of any opportunity in my power of doing what I thought judicious for the improvement of the position of the Jews, in countries where they are less favoured than in our own. At the same time it must be remembered that all nations are jealous of interference with their internal concerns, and this is especially so with regard to the great Powers of Europe. I had only last week to make a speech connected with Russia, with regard to our refusal to join in a conference on another subject, and I then pointed out how exceedingly sensitive we are in this country in anything which appears like compulsion from foreign countries, with regard to our internal legislation. I even quoted an instance where a popular Minister was turned out of office for proposing that which every one agreed was quite right, merely from the idea that he had been instigated to the task by a foreign power. While remembering this, we may consider what is the best to be done. Now I am myself perfectly convinced that it would not be judicious to make official representations on this subject to the Russian Government. I agree with the speaker who said that the prejudices are greatest amongst the mass of the people ; but I do not agree with those who have said that a strong representation from a foreign Government would strengthen the hands of the Russian Government. I think that in many instances it might weaken the hands of the Government, who, I believe, are infinitely more enlightened than the mass of the people on the subject. I feel very strongly that if any representations are made, they should not be official representations, and moreover, that they should not be public. With regard to the second question of the fearful riots, and the destruction of the property of the Jews, I can only say I believe the statements that have been made, and that I share the feeling of sorrow that must be common to all that have read them, and I cannot help believing that that is the feeling of the Russian Government, and of the higher classes of that country." The noble earl then read a short extract from the information received from Mr Wyndham and our Consul at Odessa in regard to these riots, which were believed to be instigated by the Nihilists, and which had led to great destruction of property and some loss of life. "It is announced that the riots have been suppressed, and that no less than 1000 persons had been arrested on account of them. After that I do not think you can be of opinion that the Russian Government has any complicity with these outrages. No better proof can be afforded of the good feeling of the Russian Government than the cordial reception lately given by the Emperor to a deputation of Jews. ' It would have been absolutely im-

possible in the reign of the Emperor Nicholas, and I think you may take it that the Emperor is horrified at these proceedings, and is desirous of putting them down."

Mr Arthur Cohen, Q.C., M.P., who had now become President of the Board of Deputies, gave Sir Moses a full account of all that had passed at the interview with his Lordship, and subsequently at the meeting of the Board. Sir Moses wrote to him under date of 24th May, as follows :

"MY DEAR ARTHUR,—It was most kind of you to devote so much of your valuable time to furnishing me with particulars on a subject which has occupied my mind for many years.

"When I had the honour of an audience with the Emperor Nicholas in the year 1846, His Majesty observed the laws of Russia did not permit Jews to sleep in St Petersburg. I said, 'I trust your Majesty will see fit to alter them,' and the reply was, 'I hope so.' Twenty-six years later, on my again visiting St Petersburg to seek an audience of the late Emperor Alexander, I found 12,000 of my co-religionists settled there ; many of them had decorations, and a goodly number filled high offices in the University and public libraries ; some were bankers, others merchants. On my arrival there, I was asked by a person of high authority what my object was in seeking an audience of the Emperor. I replied that it was to convey my gratitude to His Majesty for having realised the hope expressed to me by his father. The Prime Minister then assured me, in the presence of three or four Ministers of State, that the Russian Jews, if qualified by their abilities and moral character, could attain any high position in the Empire.

"I am fully convinced that it is only by mild and judicious representation—relying in advance, as it were, on their kindness and humanity—that you have a chance of your application reaching the throne of the Emperor.

"You have, I conceive, acted most wisely in all you have done with reference to the movement, and I perfectly agree with the opinion entertained by Lord Granville on the subject.

"If it be thought advisable, I am quite ready to go again to St Petersburg. I should, in the first place, ascertain whether my visit would be agreeable or not to the Emperor and his Government ; and, in the next place, I should apply to the British Government for letters of recommendation to the British Minister, and thus equipped I should have every hope of smoothing the unfortunate position in which our brethren are placed in that country."

Here we have a man, nearly ninety-eight years old, speaking seriously of setting out again on a Mission to St Petersburg. When his friends said to him, "How can you think of proceeding to Russia at your advanced age, and in your present weak state of health?" he replied, "If necessary, I will be carried there. Take me in my carriage to the train, put me on board ship, then again in the train, and when in St Petersburg I will be carried into the presence of the Emperor. Nothing," he added, "shall prevent me from serving my unfortunate brethren if I can be of use to them."

Although deeply grieved by the sad events to which so much

: attention was being directed, Sir Moses did not withdraw attention entirely from other matters, and was much pleased to read in the *Times* of the success of Mr A. F. Saunders, who had just gained the prize medal for Hebrew, which Sir Moses had founded years before at the Merchant Taylors' School. Many of the students who had gained this medal used, while pursuing their studies at the universities, to address Hebrew letters to Sir Moses, to show him the progress they were making in the sacred language, and he never failed to encourage them further in their studies.

The death of Dean Stanley was another shock to Sir Moses, whose relations with the Dean were of the most cordial character. He would frequently have read to him the reply of the Dean to Canon Jenkins, who proposed the establishment of an "Appellate Tribunal, to which the question of the treatment of the Jews should be referred."

The Dean regarded the scheme as impracticable, but expressed his abhorrence of the cruel persecutions, and his conviction that they were impossible in a country like ours.

"We stand much in need of such advocates for right and justice," Sir Moses remarks, "and the loss we have sustained by his death is great."

The news of the attempt on the life of General Garfield, the President of the United States, caused him also much sorrow. He always entertained a high regard for the Americans, and admired their numerous noble institutions. "How many millions of our fellow-beings," he used to say, "found a happy home there when all hope for an honourable maintenance in their own country had to be given up, because the land which gave them birth ceased to give them shelter and protection?"

September 19th.—On hearing that the life of the President was in danger, he immediately sent a telegram to the Spiritual Heads of the Spanish and German Hebrew Congregations of Jerusalem.

"Let prayers be offered up," he telegraphed, "in all Synagogues for President Garfield's speedy recovery."

Mrs Garfield, to whom Sir Moses subsequently addressed a letter of sympathy, several Senators, and many prominent American citizens, acknowledged this mark of attention most gratefully, and expressed their high appreciation of it.

When the President died Sir Moses sent £100 to Mr Marcus of Boston for distribution among the most deserving charitable institutions of that city, without distinction of race or creed, in memory of the esteemed and lamented President.

September 28th.—The following telegram appeared in one of the papers, under the heading "Anti-Semitic Agitation," dated Vienna, Tuesday night:

"According to a Russian paper, Sir Moses Montefiore has forwarded an address to the Jews in South Russia, informing them of the measures provided for their emigration to the United States, and stating that no obstacle will be raised by the Government to their leaving the country."

This report having no foundation in truth, Sir Moses immediately addressed the editor on the subject, who in return published a correction the next day. As a matter of fact, Sir Moses never expressed an opinion on the matter, sent no address to the Jews of South Russia, and did not even reply to letters written to him on the question of emigration.

On the 8th day of Heshvan Sir Moses celebrated his ninety-seventh birthday.

A few days afterwards there is an entry in his Diary, in which he says: "I have been very unwell for several days, and this day unable to take a drive in my carriage. Blessed be God for His manifold gifts, and, I hope, renewed strength."

December 30th.—Letters reached him from America referring to a meeting of the citizens of Harrisburg, Catahouli, and Louisiana, reporting that resolutions had been passed cordially inviting the Russian emigrants to settle in the district, and promising every assistance. Three representatives of the emigrants made an inspection of the land offered to them, and gave a very favourable account of it. At New Orleans every assistance was given to the emigrants, numbering about a hundred, and the President of the West End Railway placed a special train at their disposal.

The Local Committee leased the Continental Hotel, capable of lodging over five hundred persons, and placed it under the Ladies' Hebrew Sewing Society.

"I wish," Sir Moses said, "facilities like those offered by the Committee at New Orleans could be secured for emigrants who select the Holy Land for colonisation."

CHAPTER XL.

1882.

THE REIGN OF TERROR IN RUSSIA—INDIGNATION MEETING IN LONDON—THE LORD MAYOR'S FUND—THE TISZA-ESZLAR TRIAL — ANTI - JEWISH CONGRESS AT DRESDEN—A PRE-TENDED SPEECH OF SIR MOSES—DEATH OF ARCHBISHOP TAIT.

THE Anti-Jewish Riots in Russia continued to excite the greatest indignation. All the daily papers had leading articles on the subject. Relief committees were formed in the principal towns and cities of Europe. The Governor-General, A. von Drentlen, sent Sir Moses full accounts of the work done by the Committee under him, reporting that contributions from all sources had amounted to 218,482 roubles, and that upwards of five thousand sufferers had already been relieved. By January 20th, Messrs Louis Cohen & Sons had collected £16,658, and on the following day the subjoined requisition was made to the Lord Mayor, Sir J. Whittaker Ellis, to call a public meeting at the Mansion House.

Requisition.

"January 21st, 1882.

"To the Right Hon. the LORD MAYOR OF THE CITY OF LONDON.

"MY LORD, — We, the undersigned, consider that there should be a public expression of opinion respecting the persecution which the Jews of Russia have recently and for some time past suffered. We therefore ask your Lordship to be so good as to call, at your earliest possible convenience, a public meeting for that purpose at the Mansion House, and that you will be good enough to take the chair on that occasion.—We are, your Lordship's faithful servants,

"A. C. CANTUAR.
SHAFTESBURY.
J., LONDON.
C. J., GLOUCESTER AND
BRISTOL.
J., MANCHESTER.
F. LEVESON-GOWER.

ARTHUR OTWAY.
JAMES MARTINEAU.
SAMUEL MORLEY.
M. BIDDULPH.
B. JOWETT.
H. D. M. SPENCE.

"CHARLES MAGNIAC.
 W. J. COTTON.
 JAMES CLARKE LAWRENCE.
 JOHN TYNDALL.
 MATHEW ARNOLD.
 F. A. Inderwick.
 JOHN LUBBOCK.
 HENRY EDWARD, CARDINAL
 MANNING.
 SCARSDALE.
 MOUNT-TEMPLE.
 J. F., OXON.
 EDMUND FITZMAURICE.
 ELCHO.

DONALD CURRIE.
 HENRY RICHARD.
 W. ST JOHN BRODRICK.
 H. R. HAWEIS.
 J. J. STEWART PEROWNE.
 F. W. FARRAR.
 W. PAGE ROBERTS.
 J. G. HUBBARD.
 W. LAWRENCE.
 ERASMUS WILSON.
 CHARLES DARWIN.
 A. M'ARTHUR.
 C. M'LAREN."

The Lord Mayor complied with the requisition, and on Wednesday, February the 1st, at three o'clock, his Lordship presided over a large and most enthusiastic meeting. The Egyptian Hall was crowded in every available part, and the reserved seats on the platform were altogether inadequate to accommodate those who were invited to take part in the proceedings.

The representatives of the churches of England and Rome, together with Dissenters and Unitarians, leaders of thought in science and philosophy, representatives of the aristocracy and finance, trade and commerce, all, with equal eagerness, stood up for the cause of the suffering Jews.

It was resolved, "that a fund be raised at the Mansion House for the purpose of contributing to the relief of the distress among the Jewish population of Russia, and among the refugees therefrom, which distress has been caused by the recent outrages of which they have been the victims, and also for the purpose of effecting some permanent amelioration in their condition, in such manner as the committee may deem expedient, whether by emigration or otherwise;" and, "that the Right Hon. the Lord Mayor be requested to receive contributions on behalf of such fund."

The total amount collected through this fund was £108,759. On the day following, Sir Moses, in token of deep gratitude to the citizens of London for the sympathy they had manifested with his unfortunate brethren, addressed the Lord Mayor, sending £500 as a contribution towards the building fund of the City of London College.

His Lordship, much pleased with Sir Moses' attention, replied to his letter in the following terms :

"THE MANSION HOUSE, LONDON.

"February 8th, 1882.

"MY DEAR SIR MOSES MONTEFIORE,—It is with a sense of great satisfaction that I received your considerate letter and generous contribution to the building fund of the City of London College, and I feel assured that the whole of the citizens of London will appreciate the nobility of sentiment which has dictated this liberal gift.

"It will be a source of great pleasure to me to be enabled to report to the Committee to-morrow, that the fund raised here under their auspices for your suffering co-religionists in Russia amounts to nearly £40,000.—Assuring you of my sincere esteem and respect, believe me, my dear Sir Moses Montefiore, yours very truly,

"J. WHITTAKER ELLIS, Lord Mayor."

The late much-lamented Lionel Louis Cohen wrote to Sir Moses as follows :

"I know you are so deeply interested in the results of the great demonstration of last Wednesday, that I think a few lines may be agreeable to you, as to how it is judged by the world at large.

"It was undoubtedly the most imposing meeting which in modern times has been held at the Mansion House. Its moral effect will be very great ; not only in Russia but in Germany, and even in France it is already evident that it has thrown back for a time the rising tide of prejudice against the Jews.

"I had the honour, on Wednesday evening, of being invited to the Goldsmiths' Company, and met at dinner men of all parties, who concurred in thinking the moral effect of the demonstration as considerable.

"Probably ten thousand persons will speedily by its means (the Mansion House Fund) be removed from Russia to American and British possessions ; they will be the advance guard of a host ; and thus the Almighty may turn what to us seems a calamity into an engine of civilization and prosperity.

"Your name was received with enthusiasm at the Mansion House, none the less genuine because, as became him in that place, the Lord Mayor coupled it with your long connection with civic work, and especially with the Merchant Taylors, of which, he said, you were the oldest living member.

"I hope you continue in good health and spirits, and do not worry yourself at your enforced seclusion at home. We all know how active your sympathies are, and how imperfectly we can follow the excellent example you set, but it is well to see a generation, even younger than my own, striving, however inadequately, to do their little best for their poor brethren."

The Archbishop of Canterbury wrote as follows :—

"ADDINGTON PARK, CROYDON,

"1882.

"MY DEAR SIR MOSES,—I cannot refrain from writing to you, knowing how your heart must be torn by the distressing news from Russia. It is as if the enemy of mankind was let loose to destroy the souls of so many Christians, and the bodies of so many of your people.

"I cannot but hope that a united cry of indignation from England will, by God's blessing, stop this mad wickedness.

"With my daughter's kindest regards and my own.—Ever yours,

(Signed) "A. C. CANTUAR."

His Grace expressed himself on that subject in a similar

spirit in his letter to the Lord Mayor, which his Lordship read to the meeting. It ran as follows :

"MY DEAR LORD,—It is a distress to me that I am forbidden by my medical attendant to take part in the meeting your Lordship has undertaken to call together to enter an emphatic protest against the recent outrages to which the Jewish people had been exposed. Unable to attend myself, I have asked Canon Farrar to be present and express the horror with which I contemplate the disgrace brought on the Christian name by these shameful persecutions.—Yours sincerely,
"A. C. CANTUAR."

The number of emigrants exceeded all expectation, and the committees had to contend with the greatest difficulties in order to meet the requirements of the various cases. Heavy contingents came from all parts of Europe to London *en route* for America, but soon the order came from the United States only to forward working men and mechanics. Others were dispatched to the Holy Land, and on May 4th, 1882, Sir Moses received letters reporting the foundation of the first Colony, "Rishon Lezion" ("The Pioneers of Zion"), 3550 doolams of land having been purchased for the purpose near Jaffa for the sum of 42,900 francs.

In the course of time the London Committee was able to cope with the distress by means of its admirable arrangements, and by a wise distribution of the emigrants in different directions, with a view to stemming the current, which at first threatened to resist the efforts of the band of philanthropists who worked night and day to help their unfortunate brethren.

The attention of the reader is now again directed to the records of Sir Moses' Diary. Under date of March 2nd he expresses his sorrow at an attempt on the life of Her Majesty the Queen, and on hearing that she was mercifully spared, he immediately sent a telegram to Jerusalem, requesting the Spiritual Heads of the several congregations in the four Holy Cities—Jerusalem, Hebron, Tiberias, and Safed—to have special services held in their Synagogues for the purpose of offering their deep gratitude to heaven for the preservation of Her Majesty's life. A few days later a reply reached him from Jerusalem, in which he was informed that all congregations had cheerfully joined in their attendance in the house of prayer, and that they were preparing special letters of congratulation, which they asked Sir Moses to present to Her Majesty.

Knowing the great interest the Archbishop of Canterbury took in the Holy Land, he informed his Grace of the result of his recent communication with Jerusalem, and the Archbishop, in reply, promised to report the circumstance to Her Majesty.

On the 1st of April an event took place at Tisza-Eszlar, in Hungary, which gave rise to one of these most extraordinary trials ever recorded in the annals of modern administration of justice. "A series of sensational incidents," says A. Hartleben in his "*Chronik der Zeit*," "forcibly brought together in order to lend to the proceedings the imprint of something unusual, an apparently inextricable coil of intrigues and machinations awaiting a strong hand ready to loosen it. Personal malice, religious hatred, national prejudice, ignorant superstition—these, and many other circumstances, unite to make the whole of the trial a most extraordinary one.

"We are not exaggerating," he continues, "in saying that for years no trial has kept the whole of the civilised world in such breathless suspense as that of Nyiregyhaza."

The press of all nations followed the proceedings of the court with the utmost attention, and even before sentence was given, the *Journal des Debats* considered it necessary to protest against the proceedings of the court, describing them as a horrible result of the then prevailing Anti-Semitic agitation in Germany—a raging fire devouring thousands of innocent lives, which even a number of intelligent and enlightened men in that country did not hesitate to stir up and fan.

I am alluding to the Tisza-Eszlar trial, instituted to discover and punish the murderer of a girl, fourteen years old, named Esther Solymossi. She was a native of Tisza-Eszlar, in service with one of her relatives, the wife of Andreas Hury, who was living at Nyiregyhaza. This girl was sent by her mistress to make some purchases from a shopkeeper in Ofalu, the old part of the town. She was seen at his house in the middle of the day, and made her purchases there, but never returned to her mistress, although later her own sister, who was in service in the neighbourhood, and other people saw her running fast, as if returning in great haste. The Jews were subsequently accused of having killed the girl, in order to make use of her blood for the approaching feast of the Passover. Sir Moses naturally took a

deep interest in this trial, and the revival of the old familiar blood accusation. The trial was not instituted until the following year, but soon after the disappearance of the girl a fearful agitation arose against the Jews. A large number of them, said to be implicated in the murder, were put into prison, and the outcry against them generally was so great that Christian girls serving in Jewish families left their situations, and could not be persuaded to remain, although previously they were perfectly happy and contented.

In many parts of the country violent disturbances took place. Jewish houses were plundered, and the Jews themselves ill-treated. These occurrences were the cause of stormy debates in the Hungarian Parliament, where some of the Anti-Semitic Deputies tried to fix the guilt of the murder upon the Jews, and by way of confirmation again brought forward the exploded story about the Jews of Damascus having, in 1840, murdered a priest to use his blood for Passover. When Sir Moses received a report of these debates, he immediately addressed the following letter to the Minister President:—

“ EAST CLIFF LODGE,
“ RAMSGATE, 9th June 1882.

“ To His Excellency COUNT TISZA, Minister President of the Imperial and Royal House of Representatives in Buda-Pesth.

“ May it please your Excellency,—My attention having been drawn by the perusal of a paper, entitled *Neues Pester Journal*, to a debate held on the 25th of May, in the Imperial Royal House of Representatives in your city, referring to an interpellation made by one of the honourable deputies, in which that gentleman introduces the subject of an accusation brought against the Jews of Damascus in the year 1840, to the effect that the Jews of Europe on that occasion had offered large sums of money to the members of the Austrian and French Consulates in Damascus to gain their favourable services; that the accused had been subsequently liberated by an act of grace from Mohhamed Ali, and that notwithstanding his firman all the people in the East were convinced of the truth of the accusation. I deem it my sacred duty to entreat your Excellency's permission for bringing the following statement to your knowledge, trusting that, for the sake of truth, justice, and humanity, which so pre-eminently distinguish your noble career, you will forgive the intrusion.

“ It was in the year 1840 that I had the honour of being entrusted by my brethren in the British Empire with a Mission to Damascus, when I pleaded the cause of the accused first before His Highness Mohhamed Ali in Alexandria, and afterwards in Constantinople before His Imperial Majesty the Sultan Abdel Mejid, from whom I obtained Khát Shérif, in which the Sultan not only declared the innocence of the accused, and that all charges made against them and their religion were nothing but pure calumnies, but His Majesty, in conformity with the Hatti Sherif which had been proclaimed on a former occasion at Gulhane, repeated that the Jewish nation should

possess the same advantages, and enjoy the same privileges, as are granted to the numerous other nations who submit to his authority. I am for this reason in a position to assure your Excellency that no other means were used to obtain the liberation of the Jews in Damascus than those of justice and truth.

"Mohhamed Ali granted them freedom and rest (*ittlak & tarwikh*). These are the words used by him in his firman: 'Every one shall follow his former pursuits and enjoy the utmost protection.' This was no act of grace but of justice, and it is with the feeling of the greatest indignation that I reject the accusation brought by the author of that interpellation against the Jews of Europe.

"I request the favour of your Excellency's kind acceptance and perusal of the accompanying copy of the Sultan's Khát Shérif, also of a book treating on the subject of the accusations, and beg to subscribe myself with profound respect, your Excellency's most humble and obedient servant,

(Signed) "MOSES MONTEFIORE."

Almost immediately on the receipt of the letter, the Prime Minister Tisza issued a circular to the local authorities all over the country, couched in the strongest possible language, appealing to the patriotism, love of peace, and impartiality of the Hungarians, impressing upon them the untruth of the accusation and the impossibility of such proceedings, and calling upon the guardians of the public peace to prevent the publication of such absurd superstitions, and to forbid meetings being convened by the instigators.

The Anti-Semites, however, had set their mark upon Sir Moses; three months later they introduced his name in one of their reports, in such a manner that had the allegations been true it would have formed a convenient weapon of attack on the Jews by their enemies in general.

On the 11th and 12th of September 1882, the first International Anti-Jewish Congress met at Dresden, and by virtue of a resolution published a manifesto, addressed to the "Governments and peoples of Christian States endangered by Judaism" (subsequently printed at Chemitz, Saxony, by Ernst Schmeitzner).

Therein we read on p. 15:—"The Congress finally appointed a Committee, whose next task will be to procure pecuniary assistance for the establishment of an Anti-Semitic press. For bearing in mind the words of the Jew 'Montefiore,' uttered by him in a Rabbinical Assembly at Krakau in the year 1840, the Committee have come to the conclusion that as long as the Christian Aryan natives do not reconquer the press in order

to enlighten the people and show them the true state of affairs, they will not be able to effect any good."

Now, as I happen to have been with Sir Moses from the beginning of the year 1840 to the end, I can positively declare that Sir Moses never was at Krakau, never attended a Rabbinical Assembly in that city, nor in any other part of the world, and never spoke the words attributed to him.

As a matter of course, Anti-Semitic journals speedily copied the statement made in the manifesto, but when a copy was sent to me by a gentleman at Elberfeld, I immediately, with the sanction of Sir Moses, contradicted the statement, and, to the credit of the editor of the Elberfeld journal, on receiving our letter he published a paragraph in his paper, to the effect that he had been mis-informed regarding the presence of Sir Moses at Krakau, and the words said to have been spoken by him.

At this time of public trouble, Sir Moses was also much pained to hear that the health of the Archbishop of Canterbury had become such as to give great anxiety to his friends. Sir Moses sent telegrams or letters of inquiry almost daily. For many weeks the illustrious patient bore his sufferings with the pious resignation which he had shown under previous exceptionally severe trials, his even temper and amiable disposition never forsaking him, until it pleased the Almighty to release him from all earthly trouble. Sir Moses felt the loss most acutely, and wrote a most touching letter to the family. He sent a wreath to be placed on the Archbishop's coffin. Miss Tait, one of the Archbishop's daughters, acknowledged its receipt in terms of gratitude.

CHAPTER XLI.

1883.

SIR MOSES CONGRATULATES THE CZAR ALEXANDER III. ON HIS CORONATION — HE APPEALS TO THE HUNGARIAN PARLIAMENT—ACQUITTAL OF THE ACCUSED AT TISZA-ESZLAR — REJOICINGS ON SIR MOSES COMPLETING HIS NINETY-NINTH YEAR.

THE coronation of the Czar Alexander III., at Moscow, afforded to Sir Moses an opportunity of writing a letter of congratulation on behalf of himself and his co-religionists, to one who was the son and grandson of two monarchs who had nobly responded to his appeals in days gone by, on behalf of the Jews in their vast Empire. The following is Sir Moses' letter :

“ To His Imperial Majesty ALEXANDER THE THIRD, Emperor
of all the Russias.

“ May it please your Imperial Majesty,—Among the many millions of your Imperial Majesty's faithful subjects,—numerous representatives of States and Kingdoms of the world,—and a multitude of admirers of your Imperial Majesty's rule of justice, blended with mercy and benevolence, who this day, the great and glorious day of all the Russias, offer their congratulations to you, Sire, on the most auspicious event of your Imperial Majesty's coronation, your most humble servant, prompted by an ardent desire to join that host of well-wishers, very respectfully approaches your Imperial Majesty, to lay at the foot of your Imperial Majesty's throne his most sincere and heartfelt felicitations.

“ Having had the distinguished honour of hearing, in the year 1846, from the lips of his late Imperial Majesty, the Emperor Nicholas, and subsequently in the year 1872, from his late Imperial Majesty, the Emperor Alexander the Second, your Imperial Majesty's august father, the noble sentiments of their paternal love towards all true and loyal subjects, irrespective of creed and nationality, it is an especial cause of great felicity to me to have been permitted, by the mercy of God, to attain the advanced age of nearly one hundred years, to hear of the exalted and ever memorable event of your Imperial Majesty's coronation, and to read with my own eyes the glorious manifesto, in which you, Sire, bend your merciful glances upon all your subjects, and, in accordance with the inmost dictates of your Imperial heart, turn towards all who are specially in want or oppressed : preserving the rights and privileges of all men, and shedding the radiant light of your Imperial Majesty's great wisdom, justice, and humanity over myriads of people under your Imperial Majesty's sway.

"Conjointly with the latter, including several millions of my brethren, your Imperial Majesty's Hebrew subjects, I invoke Him, who is the Eternal Ruler of the Universe, the King of Kings, to cause His most choice blessings to alight on the crowned head of your Imperial Majesty, likewise on the crowned head of Her Imperial Majesty the Empress, and on your Imperial Majesty's most illustrious family.

"May your days, Sire, be prolonged; May you rule for many years in refulgent glory over your vast Empire; May you, Sire, have the happiness of seeing all your fervent wishes for peace and lasting tranquillity among the nations realized, so that your Imperial name may for ever be indelibly inscribed on the tablets of the heart of your Imperial Majesty's faithful subjects, and on those of every friend of justice and humanity.

"Deign, Oh Sire! graciously to receive the fervent and most sincere felicitations expressed by your Imperial Majesty's most humble and obedient servant,
"MOSES MONTEFIORE."

"EAST CLIFF LODGE, RAMSGATE,
28th May 1883."

In reply to the above letter, His Excellency, Monsieur de Giers, Minister of Foreign Affairs, by order of the Emperor, addressed Sir Moses as follows:—

"ST PETERSBURG, *le 2 Juin*, 1883.

"MONSIEUR,—J'ai placé sous les yeux de mon Auguste Maître la lettre destinée à Sa Majesté que vous m'avez transmise.

"Sa Majesté me charge de vous assurer qu'Elle apprécie les sentiments que vous témoignez à la mémoire de Son Auguste Père et de Son Grand-Père, ainsi que les vœux de felicitations que vous Lui adressez à l'occasion de Son couronnement.

"J'ai l'ordre de vous en remercier en Son Nom, et en m'acquittant de cette volonté Suprême, je vous prie, Monsieur de recevoir en même temps l'assurance de ma consideration la plus distinguée.
"GIERS."

Translation.

"ST PETERSBURG, *2nd June* 1883.

"SIR,—I have placed before my august master the letter which you have transmitted to me for His Majesty.

"His Majesty charges me to assure you that he appreciates the sentiments which you entertain for the memory of his august father and grandfather, likewise the felicitations which you offer him on the occasion of his coronation.

"I am commanded to thank you for the same in his name, and in acquitting myself of this supreme will, I have the honour to remain, &c., &c.
"GIERS."

Sir Moses was much pleased with the gracious reply given to his letter, and expressed the hope that the condition of his brethren under His Majesty's sway might soon improve.

June 19th.—The Tisza-Eszlar trial having commenced at Nyiregyhaza, Sir Moses deemed it his duty to send to each member of the Hungarian House of Representatives a copy of

the Damascus paper translated into the Hungarian language, accompanied by a copy of the following letter :

“ EAST CLIFF LODGE, RAMSGATE, 21st June 1883.

“ SIR,—Prompted by an ardent desire to serve the cause of justice and humanity, I beg to transmit to you, for your perusal, a copy of the Firman Khát - Shereef, issued by His late Imperial Majesty the Sultan Abd-ool-Medjid to the Chief Judge at Constantinople in the year 1840, and the address which I delivered to His Majesty on that occasion at the Palace of Beshik-Tash.

“ With fervent prayers to our Heavenly Father that the light of truth may ever illumine our paths, and speedily dispel the dark clouds of calumny and fanaticism, I have the honour to be, sir, with great respect, your very obedient servant,
(Signed) “ MOSES MONTEFIORE.”

This letter brought him warm acknowledgments from many members for having enlightened them, as they said, on subjects which hitherto had not been quite clear to them.

The Anti-Semites, however, would not rest, and one of their leaders, Professor Rohling of the University of Prague, accused Sir Moses of having had a book printed under his auspices, referring to the charge of ritual murder among the Jews as being true.

The reader may well imagine the indignation of Sir Moses on hearing so false a charge, and I did not lose a moment in addressing the following letter to the Editor of the *Daily Telegraph*, in which it appeared on Thursday, July 12th, 1883, under the heading of “ The Tisza-Eszlar Mystery.”

“ SIR,—I have been requested by many readers of your journal to lift, if possible, the veil of an apparent mystery in a letter written by Dr Rohling, Professor of Theology in the University of Prague, on the 19th ult., and addressed to Herr Géza von Onody, Deputy of the Hungarian Diet. It is published in the *Westungarischer Grenzboten*, Presburg, of the 24th ult., and in other papers in Hungary and Germany. For the sake of the vindication of truth, I beg you will kindly give publicity to the following statement. Dr Rohling writes :

“ ‘ Having said in my “ Antwort an die Rabbiner ” (Reply to the Rabbins) that I did not find in the Talmud, as far as we know it by printed copies, any proof of ritual murder among the Jews, the Rabbins maintained that such proofs are generally not to be found in their literature. But, as there is now such a case before the Court, I deem it my duty to give you to understand that, after having written the above “ Reply,” I came into possession of a Hebrew work, which has been printed under the auspices of Sir Moses Montefiore so late as 1868, in which it is written (page 156a) “ that the shedding of the blood of non-Jewish maidens is considered among the Jews a very sacred act ; the shedding of such blood is most agreeable to Heaven, and obtains mercy for them.” This is but a short extract of the passage, which I shall shortly give to the public in its entirety. The truth of what I have said I am, in case of need, ready to confirm by oath before the court.’ ”

"This is signed by Dr Rohling as Professor in the Imperial and Royal University of Prague.

"It makes my heart shudder, and will, I have no doubt, outrage many who read the above letter, that the character of the man whose name, whether mentioned in the house of Jew, Christian, or Moslem, is always received with the deepest respect and veneration, should be defiled by the foul breath of so terrible a slander at the very moment when it is a question of life or death.

"With an evil ingenuity the professor gives the page but not the name of the book, to puzzle the mind of the reader, depending for his success more upon the ignorant people of Nyiregyhaza, before whom the Deputy will most probably read his letter, than upon the judgment of those who are far away from that place.

"Now, all the Jews in the world, including even those who became apostates from their religion, as well as the high dignitaries of the Church, nay, bishops and professors of theology, have declared, and will again solemnly declare, if necessary, that there is no such statement, there can be no such statement, in existence. Neither in the Bible nor in the Talmud, nor in any book treating of the Kabbala, could be seen even the shadow of the tracing of such a rite to which the Professor alludes; but his great object is, as he gives it to be understood in his letter, to guide the Court in their judgment.

"To clear up the mystery in question I will simply give the words of Dr Franz Delitzsch, Professor of Theology in the University of Leipzig, published in the *Pester Lloyd*, March 16, which, as the reader will see, have reference to the very book of which Professor Rohling, in his letter, concealed the title:—

"The 'Paderborner Judenspiegel' (second edition, 1883), forming a part of the 'Bonifazius-Broschüren' [of which Dr Rohling, in his 'Reply to the Rabbins,' page 52, says: 'the texts which Dr Justus'—this is the name by which the masked author goes—'offers are taken directly from original sources'] concludes with three quotations from cabalistic works, on which he bases the blood accusations. One of these works appeared, as stated before, in Jerusalem, the other in Bagdad. Professor Rohling had undoubtedly these books in his mind when he said, p. 53: 'If the high authorities were to make it possible for me to spend several years in the East, I think I could also find texts of the same kind.' The passage of the Jerusalem book which bears the title of 'Halikutim,' by Chajim ben Joseph Vital of Calabria,* refers to an observation made therein on verses 18 and 19 of chapter xxx. in the Book of Proverbs: 'There be three things which are too wonderful for me, yea, four which I know not: The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea, and the way of a man with a maid.' By this he seeks to establish the right of accusing the Jews of ritual murder; that the shedding of the blood of a non-Israelite maid is deemed by the Jews a sacrifice agreeable to the Deity. If an observation from which such inferences could be drawn were really to exist, it would certainly prove an awful prejudice against the Jews at the Tisza-Eszlar trial. It might be said, 'Why should such a passage not exist in that book?' Does not Dr Justus give the name, page, and place of printing? Thousands of people will believe him—because who can easily procure a book printed in Jerusalem? And, if they do procure it, how very few would be able to read it, or be sure to have a correct translation of it. But because I am one of those few who have that book, and, as a Christian, consider, in the words of my Lord (St Matthew xv. 10), as false witness all that which defiles man before God, the holy and true one, I herewith

* Born 1543, died 1620. He resided at Safed, Palestine, and was a disciple of Isaac Luria. The book in question, which forms part of the book *Etz Chajim*, was printed in Zolkiew, Wilna, and Jerusalem.

declare before all the world that the rendering of the passage in question which Dr Justus gives is not a translation, but a bungling work of infernal falsehood. Into the sacred text of Deuteronomy, chapter xxii., v. 17, which treats on a subject of chastity and purity, the falsifier, in the spirit of the before-mentioned incendiary paper, "Paderborner Judenspiegel," introduces his own idea—the invention that the words in question were meant to recommend the murder of a maid for ritual purposes. Who is that Dr Justus by whom the "Bonifazius Verein" allowed itself to be made a dupe? Does it behove a Christian association to cast the dragon-seed of such falsehood into the heart of a Christian people? The "Judenspiegel" concludes with the wish that God may open the heart of the Jews to the truth of Christianity. This is also my wish; but, for the same reason, I abhor a controversy which, blinded by the hatred of races, unites itself with ignorance and malice, and does the work of hawking about false witness as a matter of business. Philologists professing the Catholic religion, such as Professor Birkoll of Innsbruck, Professor Scholz of Wurzburg, the Priest Knabenbauer, and others of my colleagues, will confirm what I say regarding the disgraceful falsification made by Dr Justus.'

"So far the words of a Christian scholar of great eminence, Dr Delitzsch.

"With regard to the statement of Dr Rohling that the mysterious book had been printed under the auspices of Sir Moses, I have to explain that, nearly forty years ago, with a view of encouraging industry in the Holy Land, he presented a person of the name of Israel Back with an English printing press, and the recipient in token of deep gratitude to the donor named it 'Mássát Moshe Ve Yehoodit'—a present from 'Moses and Judith'; since that time all the books printed by the use of that press bear that name on the title-page. Sir Moses himself has not the remotest idea of the printing of that book, nor has he ever heard of the existence of it, but it pleased Dr Rohling, and he thought it would answer his purpose exceedingly well, to interpret these words by 'Under the auspices of Sir Moses Montefiore.'

"The name of Sir Moses sheds too bright a lustre over all his acts to require any further explanation on my part; but my object in writing this letter is to rouse the indignation of all friends of truth and justice, and point out to them the cruel means of slander which are used to influence this trial. Sir Moses has sent a letter to every one of the deputies of the Imperial and Royal Hungarian Diet, enclosing for their immediate perusal a copy of the Firman Khat Shereef issued by his late Imperial Majesty the Sultan Abd-ool-Medjid to the Chief Judge at Constantinople in the year 1840, and the address which he delivered to his Majesty on that occasion at the Palace of Beshik-Tash, translated into the Hungarian language, at the conclusion of which he uttered a fervent prayer 'that the light of truth may ever illumine our paths, and speedily dispel the dark clouds of calumny and fanaticism.' In this prayer you, Sir, every Englishman, every friend of humanity all over the world, will most assuredly cordially join him.—I have the honour to be, Sir, your obedient servant,

"L. LOEWE,

"One of the members of the Mission to Damascus and Constantinople, under Sir Moses Montefiore, Bart., in the year 1840.

"I OSCAR VILLAS, BROADSTAIRS,
KENT, *July 10.*"

August 3rd.—The Tisza-Eszlar trial, after thirty-two days pleading in open court, terminated this day, "all the

accused being declared innocent of the accusation brought against them." The accusation of murder the court declared to be entirely without foundation; "as for ritual murder in general," it declared, "such does not exist."

"The trial terminated," the *Chronik der Zeit* says, "as we expected. We strongly relied upon the idea that there were still true judges in Hungary; judges whose calling it is to uphold the law, who in spite of agitation, creed, hatred, and prejudice, would not at the decisive moment allow themselves to be blinded to the truth."

Sir Moses, a few hours after the decision of the court had been given, received a telegram informing him of the result of the trial. He was greatly rejoiced, and immediately addressed letters of congratulation to all the liberated prisoners, enclosing to each of them a handsome present, on account of the sufferings they had undergone. A few days later he had the satisfaction of receiving their acknowledgments, couched in terms of deep gratitude, for the sympathy he had evinced towards them, from the beginning to the end of the sorrowful days during which the trial lasted.

Although nearly three months had still to elapse before the dawn of the day on which he was to celebrate the ninety-ninth anniversary of his birthday, poems, books, works of art, and numerous letters from distant parts of the world had already reached London; the authors and donors requesting their friends to present the gifts to Sir Moses when the day should arrive. The state of Sir Moses' health varied. It depended to some extent upon the weather, but there was seldom a case of serious illness. He complained of weakness, but was still able to go out for a drive now and then, and was cheerful in conversation with his friends and general visitors. He had all his letters read to him, and signed as many replies as were required. He himself wrote the principal part of the cheques he drew on his bankers, and signed them in his usual style.

The weeks and days were now counted impatiently by his friends for the advent of his ninety-ninth birthday, which was to be publicly celebrated on the 8th November (8th Heshvan, Hebrew date), but the celebration already began on the 24th October, the last day of the Jewish Feast of Tabernacles. For upwards of fifty years Sir Moses had every year on this festival held the

office of Hattan Thora (Bridegroom of the Law) in his own Synagogue, and in honour of the occasion received a large number of friends and relatives to luncheon at East Cliff, after the morning service in the Synagogue. On this particular day the company was more numerous than ever, many having come from London to congratulate Sir Moses. After the luncheon most of the visitors were admitted, a few at a time, to Sir Moses' room, to offer him their good wishes, and were delighted to find him so cheerful, happy, and grateful to Heaven for the mercy bestowed upon him. In the London Synagogues the preachers from the pulpit spoke of the auspicious event, holding out the high aim of Sir Moses' life as a noble example of virtue. Immense numbers of telegrams began to arrive from all parts of the world, in many different languages, some of them containing hundreds of words. The post-office officials had a heavy task in transmitting them. Large packages containing choice flowers and costly fruit were continually being sent by friends and admirers far and near, some even from perfect strangers. Visitors also began to call day after day, and, although numerous, formed, with the apparently endless arrival of letters, telegrams, and bouquets, only the vanguard of what was intended for the 8th of November. Early in the morning Sir Moses was serenaded by a party of sixty ladies and gentlemen stationed on the lawn, under his bedroom window, who sang hymns and songs composed in honour of the day. Sir Moses was greatly pleased by this attention, and had his window thrown open in order to hear the singing better. While sitting there listening, he had the honour of receiving a special telegram from Her Majesty the Queen, which was couched in the most gracious terms, congratulating him on the happy day, while complimenting him on his noble and useful career. As soon as Sir Moses had read it, he requested the ladies and gentlemen to sing "God save the Queen," which they did, following it up by hearty cheers for Her Majesty. Soon afterwards equally kind telegrams arrived from their Royal Highnesses the Prince of Wales and the Duke of Edinburgh. So many deputations from various towns, corporate bodies, and religious, charitable, scientific, and mercantile institutions were waiting to present addresses to Sir Moses, that it was quite impossible for him to see them all, although all were hospitably entertained at his

house, and received every attention from Mr Sebag and Mr Guedalla, the relatives of Sir Moses, who, together with their wives, assisted him to receive the numerous visitors during the day. Whole vans full of boxes were brought to the house from the railway, containing works of art, choice flowers, costly fruit, and other presents. The telegrams arrived by hundreds, so that they could not even be opened, much less read, on that day. The post-office and railway companies had to engage a large number of extra officials to cope with the work. There were extra trains run, not only from towns in Kent, but even from London, to bring down the crowds anxious to witness the proceedings, or to take part in them. Ramsgate and all the neighbouring towns made the day a general holiday. All the shops and schools were closed; the streets were tastefully decorated with flags and garlands; handsome triumphal arches had been erected, with inscriptions containing good wishes for Sir Moses, and fervent blessings for all the good he had done in his long and noble life; the ships in the harbour were dressed with flags, and salutes were fired. Even the street lamps had been ornamented with the initials of Sir Moses' name in English and Hebrew letters of gold. Many thousands of visitors had arrived by train, and the authorities of the town had requisitioned one hundred extra constables to keep order in the crush that was expected. The streets of Ramsgate were filled with people, and the immense fields between the house of Sir Moses and the Synagogue soon became so crowded that when the hour came for the special service in the Synagogue, which was to be attended by the friends of Sir Moses and the heads of the deputations, it seemed impossible for them to get through the crowd. By the help of mounted constables a way was cleared, and the building was soon filled to its utmost capacity. Handsomely printed copies of the order of service were handed to the visitors. After the usual afternoon service, the Rev. Dr. Herman Adler, the Delegate Chief Rabbi, opened the ark, and offered up a fervent prayer composed by him for the occasion. As soon as the service was concluded the visitors had to hurry back to East Cliff Lodge to witness a grand procession, which was one of the principal features of the day, and which had been arranged most successfully by Messrs Ben Twyman, of Ramsgate, and Mr Hodgman, the Chief of the Post-Office of the

town. The procession was two miles in length, and took nearly an hour in passing through the grounds of Sir Moses' estate. It was composed of military bands, detachments of firemen and police, mayors and members of town councils, lifeboat men, Foresters, Oddfellows, Druids, allegorical groups, and members of deputations from Jewish communities in different parts of England and the Continent. The rear of the procession was brought up by several thousand school children from nearly all the schools in the neighbourhood. Sir Moses stood on the balcony of his drawing-room, overlooking the garden, to witness the procession. It was a touching sight to see each separate part of the procession, as they came to the balcony, make a halt, lower their flags before the venerable hero of the day, and send up ringing cheers for him. Sir Moses lifted his cap and waved his hand in response. He several times attempted to address a few words to them, but was too deeply moved to give them utterance. The scene made an indelible impression on the heart and mind of the writer of this memoir, and few of the many hundreds of friends who surrounded Sir Moses on that day are ever likely to forget it. After the procession more deputations were received by Sir Moses, and in the evening a lecture was delivered at the Montefiore College by the Principal on the words of the Psalms, "With long life will I satisfy him, and show him my salvation," and of the prophet Isaiah, "He gives power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, but they that wait upon the Eternal shall renew their strength; they shall mount up as with the wings of eagles, they shall run and not be weary, they shall walk and not be faint." The Hall was brilliantly illuminated, and filled to its utmost extent, many being unable to find room. A grand banquet was given in honour of the day at the Granville Hotel by Mr Vale, the Chairman of the Ramsgate Improvement Committee. The poor also had their share in the festivities. The proprietor of the Granville Hall gave a dinner to 300 sick and poor people, and the Rev. J. C. Collins entertained a like number of poor children at tea. The Commemoration Committee also gave a large number of dinners to the poor; at Grave's Hotel nearly 400 were entertained, besides 150 at Christ Church Parish Hall. St Luke's Parish gave a dinner to 120, and a still larger number

sat down at St Lawrence. The Congregationalists, the Baptists, the Wesleyans, and the Primitive Methodists all did honour to Sir Moses in this way, knowing that it was the way he would most approve. Naturally, the Jewish poor were not forgotten on this occasion. In the evening the whole town of Ramsgate and the harbour were splendidly illuminated, and large bonfires were lighted. The rejoicings were brought to a close with a grand display of fireworks in the vicinity of Sir Moses' residence.

Anything so grand had never before been witnessed in Ramsgate, and it was unanimously conceded that the inhabitants of the Isle of Thanet had done honour to themselves by sparing neither trouble nor expense in showing honour to him who for upwards of half a century had been one of their most respected fellow-citizens, and during all this time had never allowed an opportunity to pass without giving substantial proofs of his goodwill, wherever required, without distinction of creed or nationality.

It was a source of great thankfulness to all the friends of Sir Moses that he bore the extraordinary excitement and fatigue of this ever memorable but trying day so well. He received one deputation after another until midday, saying something pleasant to each, and thanking them all most heartily. From two o'clock until three he stood on the balcony to view the procession, and after it had passed, continued receiving deputations until five o'clock. So many visitors were anxious to shake hands with him that all the rooms of his house, with the stairs and passages, did not suffice to contain them; many had to remain in the garden for hours until there was room for them upstairs. No one seemed to mind waiting. The costly and beautiful presents were spread out in every room; the lovely flowers and choice fruit turned the house into a veritable paradise, although only those could be displayed which had arrived before the day, upwards of a hundred boxes not having been opened for want of time. The addresses from all parts of the world are too numerous to be named singly. Many of them were splendidly mounted. One was from America, an album of immense size, mounted in velvet, with silver ornaments; another, from Warsaw, in ivory, most artistically carved. Several contained lovely pictures by noted artists; others in exquisite

needlework covers. They are all kept in large glass cases at Judith College, and are the admiration of all who see them. In every synagogue throughout the world special services were held in honour of Sir Moses, and large benevolent institutions were founded in his memory on the Continent, in America, and in Australia. It was universally acknowledged that before this time no such honour had been shown to any private individual, but that Sir Moses had received no more than his just reward.

CHAPTER XLII.

1883.

PRESENTATION OF AN ADDRESS FROM THE CITY OF LONDON— THE CHOVAVEY ZION SOCIETY—PROGRESS OF THE AGRI- CULTURAL MOVEMENT.

THURSDAY, *November 22nd.*—The City of London presented an address to Sir Moses. This was unanimously voted by the Court of Common Council, on the motion of Mr Loveridge, seconded by Mr Alderman Isaacs, and a beautiful specimen of modern illumination on vellum was accordingly prepared. The words of the resolution, skilfully engrossed, made mention of the fact that Sir Moses Montefiore was Sheriff forty-six years ago, and the writing was enclosed in a handsome and elaborate border.

This richly ornamented address was conveyed from London by a deputation of the Common Council, composed of Mr Loveridge, the mover of the resolution, Mr Alderman Nottage, and twelve or fourteen deputies. Mr Alderman Isaacs, the seconder of the resolution, was unfortunately prevented by illness from accompanying the party.

* The vivacity, the heartiness, the wit, the cheerful readiness of repartee with which Sir Moses Montefiore welcomed his visitors defy all description. Vital force and high animal spirits seemed heightened rather than diminished in this truly marvellous centenarian. He was begged again and again to sit down, but said, "When all my guests are seated I will be seated also." Thereupon the greater number sat down, and Sir Moses took his seat on a couch beside Mr Alderman Nottage, but this was only for a minute or two. Seeing that a few yet stood, he was on his feet again in a moment, protesting his ability and his desire to stand also. Mr Sebag introduced the deputation, and Sir Moses could hardly wait for any formalities, so impatient

* Description of presentation taken partly from *Daily Telegraph*.

was he to pour forth his gratitude and goodwill in simple, earnest, and impulsive words. That he was greatly moved may be supposed by all who know his sympathetic nature. The address was read by Mr Loveridge, who added some appropriate words, and presented a magnificent bouquet, with the inscription, "Jerusalem," in golden characters across it, this appropriate gift being due to the thoughtfulness of Mr Courtney.

Then Sir Moses, with great feeling, uttered his evidently heartfelt thanks. He spoke of the dear old city with which he had been connected long ago ; said it gladdened him to see the blue gowns of the Common Council ; that there never was a city more loyal to that Sovereign whose portrait hung before them, and whom he prayed God in Heaven long to protect. He said that he truly wanted words to express all he felt. He could assure the deputation, one and all, that from his heart he thanked them. As a matter of fact, no such assurance was needed, for the voice in which it was expressed swelled with emotion, and the hearers also were visibly affected. The pride with which Sir Moses Montefiore showed his treasured chain of office, the gold casket containing the freedom of the Fishmongers' Company, and other civic souvenirs, was delightful to witness. All present passed before the aged baronet and shook hands with him, and to each who addressed him in turn, he replied with some apt and gracefully turned sentence, which showed a freshness of heart and clearness of brain not frequently found among men of any age. One member of the Common Council said he was eighty. "Is that all?" exclaimed Sir Moses, and then he gravely added, "You have much work before you, sir." The deputation of Common Council was followed by one from the Merchant Taylors' Company, with which Sir Moses was long connected. Subsequently all the guests were entertained at luncheon, Mr Joseph Sebag presiding in place of Sir Moses, who deputed him to say how cordially he felt the pleasure they had conferred on him. Mr Loveridge, Mr Sebag, Mr Arthur Cohen, Q.C., M.P., and Mr Alderman Nottage, spoke after the repast, and whether the immediate subject was their host or the City of London, the former was remembered by name in every sentence, the last speaker quoting language originally uttered in praise of Milton,

to the effect that "if he were sent to another planet from our globe he would be regarded as the representative of a race who were the favourites and heirs of Heaven."

The writer having been requested to say grace after the repast, made use of the ancient and venerable Hebrew language, the same being well understood by most of the guests present.

Before leaving, the civic party, at the earnest entreaty of Sir Moses, returned to his room to shake hands once more, and bid him adieu.

Sir Moses, being desirous of expressing his gratitude to those who honoured him with their congratulations, addressed a letter to the editors of the principal journals in the following terms:—

"SIR,—May I ask the privilege of expressing through your paper my heartfelt thanks towards the very large number of friends and public bodies who have so considerately offered me their esteemed congratulations on the occasion of my entering this day into my hundredth year?

"Grateful to Providence for the merciful protection vouchsafed to me during my long life, I rejoice in the reflection that any feeble efforts I may have made to advance the happiness and welfare of my fellow-creatures have been so kindly judged.

"With a fervent prayer for the health and long life of our gracious Queen, whose beneficent sway over this great and free country has caused so much happiness to all classes of her subjects, reiterating my thanks to my numerous friends, and acknowledging your courteous and flattering remarks, I have the honour to remain, yours faithfully, (Signed) "MOSES MONTEFIORE."

Subsequently he addressed letters of thanks to all who favoured him with their congratulations, at the same time enclosing cheques in many cases for charitable institutions. The following is a copy of his reply, which was in most instances translated into the language of his correspondent:—

"Your most esteemed letter, conveying to me your felicitations on the occasion of my entering, by the blessing of God, upon my hundredth year of life, has reached me on the eighth of Heshvan, and I feel great pleasure in expressing to you my warmest acknowledgments for the kind sentiments you were pleased to evince therein towards me.

"In appreciation of the honour you conferred on me by your communication, I have placed the same among the important documents I keep in Judith, Lady Montefiore's Theological College, with a view of making known to those who attend there for the study of our Holy Law and the Hebrew literature, the kindness which prompted you to address me on the auspicious event.

"Most fervently do I pray to Him, who has ever been, and ever will be, the Guardian of Israel, to cause His choice blessing to alight upon yourself and your respected family, so that you may be permitted to continue in your praiseworthy work of benevolence for many years to come in full enjoyment of every happiness.—With reiterated thanks, I am, &c."

Up to the last day of December, letters, books, poems, and costly presents continued to arrive. In Austria, Galicia, Roumania, Russia, Russian Poland, Italy, and many towns in America and Australia, charitable institutions were established bearing his name, and reports of the same, accompanied by photographs of the buildings and of the principal officers, were sent to him.

Even in 1884, when he had attained his hundredth year, Sir Moses would not give himself the rest he deserved. He continued to take the liveliest interest in charitable and educational institutions, and even signed documents sent to him by his favourite companies—the Alliance, and the Imperial Continental Gas Association.

Sometimes in the course of conversation with his friends he would say, “Can I believe that I am a hundred years old?”

What interested him most this year was the movement at Warsaw by the promoters of agriculture in the Holy Land. They formed themselves into a society, adopting the name of “Chovavey Zion” (the friends or lovers of Zion), and had an excellent likeness made of him by a distinguished artist, which they sold in Russia, Holland, and Germany, the amount realised being intended for the benefit of Jewish colonists in the Holy Land. Many thousands of copies were sold, and the names of the purchasers and the amounts received were published in the Hebrew and German papers. Most of the purchasers gave considerably more than the stipulated price, in order to manifest their high appreciation of Sir Moses’ character, and of the object the society had in view. It was a source of very great happiness to him to hear of the progress made by the Jewish agriculturists in the Land of Promise, where there were now seven colonies.

That for which he had been longing full sixty years of his life he now saw being realised by the strenuous efforts of the society “Chovavey Zion,” by the agricultural Hebrew associations in Roumania and elsewhere, and by private gentlemen, who individually exerted themselves for the good and great cause. Foremost among them stands the great friend of colonisation, Baron Edmond de Rothschild in Paris.

Sir Moses had the satisfaction of being enabled to send his contributions on his ninety-ninth birthday to six colonies, viz. :—

Ge-oni, near Safed ; Rishon le-Zion, two and a half hours from Jaffa ; Beney Bilu ; Sámárin, near Haifa ; Yahood, two and a half hours from Jaffa ; Pe-kec-in, near Safed, the Bokea.

He also had the satisfaction of receiving Mr David Gordon, a delegate from twenty-three congregations in Russia, who presented him with an album, containing fervent wishes and prayers for the prolongation of his life, with the signatures of 1562 representatives of fifty societies bearing the name of "The Friends of Zion," all branches of the above-named society at Warsaw.

They celebrated his centenary by holding a general meeting of the members in the town of Kattowitz, in Upper Silesia, a place chosen by them on account of its vicinity to the frontiers of Russia, Austria, and Prussia, for the purpose of arranging all the particulars referring to a "Sir Moses Montefiore Institution," having for its object the cultivation of land in Palestine.

In America, in Pratt Country, Kansas, a colony bearing the name "Montefiore," and consisting of refugees from countries in which the blessings of liberty have not yet been allotted to their brethren, sent him an address in pure Biblical Hebrew, conveying the expression of their gratitude for his exertions to ameliorate their condition, and forwarded for his acceptance specimens of the produce of their colony.

His regular medical attendant and others paid him frequent visits, but he seldom left his room. Sometimes great anxiety was felt by those round him when attacks of bronchitis or a severe cough disturbed his nights, but he would rally again, so strong was his constitution. Sir William Jenner once came down. Sir Moses was not informed he had been sent for, or he would not have consented. The eminent physician, after a careful examination, made the satisfactory statement that his pulse was wonderfully well for a man of his age, but, of course, he observed, his life was, as it were, hanging on a thread. However, by great care and unceasing attention, he might yet, comparatively speaking, continue to enjoy health and good spirits.

Very frequently, as I walked from Broadstairs to East Cliff Lodge, I was stopped on the road by rich and poor, eagerly inquiring, "How is Sir Moses?" and whenever he took a carriage drive, which was now but very seldom, many groups of people might be seen awaiting him on the roads through which he would have to pass, so as to catch a glance of him.

His Synagogue and College continued to engage his mind. To visitors, who purposely came from London or elsewhere to Ramsgate to see him, he would say, "Have you been to see the Synagogue? Have you seen the College?" Not being able to attend the College himself, he had copies made of the lectures, and on a Friday night or Sabbath morning he would invite the lecturer for the day to come and read the same to him.

The order for writing a scroll of the Pentateuch was again sent to Wilna, in accordance with his custom ever since his first visit to that place in the year 1846, and he awaited its arrival with impatience. He often expressed the wish that he might soon have the happiness of again writing the last verse in the sacred manuscript.

He used to join his friends at the dinner table, although, for the last two years, he could no longer partake of the same food as was prepared for them, but he would remain on the sofa and join them in drinking the healths of some of those present.

He still enjoyed the Friday evenings (the commencement of the Sabbath) to a high degree. When his Sabbath lamp illumined his chamber, and prayers were being recited, he would join in singing the hymns and psalms; afterwards he would drink the wine out of the Sabbath cup, over which the benediction of the hallowed day of rest had been pronounced, and partake of the Sabbath bread. He would then be in the best of humours, and would delight every one with his conversation.

Thus the weeks and months glided away on the path of time, and the hundredth anniversary of his birthday drew near.

CHAPTER XLIII.

1884.

A GRAND OLD CENTENARIAN—PUBLIC GATHERINGS IN HIS HONOUR—RAMSGATE ILLUMINATED—SIR MOSES' HEALTH.

A LREADY in the beginning of the year, "Sir Moses Montefiore Memorial Committees" had been formed in many parts of the world, also in London. By the kind permission of the Right Hon. the Lord Mayor, a public meeting was held in the Egyptian Hall, at the Mansion House, in January, for the purpose of considering the best means of celebrating the approaching centenary. The Ramsgate Memorial Committee sent a special deputation to attend the meeting, but at the request of Sir Moses, it was indefinitely postponed.

Sir Nathaniel M. (now Lord) Rothschild, Chairman of the Montefiore Memorial Committee, issued the following circular countermanding the meeting :—

"NEW COURT, 21st *January* 1884.

"DEAR SIR,—The newspapers will have announced to you this morning that the public meeting convened for to-morrow, at the Mansion House, under the presidency of the Lord Mayor, will not be held.

"It had reached me that Sir Moses Montefiore had manifested to those around him, considerable disquietude as to the proposed movement by which his friends had intended permanently to commemorate his great services, and that while deeply appreciating the kindness of his friends, and touched by the feelings of regard, he was very unwilling, even tacitly, to sanction the collection proposed to be made. Under these circumstances, two members of the Executive Committee, Mr Joseph Sebag and Mr Lionel L. Cohen, went to Ramsgate, to ascertain Sir Moses' exact wishes on the subject.

These were expressed in terms so distinct and so decisively adverse to the contemplated movement, that, as previously arranged with me, they put themselves in immediate communication with the Lord Mayor, who, acquiescing in the desire to conform to Sir Moses' wishes, decided to countermand the meeting.

"It only remains for me, therefore, to thank you for your intended co-operation.—I am dear Sir, yours faithfully,

"N. M. DE ROTHSCHILD, Chairman."

Meanwhile, biographical notices were published in English

and foreign papers, and preparations on a grand scale were made to celebrate the centenary, especially in Synagogues, schools, colleges, and charitable institutions. Dinners, teas, treats of every description were to be given to the aged, the poor, and the school children of various communities. Charitable institutions were raised in most parts on the Continent, bearing the name of Sir Moses Montefiore. The tide of offerings once more flowed in upon Sir Moses.

The Freemasons all over the world sent their fraternal salutations. Some of these are on scrolls, with handles to them in the form of Hebrew Pentateuch scrolls for Synagogue purposes.

The number of addresses delivered at East Cliff Lodge was very great, and to sort and arrange them generally, as well as according to the various languages in which they were written, occupied the time of a diligent worker for several months.

On Monday, 27th October 1884, according to the Hebrew date, 8 Heshvan, 5645 A.M., Sir Moses completed the hundredth year of his life.

Religious services were held in all the Synagogues of the United Kingdom. In London the principal service was at the Synagogue of the Spanish and Portuguese congregation in Bevis Marks, which was decorated with flowers and brilliantly lighted. The Delegate Chief Rabbi delivered a sermon, and the principal reader offered up a special Hebrew prayer composed by the Chief Rabbi.

Mr Joseph Sebag (now Mr Sebag-Montefiore) entertained a large party at dinner; the Jewish Working Men's Club gave a grand entertainment; six hundred poor were invited to a dinner at the expense of the Bevis Marks Congregation, and treats were given to the pupils of nearly all the Jewish schools in London.

Sir Moses forwarded a sum of £100, corresponding to the number of years in his life, to the late Mr Lionel L. Cohen, M.P., President of the Board of Guardians of the German Congregation, and a similar sum to the Board of Guardians of the Spanish and Portuguese community, to the Mansion House Poor Box, to each of the four Holy Cities in Palestine, and to various Continental congregations.

The proceedings at Hereson, Ramsgate, began with the ordinary service in his Synagogue at 8 o'clock A.M. and at 1.30 P.M. there was a special service at which the Delegate

Chief Rabbi recited the prayer composed by his father, the Rev. Dr N. M. Adler.

Most of those who were present then proceeded to East Cliff Lodge. One of the local papers which I copy says :

"The festivities of the day commenced with the delivery of coals to the houses of poor people, and this was followed a couple of hours later by the distribution of a hundred pairs of blankets by the new Mayor, Mr Kennett, at the Town Hall, to as many necessitous individuals. All the blankets bore the motto of the day, "Think and thank," upon them.

"During the night workmen had been busy, and by the early morning the newly incorporated town had undergone a complete transformation. Almost every street was a mass of colour. Flags of every nationality hung across the streets and draped the houses, interspersed with appropriate mottoes. Red and gold were the prevailing colours, and the motto of the house of Montefiore, 'Think and thank,' was frequently repeated. In the harbour all the ships, including the Trinity yacht *Galatea*, were dressed in honour of the event. Even the stolid boatmen were obliged to give way at last, and joined the festive throng, admiring the profusion of flags and banners, and the complimentary inscriptions upon arches of evergreens, castellated trophies, and shop facias. The houses round about were gay with bunting, kept in constant motion by the wind. Harbour Street, High Street, King Street, and Queen Street were alive with the colours of all nations, paramount among them the Union Jack. The crowds of excursionists from the neighbouring towns and villages strolled along singly and in groups, stopping ever and anon to recite from the suspended banners such legends as, 'The man whom the people delight to honour,' and 'Europe claims his birth, all nations own his worth.' Two triumphal arches had been erected. That in High Street was most solid in appearance, being built to imitate a tower and a battlement, which were tastefully adorned with evergreens, while the one in King Street was entirely floral, and was decorated with flags. The Town Hall was prettily hung with banners across the front. Then came the procession, which marched with bands and banners from one end of the town to the other. The newly presented mace was carried at the head of the procession, and was greeted with loud cheers.

After the mayors and officials of the neighbouring towns of Margate, Deal, Sandwich, and Broadstairs had driven past, came the Mayor of Ramsgate, the Deputy-Mayor, the Aldermen and the Councillors of the town. Then came what were called 'Illustrations of trades.'

"One of the most interesting features in the procession was the travelling carriage in which Sir Moses rode when on his philanthropic missions in Russia and Poland, France and Italy, in the old stage-coach days. It was drawn by six horses. The route was crowded with sight-seers."

I now take the reader to join the party, who on leaving the special service in the Synagogue, proceeded to East Cliff.

On being introduced into the presence of Sir Moses they found him surrounded by his nearest relatives and friends, with whom he conversed in high spirits. His voice was clear, his memory perfect.

It is a strange and fascinating picture! There, in the right-hand corner of a large high-backed, old-fashioned chintz sofa sits a patriarchal figure supported by pillows. This impressive picture of age, tended by love and respect, is lighted from the right by a stream of sunshine, which pours through the upper panes of a large angular bay window, and rests gently upon a grand head, full of character, fringed with a short, closely cut, snow-white beard. One hand of Sir Moses is thrown negligently across a tall arm of the sofa, the other rests upon the ample skirts of a purple silk dressing gown. Close to the head of the sofa stands a table covered with baskets and great bouquets of flowers. Around on the walls are pictures of the Queen and the Royal family, and of scenes in the Holy Land, and a beautifully carved tablet with the inscription of the Decalogue over a standing desk, for the use of the reader when reciting the daily prayers; also a palm branch and a citron, over which he pronounced the blessings at the Feast of Tabernacles.

The Delegate Chief Rabbi now recited the prayer which he had previously offered in the Synagogue. Sir Moses insisted on standing during the greater part of it. He was much affected by several passages alluding to Lady Montefiore, and joined fervently in the prayer for the Queen.

At the conclusion of the prayer he expressed his thanks to

the Delegate Chief Rabbi, and spoke highly of his father, the Chief Rabbi.

The representatives of the Anglo-Jewish community were next introduced to him, and he expressed his thanks to them in touching language.

I then introduced the scribe of Wilna, who had brought with him the Pentateuch scroll. Sir Moses kissed the scroll, almost overpowered with happiness. On opening it, the well-known blessing pronounced by the priest happened to be written in the column before him. He read it aloud, and expressed gratitude to Heaven for having permitted him to see it on this his day of joy.

It was now nearly two o'clock, and the procession from the Town Hall drew near East Cliff. A deputation from the town visited the Lodge, in order that Sir Moses might invest the new Mayor with his present of a new gold chain of office for the service of the newly-made corporation in perpetuity. The members of the Commemoration Committee soon followed. They all, together with a number of ladies and gentlemen, after having partaken of Sir Moses' hospitality, proceeded to his room. There the Vicar of Ramsgate read an address to him. Sir Moses was much affected by it, and expressed his thanks to the Vicar with great warmth, speaking kindly of the Ramsgate inhabitants.

The new Mayor then stepped forward, and Sir Moses placed over his head a magnificent gold chain of office, bearing prominently on a shield the Hebrew letter "Mim" (corresponding to the English letter M, the initial of the name of the donor), saying, "May Almighty God give you and your children and children's children happiness. You are the first Mayor in Ramsgate. May God in His mercy protect you! I am sure He will!"

The Mayor replied, "I do not know what to say, Sir Moses, to thank you for all your kindness." "Do not thank me," Sir Moses rejoined. "What I have done gives me sincere pleasure. As to the praise which has been more than lavished upon me, I take it as a compliment to my co-religionists." The Mayoress then presented him with a bouquet, and Sir Moses received the congratulations of a considerable number of friends. He spoke to most of them, and continued in excellent spirits; but he felt

weak, and his medical attendant advising that the room should be cleared, all present withdrew.

It being now near the time when the evening prayers are offered in the Synagogue, the visitors repaired there, and met a large congregation.

Subsequently they proceeded to Judith, Lady Montefiore's Theological College, where the lecture hall was brilliantly illuminated. A profusion of choice flowers, tastefully arranged between numerous lights on steps in the bay window, gave it a charming appearance.

The Principal of the College held a special service, and addressed the assembly on the events of the day, concluding with a heartfelt prayer for the life of Sir Moses, in which all fervently joined.

With this service the religious celebrations of the day terminated.

The residents in the town and neighbourhood, the relatives and friends of Sir Moses, now assembled at a public banquet given in St George's Hall, under the presidency of the Mayor. During dinner the latter received a message, which he read to his guests. "Sir Moses wishes to send a message of friendly greeting to the Mayor of Ramsgate, and to his guests assembled this evening. He desires to drink a glass of wine with them, and wishes good health and prosperity to them and to the town. He regrets much that he is unable to be present with them to-night." The message was received with hearty cheers, and the Mayor proposed the toast of the evening, which was received with much enthusiasm, and acknowledged by Mr Joseph Sebag.

In the course of the evening a torch-light procession was formed at the Town Hall, and marched up to East Cliff, where a grand display of fireworks took place, the spot specially selected for it being not far from the bay window of Sir Moses' bedroom, to enable him to see it from his chair. The whole town was illuminated.

Thus the day passed in perfect happiness for Sir Moses and those who had taken part in the festivities. For the latter the sight of this grand old centenarian, who had won so much honour, esteem, and friendship, will never be effaced from their memory.

Great and numerous, however, as were all these manifestations of veneration and affection for Sir Moses in England and other parts of the world, the feeling must surely have arisen in the minds of many that the lights which illuminated the streets would soon be extinguished, the voices of the brilliant orators again be silent, the flowers which had this day decorated many a Synagogue become faded, and the words of the preachers forgotten ; while the numerous charitable and educational institutions, which the recipient of so much homage had called into existence all over the world, will remain, and, while benefiting mankind in a high degree, will serve to keep alive the memory of his unselfish devotion.

The following morning he was better than could reasonably be expected after such an exciting event, but he was anxious to convey his sense of gratitude to the thousands who had honoured him with their congratulations, and at once gave orders for the purpose. His medical attendant, however, strongly advised him to refrain from too much exertion, and he wisely consented to remain quiet for some time.

Relatives and friends suggested that measures should be adopted by which he should be relieved of the necessity of answering his many correspondents. When weak and ailing he agreed to what they proposed, but the moment he felt a little stronger he invariably insisted on continuing his good work.

CHAPTER XLIV.

1885.

SIR MOSES' REPLY TO THE BOARD OF DEPUTIES—HIS FAILING STRENGTH — FIRST PUBLISHED BULLETIN — SIR MOSES' DEATH.

JANUARY 29th.—The Board of the London Committee of Deputies of the British Jews having been among the first in England to convey to him its congratulations, signed by the Honorary Officers, he this day addressed the following letter to them :

“EAST CLIFF LODGE, RAMSGATE,
“29th January 5645 (1885).

“To Arthur Cohen, Esq., Q.C., M.P., President ; Joseph Sebag, Esq., Vice-President ; Henry Harris, Esq., Treasurer ; and the Members of the London Committee of Deputies of the British Jews.

“DEAR AND ESTEEMED FRIENDS,—I have the honour to acknowledge the receipt of a copy of the resolutions unanimously passed at a special meeting, held on the 14th October 1884, in which you were pleased to express your kind sentiments and sincere felicitations on the occasion of the centennial anniversary of my natal day.

“My heart is overflowing with thankfulness to the Most High for having tended me all my life unto this day, and there will for ever remain enshrined within my memory the grateful sense I entertain for the manifestations of kindness which I was permitted to receive on my entering, as well as on my completing, the hundredth year of my existence, from many valued friends. To none of them, however, will my gratitude be more intense than to the distinguished members of your Board, with whom it has been my privilege to be associated in their unceasing endeavours to promote the interests of the communities at home and abroad for so long a period.

“I appreciate highly the renewed assurance of friendship by which you have greatly honoured me, and earnestly pray that the Most Supreme may shield and protect you and your families, so as to enable you to continue your noble exertions in the cause of our holy religion, in the cause of suffering humanity, and in the vindication of truth and justice. I invoke Him who is the Eternal Disposer of events to inspire you with holy zeal, that you may not rest until all the innocent sufferers from oppression shall be relieved.—
I am, yours faithfully, “MOSES MONTEFIORE.”

He next addressed the Anglo-Jewish Association, the Wardens of the Synagogues, Schools, and Colleges, and numerous public companies ; but at times he was compelled by

weakness to desist, and could only resume his work after a lapse of three or four days.

It was always a pleasure to him to hear of matrimonial engagements, and he never failed to send costly wedding presents to all who invited him to be present at the solemnisation of the marriage, or to the customary breakfast afterwards. He often received letters from young persons signing themselves "Moses Montefiore," who had been so named by their parents as a mark of respect to Sir Moses.

Like most persons of affluence, he often received letters from strangers in various parts of the world who claimed relationship with him, and were not satisfied with a simple assurance on his part that there was no foundation whatever for such a claim. He frequently had to write strong letters to them before he could succeed in convincing them of their error.

Many persons in this country and abroad appeared to forget that they now addressed a centenarian, and used to write to him on various subjects, asking his advice on communal or other important matters, just as, with greater propriety, they had done twenty years before. Sir Moses, on giving his orders that a reply should be sent to them, expressed the strongest desire to avoid as much as possible any phraseology that might be interpreted as a disinclination to remain in peaceful relation with his correspondents, even when he had to disapprove of the measures proposed by them.

He found especial pleasure in persuading friends and acquaintances to take a trip on the Continent for a change of air and scene, and often presented them with as large a sum even as £100 to enable them to do so. Even persons who could hardly have expected such a favour were sometimes indebted to him in this way.

To those whom he entrusted with the carrying out of his orders, he would say, "I wish to continue doing just as I have always done with regard to benevolent institutions and individuals."

His weakness, however, often manifested itself to a degree which caused considerable uneasiness to his relatives and friends, and, by the advice of his medical attendant, additional nurses were engaged, so that he might be attended by them day and night, and never left alone for a moment.

He now gave special orders "never to allow any of his letters to leave the house before an exact copy had been made of them, however insignificant they might have been."

He still signed all his cheques, and added his usual motto, "Think and thank," on the face of them. He took special care never to express his immediate agreement with any suggestion made to him, and would say, "I will consider it," or, "I will do it to-morrow;" but it often happened that the person counting on this promise was disappointed, as Sir Moses frequently altered his mind upon consideration.

Speaking sometimes to me on his own advanced age, he would say, "I have endeavoured to do the best I could; no doubt I have often failed, but I rely on God's goodness; He forgives those who approach Him with a contrite heart." "Death," he would say, "is like going to sleep for a while, to awake again spiritually invigorated. When I pass the mausoleum of Judith I always read the Hebrew inscription above the entrance—

'Into His hands my Spirit I consign,
Whilst wrapt in sleep that I again awake,
And with my spirit, my body I resign;
The Lord with me, no fears my soul can shake.'

"Let my mortal remains be taken through the grounds to my last resting-place quietly by the way I always used to go to my Synagogue with my dear wife."

After a long pause he would talk of more cheerful subjects. "Do you remember," he said, "when we crossed the Dwina near Riga, and the ice broke under our feet? We had many a narrow escape on our missions; praised be God for His numerous mercies."

He would then begin to recite a psalm, the Song of Moses, or a favourite hymn of his, commencing with the Hebrew words, "El Norá 'Aleelah," generally sung in the Spanish and Portuguese Synagogue on the day of atonement, before the conclusion service.

Often, when in conversation with me during the evenings, at a time when he was comfortably resting in bed, he would review the numerous pleasing incidents which happened on his Missions, in the company of Lady Montefiore, during the last fifty years of his life. His observations induced me to remind him of a

number of occurrences which just at the moment appeared to have been forgotten by him, and he was delighted in recalling them again to his memory.

In reflecting upon the actual state of the Holy Land, the great changes which had taken place there since his first visit to Jerusalem, and its favourable prospects in the future, his countenance would become illumined with satisfaction.

Fifty years ago, very few persons in England and France manifested any particular interest in the Land of Promise—there were persons in both countries who laughed at the idea of even mentioning that country. “Now,” he said, “some of them are numbered amongst the great benefactors of its inhabitants.”

“Look,” he would continue, “at the great improvements which have been made in Jerusalem, and, after all, fifty years is but a short time, if we consider the number of years it takes even in Europe to improve the condition of different classes of people.”

Suddenly he would turn his head, and put his finger on the stone from Jerusalem which he had under his pillow, bearing the inscription, “For thy servants take pleasure in her stones, and favour the dust thereof” (Ps. cii. 17). “This,” he said, “you will put under my head when I am placed in my last resting-place. Now go into the Gothic Library, take a good supper, and we shall have a glass of wine together in pleasing remembrance of what we have seen and endeavoured to do for our brethren.”

On the 24th April the first bulletin appeared in the newspapers regarding his health. It was issued by his medical attendant, and was to the following effect:—“For several days in the early part of the week Sir Moses Montefiore suffered much from weakness.” He recovered his strength a little, but not sufficiently to enable him to remain unaffected by the weather, which had become a little colder, although the month of June had now arrived.

Meanwhile he continued to take a deep interest in current events. In honour of the Queen's Birthday he gave orders to provide a dinner for the poor in the Union at Ramsgate, and tea and refreshments for the pupils and teachers of the Jews' Infant School in London. At dinner he took up his glass, and

requested his friends to join him in drinking to the health of our good Queen. "God bless her," he said, "and all the Royal Family."

June 19th.—The bulletin stated that the condition of Sir Moses caused some anxiety, but happily, on Saturday morning, his medical attendant was able to report that the alarming symptoms had passed away.

June 26th.—No more weekly bulletins were issued. Sir Moses is fairly well. He signed cheques, but for large amounts; for small payments, bank notes and gold were procured from the bank. Before signing his name, he generally tried the strength of his hand on a sheet of paper. Sometimes the writing was remarkably good; but his eyesight was failing him, and he would request some one to put the pen which he held in his hand on the spot where his signature was required, and he was then able to sign his name.

July 10th.—Although already in such a weak state of bodily health, the mind and heart of Sir Moses were still animated by their old impulses, and he showed the deepest interest in whatever concerned his friends or the progress of humanity. He was delighted to hear that Lord Rothschild had taken his seat in the House of Lords. It will be readily understood that he insisted in having every word of the account of the proceedings read to him.

Sir Moses, with feelings of fervid loyalty to our Queen, and deep devotion to the members of the Royal House, highly appreciated the honour which Her Majesty had done to the Jewish community through Lord Rothschild.

July 17th.—Sir Moses felt rather better; he was delighted to have another opportunity of evincing his loyalty at this time to Her Majesty, by sending a wedding present to the Princess Beatrice. It consisted of a massive silver tea and coffee service with tray, the monogram, "H. B.," being beautifully engraved on each article, and the tray having an inscription in Hebrew, of which the following is a translation :—

" 'Many daughters have acted virtuously, but thou excellest them all.' May He who dwelleth on high cause His light radiantly to shine on thy head. May joy and gladness meet thee; the voice of the bridegroom and the voice of the bride. May there be peace within thy walls, and tranquillity within thy

palace, for now and for evermore, is the fervent prayer of him who reverentially subscribes himself,

“MOSES MONTEFIORE, 5645 A.M.”

The affixing of his name to the above inscription was one of his latest acts, and may be regarded as the closing deed of his active life.

Her Royal Highness acknowledges the receipt of the same in the following most gracious terms :—

“*July 21st, 1885.*”

“Princess Beatrice has just received the magnificent present Sir Moses Montefiore has so kindly sent her, accompanied by his good wishes, and she is anxious to express at once her heartfelt thanks for the valuable pieces of plate she greatly admires. The Princess is much touched by his kind attention on the occasion of her marriage, and will ever remember it gratefully.”

Sir Moses, on hearing the above lines read to him, felt greatly pleased.

Day after day, whenever I saw him he would say, “Have I anything more to do? if so, let me do it. If there is any cheque to be written for charitable purposes, tell me, and I will sign it the moment I am able.” On being assured that I would not hesitate to remind him, but that up to the present he had discharged all his self-imposed obligations in connection with benevolent institutions, he would raise his hands, saying, “Thank God for having been enabled to do so.”

He felt extremely weak, and sometimes he was unable to hold a pen in his hand for several days. His medical attendant frequently slept in the house, or called two or three times in a day, and great uneasiness was felt by all round him.

July 24th.—An alarming bulletin was issued: “The condition of Sir Moses during the past week has caused serious anxiety. On Friday last there was extreme prostration, and the rallying power during the three following days was sensibly diminished.”

July 25th.—Congestion of the lungs set in, but the day following he felt somewhat better, and the symptoms were less grave.

July 27th.—This being one of the days when I generally reported to him on subjects relating to his foreign correspondence, I entered his room, and coming near his bedside, he took my hand, saying, “My dear, dear Dr Loewe, do not leave me; you

must not leave me." I replied that if such was his wish I would certainly comply with it, and he rejoined: "I tell you, do not leave me; sleep here."

I accordingly remained with him, but at eleven o'clock his medical attendant came for the purpose of sleeping in the house.

Under the impression that Sir Moses might pass a good night, those of his relatives round his bedside wished me to retire, Dr Woodman promising to call me if necessary, and I did so.

At two o'clock in the morning Dr Woodman knocked at my door, saying that Sir Moses had taken a change for the worse; it was doubtful whether he would live till the morning.

I immediately entered his room, finding him surrounded by his near relatives and faithful attendants. He appeared to be asleep. He breathed heavily, and every now and then opened his eyes, looking steadily at those near him. He kept his right hand continually on the right side of his chest, as if he felt some pain there.

Telegrams and messages were sent to relatives and friends, to the gentlemen of Judith College, and to the ministers of the Synagogues, requesting their immediate attendance.

In the course of the morning he was asked now and then to take a glass of wine or some beef tea. He would then say "wait," while he endeavoured to hold the glass till his breath would allow him to drink. Then feeling apparently a little refreshed, he would say, "God bless you, God bless you." A little while later he would turn to me, asking if he had still anything to do, and moving his hand, as if he wanted to sign more cheques for benevolent purposes.

As he held his hands up, I thought he wished to pray, and commenced reciting prayers out of the very book which he had put aside to be used in the last moments of his life on earth.

He followed every word I said, and frequently joined in the principal sentences. I then remained silent for a time, when I noticed again his raising his hands in prayer, or invoking the name of God; and I again recited prayers, in which he joined by moving of his lips or raising of his hand.

His medical attendant came in and spoke to him, and he appeared still conscious of all around him. The doctor again tried to make him take some wine, but he could only take very

little. His hands now became very cold, and he would not allow them to be covered ; he remained almost in a sitting posture, supported by cushions.

Relatives and friends now arrived. The gentlemen of the College, the ministers of the Synagogues, and several members, of the congregation were in the room. All his faithful attendants entered to take leave of their good master.

Mr Joseph Sebag Montefiore, Mrs Guedalla, Mr Guedalla, and the writer were also at his bedside.

We recited part of the daily Morning Service : " My God ! the soul which Thou hast given unto me is pure. Thou hast created, formed, and breathed it into me. Thou dost also carefully preserve it within me, and Thou wilt hereafter take it from me to restore it unto me in futurity.

" During the time that my soul continues within me will I be making acknowledgments to Thee, O Lord, my God ! and God of my forefathers, Sovereign of all Creation, Lord of all Souls. Hear, O Israel, the Eternal is our God, the Eternal is One ! "

With the last word his soul took flight to heaven. The heart which beat so warmly for all that is good and noble had stopped for ever.

Serene calmness, peace—heavenly peace—lay upon his countenance, lit up by the glorious sunset of a life illumined by the love of God.

" The Lord has given, and the Lord has taken away. Praised be the name of the Eternal now and evermore." According to ancient custom, all present rent a portion of their attire, saying, " Praised be the name of Him who is a righteous Judge."

The sad intelligence immediately spread through the town. The Mayor of Ramsgate, who was presiding at a meeting of the Town Council, at once communicated it to his colleagues, and it was forthwith resolved that the town should be draped in black, and the meeting broke up.

As soon as the news became known, the customary signs of mourning appeared on all sides, and a wish was generally expressed that the funeral should be made as public as possible, in order that the townspeople might have an opportunity of showing their regard to one who, though truly a citizen of the world, yet took a deep interest in their town.

In the city of London, at a meeting of the Common Council, held the day after his death, the Lord Mayor said that, since last they met, one of the most distinguished—he thought he should be justified in saying “the most distinguished citizen of London” had been called away. He referred to the late Sir Moses Montefiore, whose life the Almighty had mercifully spared so long. The extreme old age to which the honourable Baronet had lived must soften, in a great degree, the feelings of regret which all present entertained at the loss ; but, at the same, they must feel the highest pride in being able to say that Sir Moses, during his long and honourable life, always took the deepest interest in the affairs of the citizens and their ancient Corporation. In works of charity and philanthropy no man stood higher ; he was not only the dearest friend, but the firm supporter of every good cause connected with that community—that venerable race—to which he belonged, and setting aside creed or race, he sympathised, it might be said, in a most practical manner with every popular movement throughout the world. No doubt it would be agreeable to the Court to have placed on record their sense of the great loss which not only the city and the metropolis, but the world at large, had sustained in the death of that eminent man, and he should ask the Chief Commissioner to move in the matter.

Mr Dresser Rogers accordingly proposed, “ That this Court sincerely joins in the national sympathy evoked by the decease of their distinguished fellow-citizen, Sir Moses Montefiore, Bart., ex-Sheriff, who, after an exceptionally long and useful life, had passed peacefully to his rest, full of days and of honour, and leaving behind him a memory which will be long cherished in many lands.” Mr Rogers, as one of the deputation who had the privilege to visit Sir Moses last year for the purpose of congratulating him on his one hundredth birthday, spoke of the kindly and courteous manner in which they were received by the honourable Baronet on that occasion, and of the great pleasure which their presence evidently afforded him.

Mr Alderman Lawrence, M.P., seconding the motion, also alluded to the eminent services which Sir Moses rendered to the city, and the many philanthropic acts which he performed during his long and honourable career. The epoch in which the deceased Baronet lived was distinguished for its improvements and inven-

tions, for its progress in every way, and for the comfort and welfare of the great masses of the people at large.

The motion was adopted unanimously.

Mr H. L. Phillips proposed that a small deputation of the Council should be appointed to attend the funeral of Sir Moses this afternoon, for he was sure that all wished to honour the memory of the good man who was now deceased.

Mr M'Geagh seconded the motion, and it was decided that Mr Alderman Cowan and the mover and seconder be the deputation accordingly.

The Council also agreed, as a graceful act, to invite Mr George Faudel Phillips, the junior Sheriff, to accompany the deputation to Ramsgate this morning.

A few hours after the death of Sir Moses, telegrams were despatched all over the world, announcing that the great philanthropist had breathed his last.

Innumerable messages of condolence reached the family. Deputations arrived in London to attend the funeral, which was fixed for Friday, July 31st, at two o'clock P.M.

Memorial services were held in synagogues and churches. Ministers from the pulpit addressed their congregations in all parts of the world, every one claiming him to be a member of his own congregation, for "the principles," they said, which he advanced and practised are those which we teach, and which every human being ought to adopt, to secure peace and happiness—that which is good for himself and good for his fellow-beings.

CHAPTER XLV.

1885.

FUNERAL OF SIR MOSES—A TOWN IN MOURNING—DEPUTATIONS FROM ALL PARTS — THE FUNERAL SERVICE — CONCLUSION.

FROM the moment of his death to the hour fixed for the funeral, the members of the College, conjointly with some friends, remained with the body, reciting prayers and certain psalms, which he so often liked to hear chanted in his Synagogue.

On Wednesday evening his body was taken from his room and placed in one of the libraries below stairs, where, when Lady Montefiore was still alive, he used to enjoy his frugal repasts in the company of friends.

Here, in my presence, the ministers of the Spanish and Portuguese congregations, and the members of the Hebrew Association known by the name of "Lavadores," reverently prepared the body for its last resting-place, and whilst thus engaged, one of the gentlemen present recited appropriate passages from the sacred text bearing on the subject.

Prompted by the great love he ever felt for Jerusalem, he had desired to have his head covered with a cap which had been specially worked for him in the Holy City; he also wished, in commemoration of his happy union with Lady Montefiore, to have the prayer-shawl which he used during the solemnisation of their marriage in the Synagogue, placed on his shoulders, in addition to the customary plain linen attire used in the case of all the dead, poor and rich alike.

Mementoes from the Holy City, papers referring to certain recipients of his benevolence, which he did not wish to destroy, but only to hide from the sight of the world, were also in compliance with his request, placed with him. He had likewise

expressed a desire that the dust from the Holy Land, which he himself had brought with him from the Valley of Jehoshaphat, should be placed in his coffin, and that some of this should be sprinkled on his face in token of his deep veneration for the Land of Promise.

I need not say that all his wishes were scrupulously fulfilled.

When the solemn proceedings of the Lavadores were concluded, his near relatives entered the room to take leave of their beloved kinsman. Little change had taken place in his countenance, his benign features leaving a lasting impression on the mind of all present.

The body was now placed in a coffin made of plain deal boards, and covered with black cloth, on the lid of which two lighted wax candles were placed, light being emblematic of the soul of man (Prov. xx. 27).

After the intelligence of Sir Moses' death reached London, great numbers of people arrived in Ramsgate, most of them walking round East Cliff Lodge, or up and down outside the gates. Then with the morning trains of Friday (July 31st) all the Representatives of the Spanish and Portuguese Jews' Synagogue, to which Sir Moses belonged; their elders, wardens, ministers, and most of the members of their congregations; special deputations from most of the charitable and educational institutions in London; clergymen belonging to various Christian churches, and others, all came to pay the last token of respect.

It was the desire of Sir Moses that his funeral should be plain and private, and that no carriages should follow, yet the line of roadway from East Cliff Lodge to the College was crowded with people, among whom were thousands who sincerely mourned for the departed.

Precisely at two o'clock the coffin was placed on a bier, and borne out of the house by ten of the Lavadores and friends. The senior minister of the Portuguese Synagogue in London, accompanied by his colleagues and the ministers of the Ramsgate Synagogue, preceded the bier, chanting in mournful tones appropriate verses from the Sacred Text.

The chief mourners were Mr Joseph Sebag Montefiore, Mr Arthur Cohen, Q.C., M.P., Lord Rothschild, Mr H. Guedalla, Mr A. Sebag Montefiore, Lord Rosebery, Mr S. Montagu,

M.P.; Mr Lionel L. Cohen, M.P.; Mr Henry L. Cohen, Mr Jacob Montefiore and his son, Mr L. I. Montefiore, Mr H. Montefiore, Mr C. Montefiore, Sir Julian Goldsmid, M.P.; Sir Albert Sassoon, K.C.S.I.; Baron H. de Worms, Dr Woodman, Mr William Johnson, the Rev. Dr H. Adler, Delegate Chief Rabbi; the ministers and representatives of all the London Synagogues, and the ministers and wardens of the congregations of Edinburgh, Dublin, Manchester, Liverpool, Brighton, Bradford, Newcastle, and other provincial Hebrew communities from all parts of the United Kingdom, as well as the Rev. A. Vivanti, representing the Hebrew community of Ancona, and gentlemen from Brussels and Jerusalem. Following them were the representatives of the city of London in their official robes, the Mayor of Ramsgate, wearing the chain presented to him by Sir Moses, accompanied by his two chaplains, the Vicar of Ramsgate, and the Vicar of St Laurence. After them came the representatives of the Town Council, the Mayors of Margate, Sandwich, and Deal, and the Broadstairs Local Board. These were followed by the Magistrates, the clergy, and hundreds of gentlemen who came in their private capacity.

As the mournful procession entered the outer field it was met by a guard of honour, composed of persons representing several local institutions, and deputations from religious and other bodies.

The cortege passed through the grounds, and proceeded to the front of Judith, Lady Montefiore's Theological College, where a halt was made. The doors of the institution having been thrown open, the writer for the moment left his place at the side of the bier, and placing himself in his capacity of Principal and Director of the College in the doorway, offered up a prayer, referring to the service the deceased had rendered in the promotion of the study of sacred literature, and beseeching Him who is the God of spirits of all flesh, that peace, justice, and righteousness, which the departed so fervently fostered during his life, might now, even as guardian angels, walk before him, pleading in his favour before the Throne of Mercy.

The body was then taken to the Synagogue, and placed in front of the Ark; Psalm xvi. was intoned by the chief minister, and the congregation joined in it verse by verse. At the conclusion the bier was taken out and borne along a path, lined

right and left with masses of choice wreaths, and numerous floral tributes from friends, to the entrance of the mausoleum.

There the air was perfumed by the fragrance of tuberose, gardenias, and azaleas, in addition to the scent wafted thither from wreaths of coloured lilies suspended from the railings and gates without. The walls were decked with tablets bearing Hebrew and English prayers and psalms; a lamp was suspended from the cupola above, with a Hebrew inscription, "The soul of man is the light of God." At the sight of the open grave, with the Jerusalem stone therein ready to give rest to the mortal remains of him who had worked all his life for the good of others, the eyes of the bystanders were dimmed with tears.

It was with considerable difficulty that the coffin could be removed from the bier and carried into the mausoleum, hundreds of persons being anxious to be present at the interment, whilst there was scarcely room in the mausoleum for twenty persons. Ultimately the multitude yielded to the entreaties of friends, and the coffin, having been brought near the grave, was placed in straps for the purpose of being lowered, but owing to some misunderstanding of the instructions respecting the excavations on the part of the sexton, it met with obstacles in its descent. For a moment it seemed as if even the grave were unwilling to sever the last link which bound the departed to the world of the living, and it was not until the grave had been considerably enlarged that the coffin reached its last resting place. The officiating minister thereupon pronounced a last farewell, "He enters his place in peace," a sentiment which was feelingly repeated by all the bystanders.

The orphans from the Spanish and Portuguese Hebrew schools in London, headed by one of the ministers of the Synagogue, now intoned one of the psalms, the nearest mourners, emblematically teaching the living the lesson, "Dust thou art, and unto dust thou shalt return," sprinkled "Terra Santa" on his coffin, and friends and strangers followed their example. Presently nearly all left the mausoleum. I myself, however, could not help thinking of the last wish of my revered friend, "Pray do not leave me," and I remained near his grave till it was completely filled up and a slab had been placed over it. I then lighted two candles and placed them at the head of the grave. It was the eve of Sabbath, and for many years he and his wife had been in the



Synagogue and Mausoleum at Ramatgaia.



habit of lighting candles on the Sabbath eve while on earth, even while travelling on their philanthropic missions in distant climes.

During the first seven days after his death prayers were offered up at East Cliff Lodge every evening in the room in which he died, and in the Synagogue, Divine service was held every morning, with the addition of a prayer for the repose of the soul of the departed head of the community. On the expiration of the thirty days of mourning, I considered it a solemn duty to hold a special service, and to deliver an address in Judith, Lady Montefiore's Theological College. There was a numerous congregation.

Abstracts of his will were published in the daily papers, some of which gave a complete copy of the whole document. It will only be necessary here to give the introductory portion, which is a reflex of the sentiments he entertained throughout his life, and the paragraph referring to the appointment of the executors of the will, and the institutions which the testator so richly endowed.

"This is the last will of me, Sir Moses Montefiore, of Grosvenor Gate, Park Lane, in the county of Middlesex, and of East Cliff Lodge, Ramsgate, in the Isle of Thanet, in the county of Kent, Baronet, F.R.S., son of Joseph and Rachel Montefiore, of happy memory, and for more than fifty years the happy husband of my deeply lamented Judith, daughter of the revered Levy Barent Cohen and Lydia, his wife, deceased. I desire, in the first place, gratefully to acknowledge the goodness of Almighty God, the Lord of all beings, for the abundance with which he has blessed me, and for having allowed me the enjoyment of it for so many years. When it may please Him to call me away from this world to eternal life, may our Heavenly Father pardon all my sins, and have mercy on my soul, and may those persons whom I may in any way have offended forgive me. I desire that my remains may rest by the side of those of my beloved wife in the mausoleum near our Synagogue at Hereson, and that my funeral may be as private as may be, and without carriages to follow.

"I appoint my esteemed friend Sir Nathaniel Mayer de Rothschild, Baronet, M.P., and my nephews, Arthur Benjamin Cohen, of the Inner Temple, Esquire, Queen's Counsel, M.P., and Joseph Sebag, of Westbourne Terrace, in the county of Middlesex, Esquire, and my friend Dr Louis Loewe, of Oscar Villas, Broadstairs, Executors and Trustees of this my will, and I give to each of them the sum of £1000 free of legacy duty.

"The testator bequeaths £3000 Bank stock, 300 Alliance Assurance shares, £10,000 Imperial Continental Gas Company stock, to the Trustees of the Synagogue and College at Ramsgate, founded by him in memory of his late wife, Judith, Lady Montefiore; he also bequeaths to the said Synagogue and College four pictures from his house in Park Lane, all his Hebrew books and MSS., a piece of plate presented to him by the late Viceroy of Egypt, and all his English, French, and German testimonials; £1000 Bank stock,

550 Alliance Assurance shares, and £5000 Imperial Continental Gas Company stock, to the Trustees of the Spanish and Portuguese Synagogue, Bevis Marks, upon trust, to apply two-fifths of the income to or for the benefit of learned and necessitous Jews of every congregation residing in the Holy City of Jerusalem, and one-fifth of the income to or for the benefit of learned and necessitous Jews of every congregation in each of the Cities of Safed, Hebron, and Tiberias. He also bequeaths £100 to be distributed within three months of his decease among the learned and necessitous of each of the said four cities; £1000 Bank stock and £5000 of the said Gas Company's stock to the Trustees of the Spanish and Portuguese Synagogue in Bevis Marks, upon trust, to apply the income in the purchase of blankets and coals to be distributed annually among the deserving poor of the Spanish, Portuguese, and German communities; £1000 to the Trustees of the United Synagogue for the poor; £500 each to the Synagogue in Bevis Marks and the Synagogue at Leghorn, in augmentation of their respective repairing funds; £500 each to the Jewish Convalescent Home and the Beth Holim Hospital; £300 to the Jews Hospital at Norwood; £250 each to the Ladies' Lying-in Charity for the relief of Jewish women, the Bread, Meat, and Coal Charity, of which his father-in-law was one of the founders, and the Jews College; £200 each to the Samaritan Fund of St Bartholomew's Hospital, the London Hospital, and Mrs Palmer's Cancer Hospital; £100 each to Mrs Tait's Orphanage, St Peter's, Thanet, the Royal Sea Bathing Infirmary, Margate, the Seaman's Hospital, Ramsgate, the Fishing Boys' Home, Ramsgate, the Sailors' Home, Ramsgate, and the Ramsgate and St Lawrence Dispensary; and £100 each to the principal officiating Ministers of the Parishes of St Lawrence and St Peter, in the Isle of Thanet, of St Luke, St George, the Vale Church, the Roman Catholic Church of St Augustine, and the Parish Church of Broadstairs, to be applied for the benefit of the poor of their respective parishes and congregations."

The dividend on Sir Moses' legacy sent this year (the second after his death) to the learned and necessitous Jews in the Holy Land, amounted to £1251, 2s. 5d., which, in compliance with his instructions, was divided as follows:—

£500	8	11	to Jerusalem.
250	4	6	to Hebron.
250	4	6	to Tiberias.
250	4	6	to Safed.

On Sunday, March 14=Adár 7, the 3158th anniversary of the death of Moses, the son of Amráim, the ceremony of setting the tombstone took place in the presence of Mr Joseph Sebag Montefiore, Mr Háim Guedalla, and other relatives, the Wardens of the Spanish and Portuguese Synagogue in London, many members of the community, and a large assembly of strangers.

At the conclusion of the ceremony at the mausoleum, the company proceeded to the Lecture Hall of the College, where I held a special service and delivered an address.

• The tombstone of Aberdeen marble is similar to that of Lady Montefiore, and bears the following inscription :—

In memory of
Sir MOSES MONTEFIORE, Bart., F.R.S.,
of East Cliff Lodge, Ramsgate,
Born the 8th Heshván 5545 A.M.,
Died the 16th of Menákhem Ab. 5645=28th July 1885,
In the hundred and first year of his age.
“ I have set the Lord always before me.”

(This verse, which is the first part of verse 8, in Psalm xvi., is in Hebrew.)

This inscription was composed by Mr Joseph Sebag Montefiore. It is in all respects very appropriate, as in every occurrence of his life Sir Moses set the “ Lord before Him,” and recognised the direct hand of Providence.

The year of mourning rapidly passed, and the anniversary of his death was solemnly observed in his own Synagogue, and in those of Hebrew communities all over the world. In many churches and chapels likewise his name was reverentially remembered by his friends and admirers.

Thus was Sir Moses Montefiore honoured in death as he had been in life.

The impartial reader of these Memoirs, in closing the book, and recalling to his mind the varied scenes portraying the life and work of Sir Moses and Lady Montefiore, and the moral to be derived therefrom, will acknowledge that the practice of justice, truth, and virtue towards his fellow-beings, and staunch loyalty to the Sovereign, will ensure an ample reward. At the same time, he cannot fail to contemplate with intense admiration the life's work of the hero of a hundred years, who fought so sturdily in youth the battle of life, and who afterwards devoted himself with such unwearying ardour to the task of combating hatred, persecution, and fanaticism, of severing the bonds of physical and moral slavery, and of aiding in the establishment of religious toleration all over the world. His unparalleled devotion to the sacred cause of humanity in general, and the unclouded halo of a spotless integrity which encircles his name, will ever afford a splendid example for emulation no less than the dauntless courage with which he set to work for the rescue

Djezars of the Mamelukes, as his Lieutenant. This man was taken ill, and on his deathbed sent for Haim, requesting him to act as guardian to his son Abdallah, and recommending the young man to his particular care and favour. Haim promised to do his best, and after Ali's death, introduced the son to Suleiman Pasha, and obtained for him the appointment to succeed his father. Haim remained for nineteen years in Suleiman Pasha's service without incurring any blame, and gave the utmost satisfaction by his management of State affairs.

After Suleiman's death Abdallah's mother came to Haim and entreated him to grant his protection to her son, that he might be appointed Governor of Acre. Abdallah was at that time very young, but Haim, thinking that as he had brought him up and tried to instil into his mind the principles of virtue, he would be able to lead him in the right path, and also being mindful of his promise to the dying father, recommended Abdallah to the Sultan, and procured him the Governorship.

After Abdallah's promotion the Turkish Government required him, as was the custom, to give up the property of his predecessor, Suleiman having left no son. Haim again interceded for him, so that he was only required to give up a portion of the property, being permitted to keep the remainder for himself. During the time in which Haim had directed the affairs of State, there had been no necessity for maintaining a large army; all was conducted so fairly that the people were perfectly satisfied, and called him Haim Pasha!

But Abdallah had surrounded himself by young and profligate companions, who soon caused him to forget the teachings of Haim, as well as to be jealous of his influence over the people. If Haim ventured to remonstrate with Abdallah for leaving the paths of virtue, that only succeeded in rousing the latter's wrath.

Haim soon found that all his influence over his pupil had vanished, while Abdallah's low companions became paramount. He repented, but too late, of having raised Abdallah to power. Abdallah's companions told him that as long as Haim lived he (Abdallah) was not safe, as Haim was likely to report his doings to the Sultan. Haim, they said, ought therefore to be put out of the way. They brought false reports to Abdallah about Haim, which enraged him to such an extent that he would no more listen to anything Haim said.

Abdallah's mother tried to reason with him, and reproved him for his ingratitude towards Haim, to whom he owed position, fortune, and everything in life, but all in vain. Several persons told Haim that the Pasha meant to kill him, but he would not believe that one to whom he had been more than a father could act so basely. At last his enemies triumphed, and procured from the Pasha the order for Haim's execution. Before giving the order the Pasha had sent for the Mufti, and tried to get from him a Fetwa against Haim, saying that this Jew had succeeded by illegitimate means in obtaining great influence over the Mussulmans, which is against the Laws of the Koran, and punishable by death; but the Mufti refused to give a Fetwa, and on the contrary praised Haim, saying he was a most useful servant of the State, upright in all his dealings, and that to kill him would be not only an injustice but a great injury to the State. Abdallah was greatly incensed by this refusal, but decided in spite of it to have Haim executed.

He sent to call him suddenly in the middle of the night. Haim arose to obey the summons of the Pasha, and when he came to the door of his house he was met by the Pasha's lieutenant and five hundred armed men. The barbarous decree of the Pasha was shown to Haim, who, having read it, said with sublime resignation, "Let the will of the Almighty and the order of the

Pasha be fulfilled, but I entreat you to allow me time to say my prayers first." They granted his request, and as soon as he had finished his prayers he was strangled at the door of his own house, and his lifeless body was brought to the Pasha.

When this shocking event became known in the town it caused general mourning and lamentation among all the inhabitants, Jews, Christians, and Mohammedans, but his inveterate enemies were not yet satisfied. They said to the Pasha, "Let Haim's body be thrown into the sea, otherwise the people will make his tomb a place of veneration and pilgrimage." Abdallah thought this very probable, and therefore permitted the body of his benefactor to be thrown into the sea, at the same time giving strict orders that the whole proceedings should be concealed from his mother, who, he knew, would be outraged at his depravity. Haim's house was shut up and his property confiscated by the Pasha.

After Haim's corpse had been thrown into the sea it was seen swimming on the surface, and Abdallah then ordered it to be thrown in again with heavy weights attached, so that he might not be troubled again by its reappearance. The next day, greatly repenting of what he had done, he offered a large reward for the recovery of the body in order to have it decently buried, but it could not be found.

When the Viceroy of Egypt, Mohammed Ali Pasha, heard of the murder he was very indignant. "What a madman," he exclaimed, "must Abdallah be to deprive himself of such an assistant, a man endowed with such qualities! Had he resigned him to me, I would gladly have given him many thousand purses in return." Abdallah afterwards felt great sorrow for his crime, and the remainder of his life was embittered by undying remorse. He gave up to Haim's family the greater part of the property which he had confiscated, and also permitted the widow and brothers to leave Acre for ever. They went to Damascus, but the widow, overcome by grief and sorrow, succumbed on the journey.

The brother Moses obtained employment with his cousin Solomon, and his brother Raphael at the Treasury office in Damascus. Abdallah then sent a confidential messenger to Constantinople to report his own version of Haim's death to the Sultan, to whom he also sent many valuable presents, but the Sultan indignantly rejected the presents and the report, and threatened the Pasha with his vengeance. Upon this Abdallah suspected Haim's brothers of having sent a true report of his death to the Sultan, and greatly regretted having allowed them to go to Damascus. To avenge himself, however, he sent decrees to all his officers, telling them to hunt down the Jews in all their districts. He himself set the example by inflicting horrible tortures upon the Jews of Acre, sending many of them to hard labour, condemning others to death, and confiscating the fortunes of all on whom he could lay hands. The Jews in Palestine had likewise to suffer from his tyranny. His misconduct was so unbearable that in 1825 Dervish Pasha, the Governor of Damascus, was sent with three other Pashas and 40,000 soldiers to decapitate him. Dervish Pasha took his Saraf, Solomon Farkhi, a relative of Haim, with him. When Abdallah heard this he sent secret emissaries to poison Solomon, saying that Solomon prevented any reconciliation. So Solomon was poisoned, and his brother Raphael had to take his place. When Abdallah's mother found that no benefit resulted to her son from Solomon's death, she went to Mohammed Ali, Viceroy of Egypt, and entreated him to intercede at Constantinople for her son, who promised in future to rule with justice. In this she was successful, the troops were withdrawn from Acre, and Dervish Pasha returned to Damascus, taking with him Raphael Farkhi.

Abdallah no sooner felt himself free, than he sent his own troops to

Damascus to attack the Governor, in revenge for his having carried out the Sultan's order, and behaved again so shamefully with the people under his jurisdiction that he received the name of "Mad Abdallah."

After Solomon Farkhi's death, Abdallah spread the report in Constantinople that the family of the Farkhis was still very opulent, and their riches were not honestly earned. In spite of all that was known to the contrary, some officers of the Porte could not withstand this bait, and Saleh Pasha was sent to confiscate all the property. Raphael was put in prison and utterly ruined; Saleh Pasha likewise ordered the imprisonment of all the Jewish notables in Damascus. They were not liberated until very heavy ransoms had been paid for them. Raphael then went to Bagdad with the intention of remaining there, but after some time Saleh Pasha sent for him to return, as he had been reinstated in his offices of trust and honour.

Raphael held this appointment for many years until the Egyptian invasion. In 1833 the great contest took place between Abdallah and Mohammad Ali, Viceroy of Egypt, in which Ibrahim Pasha defeated Abdallah, and took possession of the whole of Syria. Ibrahim confirmed Raphael in his office, giving him many distinctions and proofs of confidence; but after many years evil-disposed persons, jealous of Raphael's influence, intrigued against him, and obliged the Pasha to give the office to another, but as a proof that Raphael had not lost his personal regard, he made him a member of the municipal council of Damascus.

As soon as the Egyptian Government was expelled from Syria through the intervention of the English, Raphael was restored to his place. After his death the office was given to a Christian, but the whole responsibility was placed under the direction of the Defterdar Effendi, who is always sent direct from Constantinople, thus depriving the office of its dignity and trust. Since that time no member of the Farkhi family could get employment from the Government, although they were all honourable and many capable men among them, the services of their ancestors being entirely disregarded.

Names of the surviving members of the Farkhi family:—

Meir Farkhi, at present member of the Municipal Council (not paid).

Solomon, Moses, Jacob, sons of Meir Farkhi.

Joseph and Nissim, sons of Menahem Farkhi, and Solomon, son of this Joseph.

Ezekiel and Nathaniel, sons of Joseph Farkhi.

Aaron Farkhi, their nephew.

Mordecai and Menahem, sons of Moses Farkhi.

Judah, Meir, David, sons of Raphael Farkhi.

Israel H. Farkhi, son of Solomon, who was poisoned at Acre.

Of these sixteen persons, only seven are tolerably well off, the others can with difficulty earn a scanty living.

EXTRACT FROM THE LETTER OF THE REV. C. A. SCHLIENTZ.

On the 11th August 1840 Mrs Schlientz and I had the pleasure of dining together with the Rev. Mr Marshall and Lieut. Shadwell of H.M.S. *Castor* (who had been our fellow travellers from the mountains of Lebanon to Damascus) at the English Consul-General, Mr Werry's, whom we requested to ask the Governor for permission that we might visit the Jews imprisoned on the charge of having murdered Padre Tomaso and his servant. Our request was granted, and our whole party went the following day to see the persecuted sufferers. Their prison was amidst the barracks of the soldiers,

and had just been made a little more tolerable than it was before. They showed as the marks of their stripes and tortures, and told us with much emotion that their fearful sufferings were made more cruel for them by having been deprived during the whole time of their confinement of the comfort of seeing any of their relatives. The last of the prisoners we saw was a venerable Rabbi, who, as one means of torture, had not been allowed any sleep nearly the whole time. Amongst the prisoners was a young man, who, unable to endure the tortures, had turned Mohammedan, and upon the strength of whose testimony the others were prosecuted and judged. It is indeed surprising that the Government, knowing this fact, could act upon the declaration of such a man! After leaving the prisoners we were conducted to their houses, which were of elegant construction, and showed that the prisoners were very wealthy persons. The poor females appeared to be in great distress. In these dwellings we were shown the place to which the Magicians had been brought, to find out by astrological calculations the persons guilty of that supposed murder. We saw, too, the place where the Padre was said to have been cut to pieces, and where there is a mark of something on the wall, which, judging from the colour, may be anything but blood. We also saw a young girl of remarkable beauty, whom one of the French officials had succeeded in wresting from her mother by the promise that he would interest himself in the deliverance of her father. The poor mother related to us with deep emotion the great grief of her heart in this affair. What a pattern of Christian justice must this appear to others!

We saw the spot where the bones of the Padre were said to have been found, as well as the place where they are said to have been deposited in the chapel of a convent. Upon this they have put the inscription: "The bones of Padre Tomaso, murdered by the Jews!" They did this without any satisfactory inquiry whether the Padre had indeed been killed; and if so, by whom? whether these were really his bones? &c. As long as no legal investigation by competent judges has taken place, I will never take these for the bones of Padre Tomaso, and I trust that the inscription on that tombstone will be altered, and deprived of an assertion which has never been proved in any satisfactory way. I visited some of the convents at Damascus, and at one of them I had a long interview on this subject with the Superior. He was a Frenchman, and the light minded and frivolous way in which he spoke of this serious subject, affecting, as it does, not only many individuals, but a whole nation, and the principles of its religion, showed me that he could not be trusted in that matter. To him it did not admit of the slightest doubt, even without evidence, that the Jews must have been the perpetrators of this crime; no one but they in their wickedness was capable of such a deed. I do not know in what relation these missionaries stood to the accused Jews, but I perceived distinctly that they laboured under very unhappy prejudices, and that their assertion would bring no conviction to my mind. The proofs of wealth which we saw in the dwellings of the persecuted sufferers rather suggest that motives of envy and hatred have given rise to a story which almost exceeds that of John Calas of Toulouse, during the last century, or the accusations brought against the Christians in the first centuries of their ecclesiastical history, and against the Jews in after times, all of which were proved to be diabolical calumnies. I have not entered into the question whether the Jews sacrifice Christians in order to obtain their blood, as this has been answered satisfactorily already by Jewish and Christian writers, especially so during this year, on account of the Damascus affair. Even if such a horrid custom had existed, I deem it most unlikely that persons of wealth and liberal sentiments, such as these Jews of Damascus are, would lend themselves to the perpetration of such a deed.—With my heartfelt desire for the real welfare of Israel, I remain, dear sir, yours most truly,

C. A. SCHLIENTZ.

August 6th, 1847.

To Mons. VATTIER BOURVILLE,
Consul at Damascus.

SIR,—Sir Moses Montefiore has forwarded to me some documents, from which I learn that in the month of April last a Christian child having disappeared in one of the quarters of Damascus, a rumour arose that it had been stolen and put to death by the Jews in order to obtain its blood for their religious ceremonies. This, in the eyes of prejudiced and credulous people, formed a pendant, due to Hebrew fanaticism, to the sad history of Father Thomas.

From the same documents I find that upon this idle rumour alone, and without any reliable information whatever, the agent of the French Consulate, Mr Baudin, hastened to accuse the Jews formally before the Pasha of having caused the disappearance of the child. In his letter to this high functionary of the Porte, Mons. Baudin writes something to this effect :

“We ask your highness to institute an inquiry regarding this strange affair ; to order the sheiks of the different quarters to search for the lost child, and to remind them particularly that, according to a tradition worthy of belief, the wicked Jews are in the habit of killing children who are in their power during the time of their religious solemnities, for which reason the master of the child who has disappeared strongly suspects that it is in the Jewish quarter.”

The child has been found, and its reappearance seems to have put an end to the disturbance, and also to the conjectures of which it was the object.

Monsieur Baudin not having written to me on this subject, I beg you, sir, to forward me most explicit details, in order that I may be able to ascertain the true facts of the case. If his conduct and language have been such as they have been represented, they cannot be sufficiently condemned, and you should express to him my strongest disapprobation.

The Government of the king has constantly refused to give credence to the atrocities imputed to the Jews, and could not blindly accept accusations against them which in the East are but too well explained by the hatred and rivalry of religion.

Without wishing absolutely to impose its own views on its agents, it is at least entitled to demand that they should abstain from manifesting openly inimical sentiments, and above all should not deliver up for persecution to the Moslem authorities a whole population and a whole people on nothing more than vague suspicions without any substantial evidence. It is a duty, a principle of equity, and a natural reserve to which I should much regret to learn Mr Baudin had not strictly conformed.

PARIS, *Le 23 Août* 1847.

MONSIEUR,—Le Roi Má reuvoyé une lettre que vous lui avez adressée le 9 de ce mois au sujet du préjugé malheureusement répandu en Orient contre les Israélites et qui les accuse de verser le sang humain dans leur sacrifices. Vous exprimez le désir qu'il soit prescrit aux agents de sa Majesté dans le Levant non seulement de s'abstenir de tout ce qui pourrait contribuer à accréditer un tel préjugé, mais encore d'employer tous leur soins à le combattre et à le détruire.

Le Gouvernement du Roi regarde l'imputation dont il s'agit comme fausse et calomnieuse, et ses agents en général sont trop éclairés pour songer à s'en faire les organes. Il le regretterait vivement et n'hésiterait pas à les en blâmer de la manière la plus expresse. C'est ce qu'il s'est empressé de faire

relativement au cas particulier que vous m'avez signalé touchant un enfant chrétien de Damas qui avait disparu dans le courant d'avril dernier, et à l'accusation que le gérant du consulat de France n'aurait pas craint de porter à ce sujet auprès du Pacha, contre les Juifs. Aucun avis ne m'étant parvenu directement à cet égard, j'ai demandé des éclaircissements au consul du Roi à Damas, eu lui ordonnant, si le fait qui vous a été rapporté était exact, d'exprimer de ma part le blâme le plus sévère, à l'agent qui sur un simple bruit, aurait hazardé une pareille imputation contre tout un peuple.

Recevez, Monsieur, l'assurance de ma considération très distinguée,
GUIZOT.

Sir MOSES MONTEFIORE.

LONDON COMMITTEE OF DEPUTIES OF THE BRITISH JEWS.

Copy of Letter addressed by Sir MOSES MONTEFIORE, Bart., to J. M. MONTEFIORE, Esq., President *pro tem.* of this Board.

GROSVENOR GATE,
 PARK LANE, 30th June 5627 (1867).

MY DEAR SIR,—It is with deep regret that I have to place in your hands further despatches received from Jassy, from which it would appear that the position of our unfortunate co-religionists in Moldavia still continues most distressing. You will be pleased to submit these communications to the Board of Deputies without delay.

The several memorials which I have received from Moldavia, solicit so frequently and so urgently my personal presence there, that if, in the opinion of your Board and that of our Community, it should be considered that my presence in Moldavia might prove of utility to those who in their misery apply to us for sympathy and aid, I should feel it an imperative duty, at whatever personal risk and sacrifice, to respond to the appeal thus piteously made.

There can be no doubt that, as the delegate of our community, any representations that I might be intrusted to make as its organ would acquire great force and significance, while I should be encouraged by the consciousness that I should be acting, not only in accordance with my own sense of duty, but also as the exponent of the earnest wishes of your Board and of the Jews at large, that so unhappy a state of things as is now existing in Moldavia, as affecting the Jews of that Principality, may, under the blessing of the Almighty, speedily cease.—I have the honour to be, my dear Sir, yours faithfully,

(Signed) MOSES MONTEFIORE.

Copy translation of the despatches above referred to.

JASSEY, 6th June 5627 (1867).

*To the Defender and Champion of Israel, who is zealous
 in their cause, the Crown of Israel!*

Sir MOSES MONTEFIORE, Bart.,
 &c., &c., &c.

GREETING,—At these tidings your ears must tingle, the hair of your head stand on end, and your heart melt with anguish.

Within the last few days, the head of the enemies of Israel has prevailed. The object is to drive the Jews out of the provinces of Moldavia and Wal-

lachia,—to take for spoil all their wealth and possessions without let or hindrance. We get no protection from the Minister ; on the contrary. he aids our enemies against us by all manner of evil decrees, and imposes upon us all kinds of oppressions without measure.

On the 4th May last, a decree was issued by the Minister Bratiano to expel all the Jews from the villages of Moldavia as coming under the category of vagabonds. Scarcely was the edict made known when the Minister arrived here ; in another moment the enemies of Israel filled the streets and public places, seized every man of Israel without distinction that came in their way, crying out, "He is a vagabond ;" bound him hand and foot with chains, beat him unmercifully, drove out alike old and young, chased them out of the city, and delivered them over to the mercy of the soldiery, to drive them to the boundaries of the land.

A cry of anguish from the women, and like lamentations from the men, went up to heaven. Old men and children, women with suckling ones cry aloud, but there are none to pity, none to look with compassion. They have been driven from all the villages, made to leave their possessions, their goods and chattels, in the hands of their enemies, and have escaped only with their lives.

The heads of the congregation here have entreated the Minister to withdraw the decree, but in vain have they supplicated. Non-Israelites have also sought justice for the Jews, but they have pleaded to a deaf ear. He seeks only their expulsion.

In three days the prisons were overcrowded with our brethren ; the persecutions for awhile abated, still we were in fear and trembling, lest every moment they should be renewed with fresh rigour, for the decree has not yet been recalled.

A great evil threatens us, the hatred increases every day and every hour,—there is none to stay the hand. I therefore make known to you, these our troubles and distresses, beseeching you with scalding tears to aid us all in your power, and to defend the cause of oppressed Israel, who are driven from the land of Moldavia.

May the Creator of heaven and earth, the God of Israel help us !

Trouble upon trouble ! During the last three days soldiers have been going about the streets molesting the Jews, and with their swords they injured a woman with child. Her cries brought persons to her rescue, and those who endeavoured to take the weapons from the soldiers were seized, thrown into prison and charged with attempting to murder the military authorities. We have no one to look to for help except our Father in Heaven and His servant Moses. The chief matters we dare not venture to write, out of dread and apprehension, for we are as sheep in the hands of the slaughterer.

May the Holy One have you in his keeping, bestow upon you strength, energy, and will to save the residue of His flock, and reward you a thousand fold, the prayer of your servants,
 &c., &c., &c.

By the help of God.

JASSY, *Monday, 15th Sivan, 5627.*

*To the benevolent of heart, the desire of the eye of Jacob,
 Head of the children of Israel, Prince of our brethren,*

Sir MOSES MONTEFIORE, Bart.,
 &c., &c., &c.

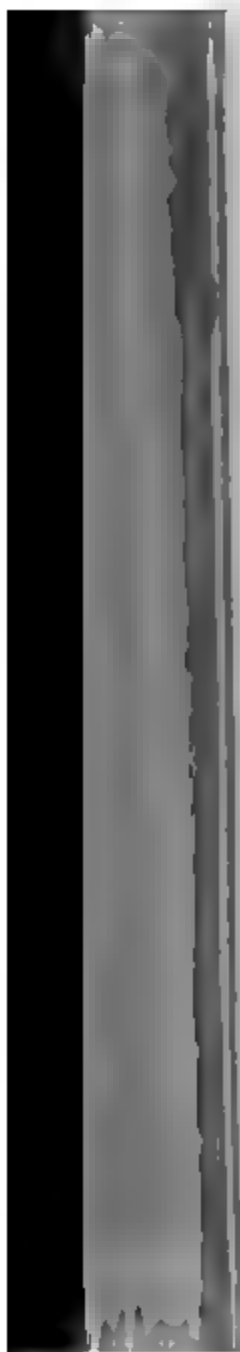
The eyes of all Israel in the province of Moldavia are directed to you for salvation and consolation, to deliver them out of the power of their enemies, for no violence is to be found in their hands.

Surely the man Moses will rouse himself as a lion for the rescue of his people, as he has done in days of old, and in former years, to deliver his brethren, the house of Israel, from their sorrow and distress.

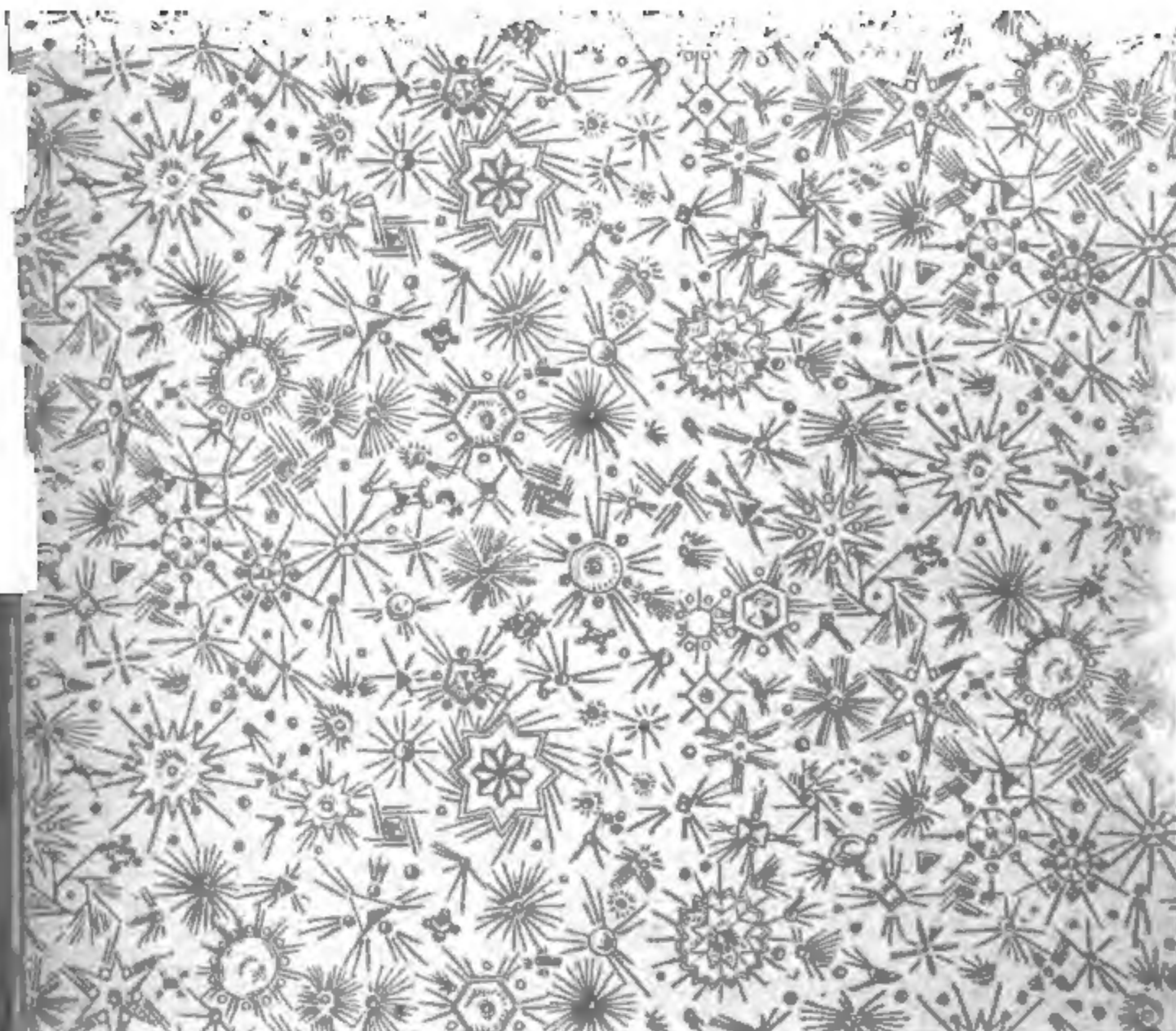
May Heaven's blessing rest on his head, inspire his heart, and prosper all the works of his hands.

(Signed) JESIAS BHOR,
Chief Rabbi of Jassy,
On behalf of the whole congregation.

END OF VOL. II



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